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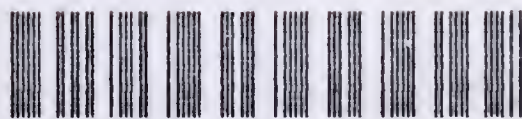


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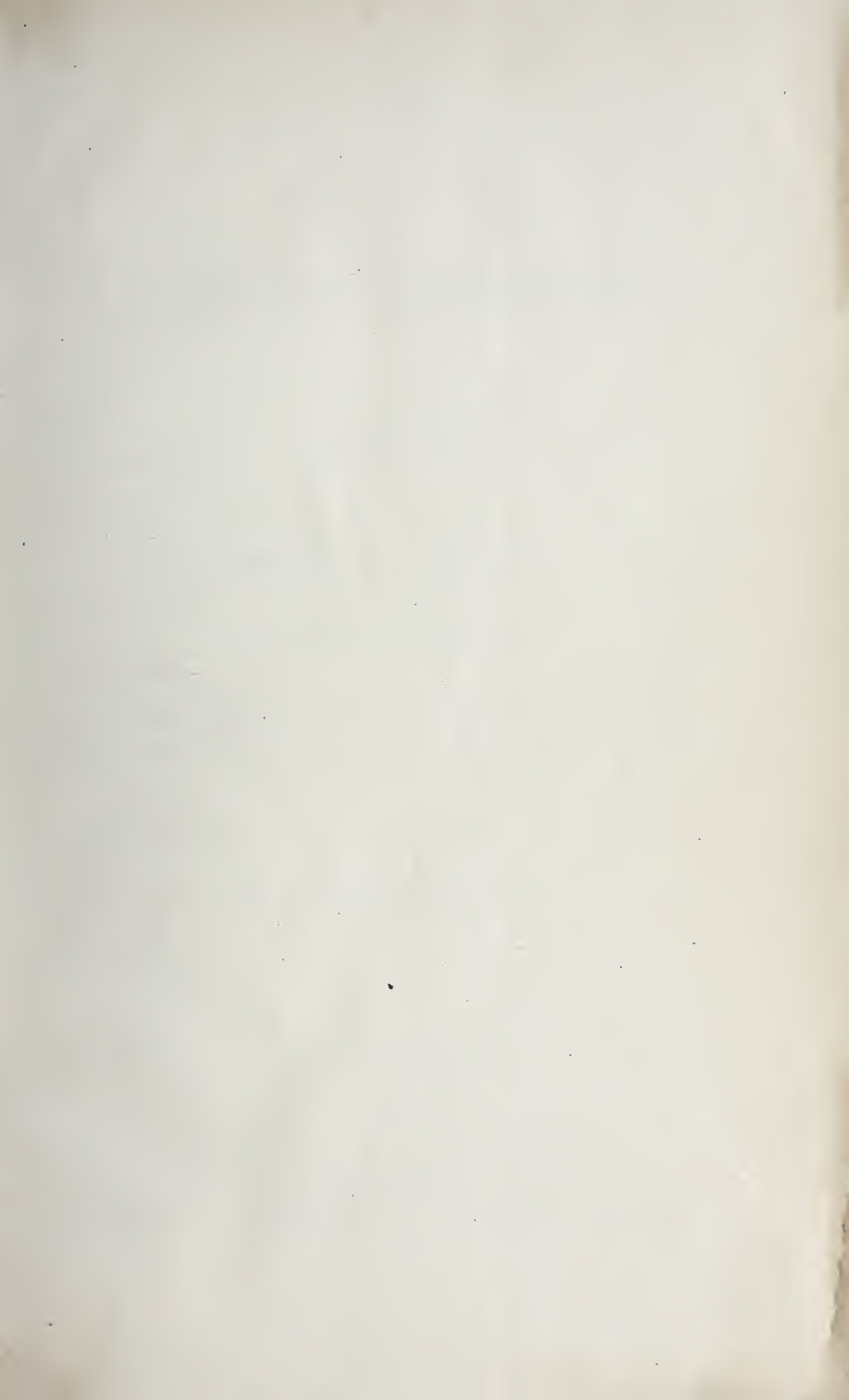


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THE
LUTHERAN QUARTERLY.

EDITED BY

PHILIP M. BIKLÉ,

WITH THE SPECIAL CO-OPERATION OF

M. VALENTINE, D. D., LL. D.,

E. J. WOLF, D. D.,

PRES. S. A. ORT, D. D.

W. H. WYNN, PH. D., D. D.

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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

JANUARY, 1891.

ARTICLE I.

UNUTILIZED FORCES IN OUR CHURCHES.

(A PAPER IN PRACTICAL THEOLOGY.)

By PROF. L. A. GOTWALD, D. D., Wittenberg Theological Seminary,
Springfield, Ohio.

These modern days have witnessed, as we all know, marvelous progress in the utilization of the once hidden or recondite forces of nature. Man has risen up into high lordship over the material world, has coaxed from it the secrets of its energy and strength, and is now using them as his servants to do his bidding. In this day of ours, as in no previous age, is realized the Psalmist's lofty tribute to man: "Thou madest him to have dominion over the work of thy hands: Thou hast put all things under his feet." He has captured electricity and compelled it to obey him. He has stretched out his hand and laid hold upon the once hidden forces of fire and water, and, by the mighty resultant product of "steam," he has set in motion millions of wheels in the great realm of our nineteenth century material progress. He has discovered and employed the hidden forces of "light," of "magnetism," of "gravitation," of "chemical action," of "hydraulics," and of many other existing forces in nature, and he has harnessed them all into obedience to his will and accomplishment of his service. He has not created these forces. He has only discovered them, called them out

from their hidden recesses in nature, learned what vast physical power there is stored up in them, and how much, if used wisely and well, they can do for him.

A similar result needs to be achieved by the Church, to-day, in regard to the latent yet mighty moral forces which lie hidden within herself. Just as in the natural world there lay, for centuries, unutilized, the material forces which are chief factors in all our grand modern physical science and civilization, so in the Church there exist moral and spiritual forces, talents, energies, capacities, in great variety and abundance, which, if only wisely and earnestly utilized, would multiply, beyond our highest imagining, her moral power and influence in the world, and would secure for her a rapid and amazing development both in numbers and in piety.

There is probably, not a single congregation in our land that has not within itself a very large proportion of members who have no adequate sense whatever of the full scriptural requirements of Christian life, who have never risen up into anything like the proper consciousness of their personal responsibility as professed disciples of Christ. There are multitudes in our churches whose powers for good are all dormant; who call themselves "Soldiers of Christ," but are always in winter-quarters, and never on the march or in the battle; Christians who have never aroused themselves sufficiently even to ask the question: "Have I any power that I can use for Christ?" and who have never, therefore, even attempted to use their gifts, their graces, their influence, their opportunities, their wealth, their time, their energies, their lives, their all, for him and for the good of their fellow men. They all have talent, divinely created and entrusted talent, but unused talent, talent wrapped in a napkin and buried away in the earth; mental and moral wealth, but wealth not put out to usury or interest for their Lord. They constitute an infinite spiritual force, but it is all merely possible or latent force. It is all unawakened, untouched, undeveloped, unutilized force. It is not active force, but only potential force, force only as yet in the line of possibility; like the force of un-generated steam sleeping quietly in the unheated water, or like the force of the lightning floating unseen and unfelt in the un-

gathered and unconcentrated electricity that surcharges the air. They are those whom the Saviour designates as "idlers in the Lord's vineyard," the "profit and loss" figures in the inventory of the church's resources, the negative factor, the minus symbol, the ever unknown quantity in our religious algebra, the drones in our hive of ecclesiastical life and energy, the icebergs that chill, the paralysis that unnerves, the burdens that weigh down and perpetually retard the onward progress of the Church of Christ.

And yet this inactive and unemployed talent in the Church is not itself so much to blame for what it thus is, as the Church is to blame for having made it so and allowing it to be so. And by "the Church" we here chiefly mean those in authority in the Church, those who in any way are entrusted with the instruction, the organization, the direction, the government, the spiritual control of the Church: her theological professors, her synods, her conferences, her pastors, her church-councils, her Sunday-school superintendents and teachers, her parents, all these. Upon these rests especially the censure for the existence of these great piles of "dead wood" and useless "drift wood in the church; and upon them especially rests also the duty to remedy, if possible, the evil, and, in some way, if possible, awaken all these sleeping energies in our churches; and call out, into healthful, vigorous, united, constant activity for Christ, and for the salvation of their own souls and the souls of their perishing fellow men, all this great army of nominal and comparatively inactive Christians now enrolled in our churches. The vital question is: How can it be done? How can all this talent of the Church, now dormant and unemployed, be awakened, utilized, and made subservient by the Church in the accomplishment of the high moral and spiritual mission in the world for which she exists?

It is evident, at the outstart, that in order to attain such high end, *the Church must first clearly recognize the fact that her own spiritual self-culture, or her own best possible development in Christian faith and life is her very first and chief duty.*

The primary spiritual obligation of every church is to herself. Self culture in Christian character is her first and chiefest duty. She owes to her own self to develop herself into her largest re-

ligious and spiritual possibilities. Regarding herself as a spiritual household, as an organic unit, as an association of fellow believers in Christ, she owes it to herself, as her first and highest endeavor, to make of herself, as such household or unit or association, the utmost that she possibly can. Her first care must be herself to be what she ought, by virtue of her divine vocation, to be; not as in herself an end, but as a means to an end, viz., by her own Christ-like character and life to become in the largest possible measure an instrument for the increase of the glory of Christ. She owes it, therefore, to herself, as a first duty, to set herself to the development in Christian character of every member in her ranks. All the spiritual possibilities, both in character and in life, that lie hidden in any one of her number, the Church is under moral obligation to discover, to draw out, to cultivate, and, not only in some way or to some extent but in the best way and to the largest possible extent, to utilize for Christ. She is to be to all within her number a true nourishing mother, a training school in holiness and usefulness.

Here, however, is undoubtedly just where, both as pastors and churches, we are continually making a very fatal blunder. We are, as churches, straining every nerve, and often also from utterly unhallowed motives, merely to gather in, and we are then sadly indifferent concerning the spiritual culture of those whom we have gathered in. We seek, as our chief endeavor, to add, and then fail to develop spiritually those whom we have added. Quantity with us has come to be more important than spiritual quality: numbers than character; conversion than sanctification; beginning than advancing; germination than growth. We measure our success largely by pure arithmetic, by the mere figures in our parochial columns. We are idolators at the shrine of the Multiplication Table, and round out the years with our cold and rattling sums in Addition, counting that only as work for Christ and success in the cause of Christ which can thus in numerals and decimals be expressed.

Thus to emphasize church additions, a mere swelling of numbers, is, we repeat, a fatal blunder. It is more: it is a sin. Undoubtedly it is the duty of the Church to labor for the conversion of sinners, and to seek to increase her numbers by spiritual

conquests from the world. But that is not her first or primary duty. Her first or primary duty is spiritual self-culture, self-development in Christian character. And where there is once in a church the attainment, in her own inner life, of this high spiritual culture and self-development, when she is thus once within herself what as a true Church of Christ she ought to be, a holy Church, her membership soundly indoctrinated, spiritual, conformed in spirit and life to the spirit and life of Christ, then will she not have only power to win souls into herself from the world, but then will she also be able spiritually to care for, and develop, and help heavenward those whom she does thus win. It must never be forgotten that it takes a spiritual church to do truly spiritual work. To add from a dead world to a dead church only magnifies the gathered deadness. It is only piling iceberg on iceberg. Or, if the person added to the church, is really a renewed soul, a "new creature in Christ Jesus," to introduce such an one into a Church spiritually dead, and in which its religious culture will be neglected and uncared for, is simply an awful cruelty, and is an irreparable wrong to the soul that thus trusts itself for help in its spiritual life to the church. It is like sending the warm waters of the "Gulf Stream" up into the frozen Arctic Ocean, at the North Pole. To be to those that come into her a genuine and real spiritual mother she must herself be a genuine and real Church of Christ. There must be a development of herself into the spirit and life of Christ, before she can be to those that are added to her a help in their faith and life in Christ.

The very first duty therefore, we repeat, of every church is constantly to watch over her own religious condition. The first duty of every pastor is to be a true spiritual shepherd to those already in his flock: to inquire into their spiritual state, to encourage them in their Christian life, to hold them to their religious duties, to reclaim them from their moral wanderings, to engage them in Christian work, to surround them with Christian influences, to exercise their Christian gifts, in a word to keep such a close warm personal pastoral influence upon everyone belonging to his church that their church connection will constantly develop them in Christian character, and strengthen them

both in their faith and their service for Christ. Especially is this a pastor's duty towards those who are yet young in Christian life and experience, who have just entered the service of Christ. Our work as pastors is not ended, but is really just begun, when we have received persons into the church. They are, as yet mere babes in Christ; their spiritual life is as yet only in its germ or bud form; and our duty, as pastors, is to nourish and strengthen and develop, symmetrically steadily and into a beautifully rounded completeness, the new life which the Holy Ghost has thus commenced. What the church is, what the spiritual life and growth of each member are, depends very largely upon how true a pastor to his people the minister is. If he is indifferent to the spiritual state of his people, if he fails thus to feel and show a real spiritual interest in them, and concern and labor for their fidelity and religious growth and usefulness, they, too, will soon be indifferent, will lose their religious interest, will do and give but little for Christ, will often drop back again to the world, will possibly at last perish, and come short of the heavenly inheritance into which, if properly watched over and cared for, they might and would have entered.

Great then is the responsibility of every pastor, first of all, to his own flock. Great, first of all, is the duty of every church to care spiritually for all her own number, all within herself, and to secure to them, as the result of her tuition and nurture, their firm establishment in the Christian faith, their steady healthful growth in Christian character, their abundant and increasing usefulness in Christian service. The church that thus jealously and carefully guards her own inner spiritual life, that cares more to be a holy church than a large or fashionable or popular church, such a church, by her very possession of such a true spiritual life, and the quickening, energizing influence which is shed abroad upon all within her from it, has in this the means or agency by which to awaken all the sleeping energy within her, and to call out into activity for Christ all the unemployed talent slumbering in her possession.

Here, then, in the church's own spiritual state, is the seat both of the disease and the remedy. Because the church has been negligent of this primary duty of spiritual self-care, because she

has so little real scriptural spiritual life within herself, she shows so little sign of life, so little activity for Christ, so little employment of the gifts and talents which her Lord and Master has entrusted to her. We speak, we work, we give so little for Christ, simply because we love so little. We preach and pray so coldly because our hearts are cold. We do so little to save sinners because we feel so little for them. We part so reluctantly and so sparingly with our means for the spread of the Gospel and evangelization of the world simply because we love our dollars more than we love our duty. The trouble is within us. The talents lie unused because there is not spiritual life enough in our souls to move us to their use. The locomotive stands still upon the track because the fire has burned down and the water is cold.

Assuming the truth of what has now been written concerning the duty of the church to make her own spiritual self-culture, her first concern and object of her chief and supreme endeavor, we have a second and a final answer to our question in the statement that, in order to utilize her unemployed talents, or spiritual possibilities, *the church must intelligently apprehend what her talents or possibilities are, must set herself to a wise culture and direction of these talents and possibilities, and must thus secure from every individual member the best that is in him as his contribution toward the aggregate spiritual influence and activity of the church.*

1. Every church needs, first, to take an inventory of her stock in trade. She needs to know, and recognize as her specially entrusted gifts, just what she possesses. She needs to study and analyze herself, and count up, in all their number and variety and special characteristics and adaptability to special ends, every talent with which God has endowed her in all her membership. This self-knowledge is a first step toward true self-culture.

Seeking thus to know herself every church will be surprised to learn how rich in spiritual resources she is, with what fine talents God has gifted her, how vast for usefulness are her possibilities, what resistless moral force she contains and may evoke

from herself with which to storm and overcome the forces of evil with which she is surrounded.

In this inventory of her resources she will find, first, the talent of a possible Christian home: a home in which the father is a faithful spiritual priest, where the word of God is the recognized rule of faith and life, where the altar of prayer is reared, where parental example is consistent and godly, where religious instruction is habitually and soundly imparted, where Christian character is created and habits of holy living established, where an indefinable celestial atmosphere fills and permeates the entire family circle, and by its own unspoken yet eloquent sweetness wins all within it to purity and truth and love and holiness and Christ.

There is, also, secondly, what may be called the talent of social influence: the influence for good which a church possesses because of the relationship of her members to multitudes outside of herself, giving to them special individual opportunity and spiritual power over some who are not Christians.

Then, thirdly, there is, also, the talent entrusted to the Church of witness-bearing for the right, and of always bravely laboring for the right: for the purification of public morals, for the sanctification of the Lord's Day, for the rebuke of political corruption, for the maintenance of law and order, for the suppression of the foul and ruinous iniquity of the liquor traffic, for the defence, in every way, of truth, and purity, and right, and justice, for all these the Church both can and ought to stand ever faithful as a bulwark of defence for righteousness.

And then, fourthly, there is the fine talent of Christian womanhood: all the wealth of Christian woman's love, and devotion, and constancy, and purity, and faith, and tact, and mighty influence over lover and husband and brother and son. How much of this grand talent there is in all our churches. Two-thirds of the membership of the Church in our land to-day are Christian women. How mighty a work, therefore, for Christ and for the Church, if fully awakened, and wisely and rightly directed, could not this talent of consecrated Christian womanhood accomplish.

Then, fifthly, there is, also, the church talent of money. Dr.

Dorchester estimates the aggregate wealth of our nation at sixty billions of dollars; and twelve billions of these sixty he estimates as being in the hands of professed Christians. But, judging from the liberality of the churches towards the support and spread of the Gospel, it is largely unconsecrated wealth which these Christian hands thus hold. It is wealth unemployed and unused for Christ. And yet, if consecrated and used as it ought to be, what infinite good this wealth might accomplish. What colleges it might endow, what theological seminaries it might found, what young men it might educate for the gospel ministry, what churches it might build, what missionaries it might send and support, what great things, in thousands of ways, it might do to extend the Redeemer's kingdom and to save souls. This hoarded wealth of the church, these millions of dollars unused for Christ, what infinite possibilities for the work of the world's evangelization they contain. And what a voice of guilt and doom they will utter in the Day of Judgment against some! (James, 5 : 3.)*

There is the talent, also, of special individual endowment, *i. e.* of special individual qualification for special Christian usefulness and service. As the apostle declares: "Every man hath his proper gift of God, one after this manner, and another after that." In a church, one member has the talent of song or music; another of special social influence; another has the ability to lead the church to edification in public prayer; another the talent of scholarship and education; another the talent of fluency and effectiveness in public address; another possesses wealth; another, like Dorcas, has skill in needle-work and can make garments; another has financial talent and can safely and judiciously manage the moneyed interests of the church; another has attractive social qualities; another has talent especially fitting him for the ministry; another is adapted to be a teacher in the Sunday School; another to lead a Bible class; another to conduct a devotional meeting; another to labor among the young; another to solicit funds for benevolent objects; another to do evangelistic work; another to canvass for subscribers to the church periodicals; another to distribute tracts; another

to stand at the church door, and smile, and shake hands, and welcome strangers; another to act as usher. Thus is there the greatest conceivable variety of individual gifts in the membership of a church, and hence the largest conceivable variety, also, of possible usefulness, by the earnest and united exercise of these gifts, each one simply using his own special gift, and faithfully doing the single special work which, in the bestowal upon him of his gift, God has specially fitted him and called him to do.

Thus numerous and varied are the talents for possible usefulness which exist in every church. The duty of the church is to arouse herself into the joyous, and yet solemn, consciousness of what she thus in herself is and possesses: what sublime potencies for the advancement of the cause of Christ slumber within her.

2. A second duty of every church, in order to secure the end under consideration, next to a knowledge of her gifts, is the exercise and wise direction of them. Knowing what a member's special gift, or possible power of usefulness is, an immediate duty of the church is to find or make for him a field of usefulness in which he may profitably, both for himself and for others, exercise his gift. And the one man, above all others, upon whom devolves this duty is the pastor of the church. He is the shepherd of the flock, and his duty is both to feed and lead it. Him especially has Christ entrusted with every soul in his Church, and has commanded him to train and develop that soul, into highest possible Christian character and life. To do this, he must know that soul, what its spiritual state is, what its special weaknesses are, what its strength, what its special endowments or gifts, in what special way or work it can do most to help on the work of the church and glorify Christ. And then, knowing what each one thus specially is, and can especially well do, his duty as pastor is to get him, in some way, to do that work. Many in our churches do nothing for the church or for Christ simply because nothing has been pointed out to them or given them to do. They stand idle in the Lord's vineyard because no one has hired them. This is one of the great weaknesses of the church: she is giving her members nothing specific to do. And this is the weakness of many a pastor's ministry. He does

not know how to put his people to work. He has no executive talent. He is a poor general. He tries to do the work of all the church himself. He cannot do it. It is a spiritual injury to his people to try to do it. A wise pastor pursues a different course. He works hard himself, but he tries also, at the same time, to get all his people to work hard—he doing his special work, and expecting them to do their special work and thus, both working, there is a grand aggregate of good accomplished.

This, then, is what, as pastors, we must do if we want our churches to do for Christ what they can and ought. We must find something for them all to do. We must put our members to work. We must, in some way, get them to use the gifts with which God has endowed them. It is said that when Oliver Cromwell visited Yorkminster Cathedral, in England, he saw standing, on high pedestals, up above the altar, twelve silver statues of the twelve apostles. "Who are those fellows up there?" he rather irreverently asked. "Silver statues," was the answer, "of the holy apostles." "Take them down," was his command, "and melt them into coin, and let them go about doing good." So with the statuary Christians in our churches. They are very respectable, and very nice to look at, as mere standing religious figures, but that is not the kind of Christian that is going to convert the world. It is the melted Christian, the Christian in holy circulation among his fellowmen, the Christian that has come down from his high pedestal of respectability, and comfortable ease, and self-enjoyment, and, with busy hand, and loving heart, and warm sympathies, and earnest interest, and hard work, goes about like Christ the Master, doing good—that is the kind of Christian that will turn the world upside down, will dreadfully bother Satan, overturning his kingdom and reconquering from his grasp the nations of the earth.

"But how," almost in despair, asks the conscientious pastor, "can I do all this?" "By what arguments or appeals or methods," cry out thousands of godly ministers, "can we stir up the people in our churches thus generally and faithfully to use their talents for Christ? By what art shall we evoke all this latent force in Zion? How can we possibly make all this great wealth of unemployed talent effective for the achievement of good?"

How can we arouse all these dormant energies? This valley of dry bones, bones so very dry, how can we transform it into a theatre of living men, the heart of each a flame of holy love, the whole being of each a consecrated instrument for the glory of God? How?" There is but one true answer to every such earnest inquiry: Use only the agencies and methods appointed and evidently approved by God.

1. First among these is a faithful preaching to the conscience of the word of God, in regard to the right use of gifts. We must, as pastors, preach clearly what is, in this special respect, Christian duty. Our preaching must be a straight preaching to the conscience. Parents, Sabbath-school teachers, and especially pastors, must show to those under their instruction that every grace, and gift, and possession, and influence, and opportunity and possibility of good, has come to them as a trust from God, that their first obligation is to use them for the glory of God, and that God will hold every man strictly accountable for all that he has conferred upon him. There dare here be no letting down of the truth, no smoothing over of the divine word. God's demands must be emphasized. Duty must be pressed on the conscience. Responsibility must be vividly shown. Men will not use their talents aright for God and for the benefit of their fellow-men, unless moved and held to it by their moral sense, by the pressure and conscious demands upon them of the claims of God. The pastor's duty, therefore, in this respect, is clear. He must hold up before his people, in light radiant as the day, the demands upon them of God because of the gifts to them by God. His obligation is to announce to them, concerning every duty, "Thus saith the Lord: this is both duty and privilege: pay what thou owest."

2. Judicious, brave and loving personal pastoral appeal is another agency by which the dormant energies of the Church may be aroused and utilized. Public address often fails to reach this end. Hence to every pastor this advice will not be amiss: "Go to your members and between you and them alone, kindly, plainly and earnestly, lay specific Christian duty upon their conscience. Be wise enough and brave enough to point out to them just what, with their gifts and their education and their

wealth and their opportunities, they both can and ought to do for Christ, and for the Church, and for souls. Speak to the conscience. Be a Nathan. Say 'Thou art the man.' Ring the question, until their souls tremble under a sense of their personal responsibility: 'How much owest thou unto my Lord?'"

3. By wise and thorough system in Christian activity we may also do much to call out and utilize the unemployed talent in our churches. Thorough organization in any human association is always helpful to efficiency. Wise method always secures both more work and better. Division of labor gives to each something to do, and fits each also to do well what he does. It is so in the Church. By system in our Christian activity, by classification and organization of our members for church work, based upon considerations of their variety in age, capacity, taste, aptitude, opportunity, we simply set before them special ways in which, in our judgment, they now may do something for Christ, and we urge them in that special line to exercise the particular gifts with which God has endowed them. We point out to them, by such adoption of system and organization, something specific to do, and we render easy to them the doing of a duty which otherwise would perhaps be impossible for them to do. Practically, in the adoption of any wise method in church work, or the forming of any organization for the accomplishment of any specific form of religious duty, we simply, as pastors, say to our people: "Here is a special and wise and Scriptural way of glorifying God: by working with your pastor, and fellow church members, and with the church at large, in this special way, for this special end, you will both do more for Christ, and do it easier, and more joyfully, than if alone and by some other method you seek to do it." Hence the value in every church of system and organization in the work of benevolence, of the Sunday school, of the financial management of the church, of missionary activity, of the care of the poor, the sick, the back-slidden, the stranger. Hence the benefit in our churches of special missionary societies, and orders of deaconesses, and Dorcas or sewing societies, and young people's literary and religious societies, all of them under the direct supervision and control of the church council, and all so framed as to call out the best services

and best exercise of gifts for Christ of all belonging to them, and the activity of all made tributary to the best development and edification of the whole church. And hence, also, especially, the existence of all our distinct Church Boards, to each of which is delegated the care and direction of a special form of Christian liberality and activity, and which, therefore, afford to every pastor and church a ready opportunity or channel by which to do with their means and co-operation for these objects more by far than they otherwise either could or would do for them.

4. The wise institution of special organizations in our churches designed for the spiritual development more directly of certain special classes, and for their better fitting for special Christian work, will also prove helpful in solving this question concerning the unutilized forces in our churches. First of all, always, among these agencies, is the Catechetical Class, conducted by the pastor, for the thorough scriptural indoctrination of the young. Besides this there are others: a Teacher's Meeting, a Normal Bible Class, a Monthly or Quarterly Missionary Concert, a Female Devotional Meeting, a Mother's Meeting, a Young Men's Association, and possibly yet others, in all of which the specific aim should be personal spiritual culture and personal edifying in holiness of heart and life. Every agency in a church by which the spiritual life of the membership is rendered more scripturally intelligent and quickened is invaluable; for, without exception, the measure of genuine intelligent heart piety is the measure also of Christian activity, liberality, consistency and holiness of outer life. The more you can have of the one, the more will you be sure to have also of the other.

5. Religious intelligence in a church also goes far towards stirring up latent energies. Hence preaching to secure the best practical results, should be pre-eminently didactic or instructive, the solid clear exposition of God's word, a perpetual exhibition to the people and enforcement of divine truth. Hence the inexpressible value of our good Lutheran practice of catechisation by which the young are grounded firmly in the word of God and are able to give a reason for the Christian hope that is in

them. And hence, also, the wisdom of circulating freely religious literature in a church, and especially denominational religious literature. In every home in our churches our church papers and periodicals should be found. In order that our people become interested, as they ought to be, in missions, in church extension, in beneficiary education, in our colleges and theological seminaries, in female education, in all our general agencies of Christian activity, they must first be informed concerning them, and they must first know thoroughly all about them. This is particularly true of our Lutheran churches. Our people are a thoughtful people, governed by conviction and conscience, ready to do their duty when once they are clearly assured of duty, but not much disposed to do it before they are thus assured. Every genuine Lutheran has in him Luther's loyalty, as a rule of conduct, to the divine word: "*Es sey denn, das ich mit Zeugnissen der heiligen Schrift, oder mit öffentlichen, klaren und hellen Gründen und ursachen überwunden und überweiset werde, so kan und will ich nichts widerrufen.*" And hence he is a wise Lutheran pastor who often preaches instructively to his people upon all the great Christian activities of the church, shows them clearly what the church is trying to do for the spread of the Gospel and for the salvation of the world, and then appeals to them and urges them to join in and aid in the achievement of so Christian and noble a work. Let pastors thus faithfully in this respect do their duty, and the people in our churches will then, also, as a rule, grandly do theirs. The Apportionment will be met; the Treasuries of our Boards and Institutions will be filled; and grandly will the cause of Christ move on to victory in the world.

These are some of the many methods or means by which, at least to some extent, the vast dormant power now in our churches, the many now unemployed talents in the possession of those calling themselves Christians, may be awakened and utilized for Christ. God help us all by his grace to stir up whatever gift there may be in us. May none of us bury the talents with which we have been entrusted. May we be faithful stewards of the gifts and graces of God. The light that we have,

let us hold it up to show others the way to Christ. The talents we have, let us use them for the glory of him who by his death, even on the cross, has redeemed us from eternal death. The time we have, the opportunities we have, the wealth we have, whether it be much or little, the influence we have, the gifts of intellect, of education, of eloquence, we have, the power with God in prayer we have, all our gifts, all our strength, our very life itself, let us lay all on the altar. If we have not five or ten talents, we have all at least one: let us use that one earnestly for our Lord. If we cannot do one thing for Christ, we can do another. If we cannot do much, we can, even the weakest of us, do a little. If we cannot be High Priests ministering before the Shechinah, in the Holy of Holies, we can, perhaps, with the humbler Kohathites, help to keep bright the candlestick and the altars and the vessels of the Sanctuary in the Holy Place. If we cannot be a Paul, writing an inspired epistle, we can be a Phebe, a ready messenger, carrying it with glad step to the waiting church. We can all do something for our ascended Lord. We can all, in some way, and by the faithful use of some talent, aid in the upbuilding of the Church and the conversion and salvation of the world.

ARTICLE II.

THE RESURRECTION OF THE BODY.

By PROF. L. A. FOX, D. D., Salem, Va.

The doctrine of the resurrection of the body is eminently scriptural. It is what theologians call a pure doctrine. Our evidence and our conceptions of the nature of the resurrection must be drawn almost exclusively from the Bible. But the belief in the restoration of the soul to the body was not in ancient times confined entirely to the Jews.

The Egyptians, from a very early period, believed that the soul would return to reanimate the body. This was the cause of the custom of embalming the bodies. Herodotus, from the standpoint of a Greek, supposed that they preserved the body to delay as long as possible the round of transmigrations, but in this he failed to understand Egyptian thought. The Egyptians made the other life very real. They had from a remote past formed precise and definite ideas of the state of the soul after death. James Freeman Clarke says: "Until Swedenborg arrived and gave his disciples the precise measure and form of the life to come, no religion had ever taught an immortality as distinct in its outlines and as solid in its substance as that of the Egyptians. To the Egyptian this life was but the first step, and a very short one, of an immense career." A great period of fourteen hundred and twenty-one years was thought to be the cycle of human transmigrations. "Two Sothic periods correspond very nearly to the three thousand years spoken of by Herodotus during which the soul transmigrates through animal forms before returning to the human body."* Whence they obtained the idea of a resurrection, or by what proofs they sustained it, we do not know.

There are traces of the idea among the Greeks. In Homer we have Achilles saying,

*Ten Great Religions, Part II.

“What a wonder ! All the Trojans slain by me
Shall rise again from the kingdom of the dead.”

Æschylus uses the word *anastasis* in the sense of the resurrection of the body.

Plato, according to Cicero, said that souls could not exist eternally without bodies, and therefore the souls of wise men must at some time return to their bodies. Augustine said that “some Christians, who have a liking for Plato on account of his magnificent style, and the truths which he now and then uttered, say that he held a doctrine similar to their own regarding the resurrection of the dead.”* But Cicero supposed that Plato meant it rather as a playful fancy than as a reality.

Augustine preserves a remarkable statement made by Varro : “Certain astrologers have written that men are destined to a new birth which the Greeks call *palingenesis*. This will take place after four hundred and forty years have elapsed ; and then the same soul and the same body, which were formerly united, will again be reunited.”

Augustine in the same connection records that Labro said that “two men died on the same day and met at a cross-road, and that, being ordered to return to their bodies, they agreed to be friends for life, and were so until they died again.”

But while these quotations show that some had conceived the idea of the possibility of a resurrection of the body, we know it was never a general belief among the Greeks. It was a vagrant thought of the very few. In the times of the apostles the educated circles at Athens failed to understand the word and supposed the resurrection was some sort of deity.

Funeral rites were connected with the belief in the future existence of the soul, but in no country, except in Egypt, were they related, so far as history reaches, to the resurrection of the body. The dead were treated with reverence and the body was buried, cremated or embalmed. This reverence and care were marks of affection. They grew, too, out of the belief that the soul lingered for a time around the body, and its destiny was determined by the fate of its former tabernacle. There may

*Augustine's *City of God*.

have been in the very earliest period an idea of the resurrection which shaped the primitive funeral ceremonies, but that idea was completely lost in the heathen world, except among the Egyptians.

At the time of the advent of Christ the resurrection was held by the Jews as one of the common articles of the orthodox faith. It had been for several centuries thoroughly established in their creed. The Sadducees only, a small rationalistic but important sect, denied it. But it had not always been so prominent in their religious life.

When we come to look in their early records for the expressions of their belief in the resurrection of the body, we are surprised at the entire absence or, at most, the few doubtful allusions to it. They could not have been wholly without the idea. As early as Abraham they had made visits into Egypt. They had been in bondage there for several centuries. The mummies, which embodied the Egyptian doctrine, must have been familiar objects to them. There was nothing in their own traditions which prevented them from accepting a doctrine so gratifying to the affections of the bereaved. They may have believed it. This doctrine may have been a part of their sacred traditions. But there is no positive proof that they hoped for a future for the body. The references in the Mosaic books to a life after death are so uncertain that many scholars have doubted that they believed in the continued existence even of the soul.

The sacred care taken by the Jews of the dead may have grown out of the belief of the resurrection of the body. Abraham bought a family burial ground. Joseph took his father's body back to Palestine to bury him. Joseph, when dying, gave commandment concerning his bones. He directed that when the people returned to their own country they should take his body with them and bury it in the land of his fathers. The Hebrews did not forget even in the midst of the excitement of their departure that request, nor abandon their charge during the toilsome pilgrimage in the desert. The belief in the resurrection would have been a sufficient reason for these facts, but there may have been others, and upon the facts alone we can not affirm the belief.

In Deuteronomy it is said : "I kill and I make alive," 32 : 39. In this God asserts his power to raise the dead. But the Jews in later years used it as a figurative expression for extreme sorrow and great joy, and there is no evidence that it was ever taken literally by them.

Among the oldest books is Job. It may have been written in the Mosaic period. In it we have, according to our version, this remarkable passage : "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth, and though after my skin worms destroy my body yet in my flesh shall I see God, whom I shall see for myself and mine eyes behold and not another."* This is often used as one of the proof passages from the Old Testament of the resurrection. According to our translation no other interpretation is admissible. But scholars deny the correctness of the rendering. Knapp offers the following strong objections. No ancient Jewish teacher, nor Christ, nor his apostles ever quote it. It is not probable that this doctrine should have been so clearly revealed in so ancient a writing. Job nowhere else expresses this hope, nor consoles himself with it but recurs to his old doubts. His friends make no reply to the statement and they would not have passed by so important an argument. The translation does violence to the words of the original. Oehler says, "Notwithstanding the many erroneous explanations which have been offered, the only view which can be accepted as doing justice to the words, is that which regards the passage as expressing the hope of a manifestation of God to be made in favor of Job after his death."† But he translates it thus : "After this skin is destroyed and *without my flesh* shall I see God." Perowne gives the same rendering. Were it certain that our version contained the thought of Job it would be equally certain that it was only a momentary flash of inspiration that had no parallel for many centuries.

In Samuel we have the song of Hannah, "The Lord killeth and he maketh alive ; he bringeth down to the grave and he bringeth up." She quotes and enlarges upon the words of Deuteronomy. Her language is figurative. She celebrates her delivery from

*Ch. 19 : 25-27.

†Old Testament Theology, p. 564.

deep grief—a sorrow like the grave. There is no clear reference to a resurrection of the body.

Between this period and that of Isaiah the belief in a future resurrection had become more prominent. If they had it before, it now became a more important factor in the religious life. The major prophets use it to reveal great marvels about to occur. Isaiah said, “Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of the herbs and the earth shall cast out the dead.”* Ezekiel said, “I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel.”† So also the vision of the dry bones. Hosea uses the fact of the resurrection as an illustration in two places. “After two days will he revive us and on the third day raise us up.” “I will ransom them from the grave; I will redeem them from death.”‡

These figures, drawn from the general belief, reacted upon it and confirmed it. They were prophecies in the most common form of prophecy, and became a divine warrant of the faith. When it is shown, as is easily done by the contexts, that they refer in the first instance to national events, it does not follow, as some have supposed, that they were not also predictions of the real resurrection. Jewish prophecies had in general a two-fold application. The prophecy of the son of the virgin is a well known instance of this fact. So these referred first to national events and then to the general resurrection of the dead.

Daniel clearly and directly asserts a resurrection of both the good and the bad. “Many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to everlasting shame and contempt. And they that be wise shall shine as the brightness of the firmament and as the stars forever and ever.” (Ch. 12 : 2.)

In the Maccabean period it was a source of comfort under their afflictions. It was connected with the retributions of the other life. But it was at the same time confounded with the future existence. “Thou like a fury takest us out of the present

*Ch. 26 : 19.

†Ch. 37 : 12.

‡Ch. 6 : 2, 13 : 14.

life but the king of the world shall raise us up, who have died for his laws, unto everlasting life." (2 Mac. 7 : 9.) So when the martyr was ready to die he said, "It is good being put to death by men to look for hope from God to be raised up again by him ; as for thee thou shalt have no resurrection to life," (verse 14). "And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein my will and honestly in that he was mindful of the resurrection : for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead," (12 : 43, 44). They began about this time to consider man as incomplete without the body, and could not think of an existence separate from the body. Gross conceptions commenced to work their way, and some believed that after the resurrection men must eat and marry and enjoy sensuous pleasures. These perversions of the scriptural doctrine gave rise to the Sadducees, who directed against these carnal notions bitter ridicule. But the Sadducees were themselves so far involved in the general opinion in regard to the nature of the future life that in rejecting the resurrection they denied also all immortality.

The Essenes believed in a future life but denied the resurrection of the body.

The Pharisees represented the orthodox faith, and were in agreement with the masses of the people. There are numerous allusions in the New Testament to this fact.

The Christian doctrine of the resurrection has been stigmatized as a Judaism. That it was believed by the Jews does not of itself condemn it. They had some gross conceptions which were corrected by Christ and the apostles. So far as Christ and the inspired writers shared their faith we are perfectly willing to receive it. Not everything Judaistic is false, or gross. The Jews believed in the spiritual existence of God. They believed in the existence of pure angels and the immaterial nature of devils.

PROOF.

The proofs of the resurrection are drawn chiefly from the Bible.

Nature furnishes some faint types but knows no real resurrection. No organism once really dead is ever revived. The seventeen year locust and the butterfly are faint analogies, but they are not truly resurrections, and are not proofs. The early fathers believed the story of the phoenix and used it as a proof. We find it in Clemens of Rome. "Let us consider that wonderful type of the resurrection which is seen in Arabia. There is a certain bird called the phoenix. There is never but one at a time and it lives five hundred years. As death approaches it builds a nest of frankincense and myrrh and other spices. Its putrefying flesh breeds a worm which brings forth feathers."* The story is false, and is now believed to have been merely a popular statement of an astronomical fact.

There is an argument of some force drawn from the law of gradation in the universe. A writer has beautifully expressed it in these words: "We see a gradual progress of vegetable life into animal, and a gradual transition from the lower forms of animal existence to the higher. The transition is so gradual that it is difficult to say where vegetable ends and animal begins. Radiated ascend towards the mollusks, the mollusks towards the articulated, the articulated towards the vertebrates. Through this last class we see a steady ascent from one form of organization to another, from fishes to reptiles, from reptiles to birds, from birds to mammalia, until by steady rise we reach the human body, in beauty, delicacy, and faculty the crown of all. Why should we suppose this the end of bodily existence? Why not rather that this should pass into a still more noble and beautiful type of organization? After this gradual development, why suppose the enormous change to a purely spiritual existence?" This argument becomes stronger if we can find in all these lower forms a regularly ascending system of types foreshadowing the body of him who came as Lord of all. Why such preparations for a merely phenomenal existences?" But all this is merely presumptive argument. It is not positive proof. It strengthens a conviction otherwise reached. It cannot produce conviction in the first instance.

*Letter to Corinthians, ch. 25.

While reason cannot prove the doctrine of the resurrection, it offers some strong objections to it. Most of these difficulties are very old. Augustine and Tertullian attempted answers to many of those which are still urged. It was said that the body is matter, and a material substance would be out of place in a world of spirits. It was asked, Will children rise with their helplessness and old men with their decrepitude? Will the deformed rise with their deformity? Will abortions be raised? Will the bodies be equal to each other in size? Will the hair cut off by the barber and the paring of the nails be restored? Bodies meet different fates. Some are burned, some are buried, some waste away in the deserts, some are devoured by beasts, and some are eaten by men. How shall all these elements be gathered up, and when the same particles have belonged to two different men, who shall claim them? These objections, under somewhat slightly altered forms, are still repeated. To these have been added one from the later discoveries in physiology. The elements are continually changing, and those which compose it to-day will all have passed in a few years into other forms. It is asked why or how can those which happened to constitute it at the time of dying, be collected out of the dust and vapor and be reformed into the same bodies?

Most of these objections are based upon misconceptions of the nature of the resurrection body. A ready reply to any difficulty as to the possibility of the resurrection is God's omnipotence. If God so wills it he can gather up the atoms no matter how widely scattered and reproduce the body just as it was at any period of its existence. He is omniscient and can find every particle and recover it from any entanglement, no matter how great. "Why should it be thought a thing incredible with you that God should raise the dead?" It is not a question of possibility but of purpose with God. Our understanding is not the measure of truth. Every philosopher accepts facts which are as incomprehensible as any theory of the resurrection. No scientific man questions the doctrine of atoms, but he does not comprehend their nature, for any attempt to explain it involves him in a contradiction of terms. The demands made upon his faith are as great as those made upon ours by religion.

The Bible plainly and clearly teaches that there will be a resurrection of the body. However much the conceptions of the nature of the resurrection body may have differed among themselves, almost the entire Christian world, from the beginning, has agreed that the Scriptures teach that there will be a resurrection of the body. They teach it by direct statement and by principles which involve it.

The prophets assumed its truth when they used the popular belief to illustrate other facts. Daniel directly taught it. Our Lord endorsed the faith of the Pharisees when he took side with them in the controversy with the Sadducees. He clearly and repeatedly announced it. The apostles went everywhere preaching "through Jesus the resurrection of the dead." They made it a cardinal doctrine. "For if the dead rise not, then is Christ not raised, and if Christ be not raised your faith is vain; ye are yet in your sins," 1 Cor. 15 : 16, 17. "Who concerning the truth have erred, saying the resurrection is already past; and overthrow the faith of some," 2 Tim. 2 : 18. Among the principal proof texts the following are prominent: Matt. 22 : 23; John 5 : 21-29; 6 : 39, 40; 1 Cor. 15; Acts 24 : 14, 15; 1 Thess. 4 : 13; Phil. 3 : 21. That these refer to a resurrection of the body is evident from the mode of speaking and thinking among the Jews, from the words employed to designate it (*αναστασις* and *ζωοποιηθεις*) and from the qualifying words. The body is called a mortal body. "He that raised Christ from the dead shall also quicken your mortal bodies," Rom. 8 : 12. It is also called a vile body. "Who shall change our vile body that it may be fashioned like unto his glorious body," Phil. 3 : 21.

The Bible gives us a proof and pledge, as well as a type, of our resurrection in the resurrection of Christ from the dead.

There is no fact in history more clearly established than Christ's resurrection. The witnesses were competent. They were not exposed to deception by prepossession. By some strange obtuseness they have misunderstood his predictions, and required the strongest evidence to be convinced. They had ample opportunity to test their impressions and verify the fact. They could not have been deceived. Nor was there fraud. The little

band, strangers, unarmed and completely demoralized, could not have stolen the body. Their testimony, if false, could easily have been exposed. They had no motive for deception. The fact of the resurrection was known to the authorities and to the public. Upon this fact the Church was planted. The three thousand converts from the very multitude who had helped to crucify Jesus, in the very city where the crucifixion and resurrection occurred, on the fiftieth day after it occurred, furnished strongest proof of the fact. The multitudes who came into the Church very soon afterwards were also most important witnesses. Rationalists, like De Wette, have admitted that the testimony is unimpeachable. It cannot be denied except upon the general principle that it was a miracle and that there are no miracles. But miracles are both possible and probable, and no general argument can set aside a fact supported by sufficient evidence.

In the resurrection of Christ we have just what men profess to want before they can believe. We have the fact of one having risen from the dead, and thus we have the proof of the possibility of a general resurrection.

It was a confirmation of the statements in respect to his mission and claims of his work. God would not have set such a seal to the teaching of an impostor or a deluded fanatic. He who was raised said, "I am the resurrection and the life." "I will raise him up at the last day."

Our faith in Christ's resurrection is based chiefly, but not exclusively, upon the historical evidence. The life of the Church cannot have its basis in a dead master. Every Christian is conscious of that life in himself. We live because he lives. The power which has worked through the Church cannot be ascribed to mere truth and much less to the external organization of the Church. Christ did not so much teach a new system of doctrine as set in a new current of life. The source from which the stream has been fed can not be a body mouldering in a tomb.

The Christian through the new life has a spiritual apprehension of the resurrected Lord. It may seem like mysticism but this experience is common to all Christians. It is free from everything like fanaticism. It does not require the abnegation of any mental faculty to enjoy it. Every Christian can say with

Paul, though not in the same degree nor in the same manner, "Last of all he was seen by me."

The resurrection of Christ is the guarantee of the general resurrection. He rose and became the first fruits of them that slept. It was a pledge of God to raise all, and it was itself the beginning of the redemptive work. He who raised Christ will also quicken our mortal bodies. It was the first exercise of a power that will not be finally suspended until all are raised. If we accept the passage in Matthew as genuine, Matthew, 27 : 52, 53, the graves of many of the saints were opened and they rose with him, giving assurance of the resurrection of all.

The resurrection of Christ is a further guarantee of our resurrection, because he retains and will retain his body through eternity. The Lord in his ascended body was seen by Stephen and by Paul. He was seen also by John at least sixty years after the ascension. He will come in his body to judge the world. It is said that the Son of Man will come in the clouds with great glory. It is also said that we must stand before the judgment seat of Christ. We shall be like him because he will have a body like ours. He never lays aside that body because "Jesus Christ is the same yesterday, to-day and forever." It is true that he might through eternity be singular in having his earthly body and thus remain a witness of God's great mercy and love, but it is more probable that because he retains his body we shall also have our bodies.

The resurrection of the body is necessary to carry out God's original plan. We were created with body and soul. Man's destiny was to be accomplished in this composite nature. It has been said that the spirit of each would in its development have gradually cast off the body, or at an appointed stage would have suddenly dropped it in a painless death; but this is mere theory, without a single strong support. So far as man's future was indicated he was to continue body and soul. If that was God's plan there must be a resurrection. Sin did not thwart God's original purpose. The final consummation will not be other than God at first intended. The line of development was changed. A subsidiary scheme was adopted and a corrective policy was instituted. That will at length be accomplished.

The restoration will be completed and the original line will be reinstated. Man will at the point of junction be what he would have been if sin had not occurred, and will thence forward proceed in the way which had at first been designed. At that point man must have his body. The bodies lost in death must therefore be restored.

The resurrection of the body is as certain as any part of our religion. The doctrine stands or falls with Christianity itself. It is so involved in the system, so bound up with the authority of the teachers, that we can not abandon it and save the rest. If there is no resurrection our faith is vain, there is no revelation from God, our hopes are delusions, and we are yet in our sins.

NATURE OF THE RESURRECTION.

Assured of a continued conscious identity after death it is comparatively of little importance whether or not we shall have a body. When we are certain that we shall have a body it is of still less importance whether it be the same we now have or another body. The relative unimportance has led the Church to allow wide latitude in speculation in regard to the nature of the resurrected body. Only when that speculation has taken forms which unsettled the foundations of all faith has the Church, following the example of Paul, interposed her authority. But everything connected with our future life is of some interest, and men in all ages have given the subject some degree of attention. There have been three leading opinions as to the nature of the resurrection.

1. There is the spiritual or rationalistic view. It is stated by J. Freeman Clarke in this language: "It asserts three things: first that we have a real body hereafter; second that it will be identical with our true body now; third that it will be this true body in a higher state of development than at present, a spiritual instead of a natural body." But this "true body" is not that which goes into the grave. The grave is never opened. The body which is buried is now revived. The old doctrine is ridiculed by Prof. Hedge as "the graveyard theory." The resurrection does not take place at the end of the world but immediately after death. There will be no long sleep in the tomb from which

we are to be at last awakened, but at death there is an "ascent," "a going up." The "true body" is the organizing principle. The body changes continually yet it is the same body because the organizing principle remains constant. This organizing power throws off matter as it dies, or is no longer needed, and assimilates new matter. This principle survives death. It is unaffected by death and sets to work immediately to fashion a new body out of a more refined substance.

This is a pleasant theory to believe. If the organizing principle is retained it does not matter to us what becomes of the material of the present body. We can shuffle off this mortal coil with the indifference of a serpent leaving its effete skin or a snail its worn out shell. The grave loses its gloom. There is to be no long waiting for the day of the resurrection, but absent from the present material framework we have immediately another and better body.

This view avoids all the difficulties of the other doctrines. To it some of the old questions are ridiculous. It is not troubled about the first and second resurrections. It looks pityingly on one asking how can the material body be spiritualized?

But what concerns us in this subject is not what is the most pleasant, nor the most acceptable to our natural reason, but what is the scriptural statement. The Bible is the only authority. Reason can not establish the fact of a resurrection and therefore can know nothing of the nature of the resurrected body. This truth is recognized by the advocates of this theory and they seek to prove it by critical examination of the word resurrection and the proof passages in the Bible.

The word resurrection, as the translation of anastasis, occurs thirty-eight times in the New Testament, once as the translation of egeresis, and once of exanastasis. Once anastasis is translated rising again. In this last instance it has no reference to the resurrection of the dead. It is the language of Simeon, "Behold this child is set for the fall and rising again of many in Israel." Sometimes it does not have specific reference to the resurrection of the body but it includes the whole of the future life. This is true of the discussion between our Lord and the Sadducees. But in the large majority of passages it cannot

be understood otherwise than the reanimation of the body. In Hebrews it is said that "women received their dead raised to life again." The reference is to two resurrections in the Old Testament where the dead bodies were reanimated.

Our Lord in the same discourse* speaks of both a moral and a physical resurrection. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. * * Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live." Thus far he speaks of the moral or spiritual resurrection. It is not merely an hour coming but "now is." But he continues: "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also because he is his Son. Marvel not at this; for the hour is coming in which all they that are in their graves shall hear his voice and shall come forth." Here he speaks of a resurrection of the body. It is an hour coming but is not now, as the former is. The dead are in the graves, and not simply dead as the others are. This resurrection of the body is the proof of his power of a spiritual resurrection. Marvel not at this claim just made, because the voice of the Son shall raise the physically dead. When he speaks of the resurrection of the body he clearly specifies that the dead shall come out of the graves. If he did not mean that the body which had been buried would be raised his words were misleading for every Jew who heard them.

The nature of the resurrection is revealed in the circumstances and conversation at the raising of Lazarus. Martha intimated the possibility of the restoration of life to her dead brother. "Lord if thou hadst been here my brother had not died. But I know that even now whatsoever thou wilt ask of God he will give it thee." To draw out her faith Jesus replied in general terms: "Thy brother shall rise again." Martha, giving utterance to the

*St. John, ch. 5 : 21, 24, 28.

common hope, answered, "I know that he shall rise again in the resurrection of the last day." Jesus called her attention back to the possibility of an immediate resurrection, both to show her that he did not allude merely to the final resurrection and also to direct her thought to the source of the resurrection. "I am the resurrection and the life." I have the power of the resurrection. I will raise the dead at the last day. Without me there will be no resurrection. I can raise the dead now. "Believest thou this?" It is said by the advocates of the new view that the words of Jesus that he is the resurrection and the life have no meaning in the old. But they have no meaning in any except as a claim to the power of raising the dead, and then certainly as much according to the old as the new. In the very presence of the expressed hopes of the resurrection of the body in the last day, Jesus raised up the body of Lazarus from the tomb. The miracle confirmed the common faith of which a confession had just been made without any dissent upon the part of the Lord. The resurrection of Lazarus could not well be understood by the spectators as other than a type of the resurrection at the end of the world. If the Lord had not so intended it he would have avoided the previous conversation.

The resurrected body of the Lord, as it was the first fruits, was also the type of the general resurrection. The body that rose from the grave was the identical body that had been buried. It had the same marks. It was recognized by the wounds received upon the cross. It was not a new body but precisely the same body that had been crucified and had died. If not, what became of the body that was laid in the tomb? It was certainly gone. It could not have been stolen. It could not in three days have become entirely decomposed. If it was not raised it was annihilated. In that case we have, instead of one, a double miracle—the miracle of annihilation and the miracle of the creation of a new body with even the wounds of the old upon it. If the word resurrection does not mean a reanimation of the dead body but an ascent, a going up, we misplace the word in regard to Christ and should say that the resurrection took place, not on the third, but on the fortieth day, from the Mount of Olives. The New Testament calls death a sleep. "The maid is not

dead but sleepeth," and then her body was raised. If the body which is buried is never aroused, how can it be said to be asleep? Daniel said that those that "sleep in the dust of the earth shall awake." He points directly to the body.

If the body does not rise from the grave the language of Paul is involved in very great obscurity. He says our mortal bodies will be quickened and our vile bodies shall be changed.

Our Lord and the apostles used the common Jewish language in a manner that seemed to endorse it. They failed to correct it if it was false. The common faith and language passed over to the Christian Church. The early church fathers had even grosser conceptions of the nature of the resurrection. It is very difficult to understand how they could have fallen from the delightful spiritual doctrine, if it had been taught by the inspired teachers, into the gross opinions which they entertained.

2. The second view may be called the patristic. It was not fully established in the Western Church until the Origenistic controversy was settled against the Alexandrians. It is a very crass view. Jerome said the teeth and hair would be raised. Augustine defended this opinion and maintained that all that had even been parts of each body, the shorn off locks and the paring of the nails, would be restored, not in the very forms in which they were lost, but as material out of which the new body would be built. He illustrates by a piece of pottery which the potter reduces to clay and out of which he constructs an exactly similar vessel. The fathers of that period did not hesitate to speak of a resurrection of the flesh, and in the Creed the word flesh was used interchangeably with body.

This view is beset by many great difficulties. It was pressed with puzzling questions about deformities and decrepitude. It has no explanation of the difficulty which comes from the physiological fact of constant change. It ignores Paul's statement, that the body is like the seed sown. "Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body which shall be but bare grain."

This doctrine has so many difficulties and so little scriptural support that it has had for many centuries very few advocates.

3. The third view may not be better named than by terming

it the conservative. In some respects it agrees with each of the others. Without breaking with the old it is not in complete opposition to the new. It holds with the old that the graves will be opened and the body which had been buried will be resurrected. It holds with the new that the true body is the organizing principle and that for the identity of the body it is not necessary that precisely the same particles be gathered into the new body. It is not troubled about the scattered elements. One body is with the other in some sense identical.

The nature of the resurrected body is not precisely defined in the Bible. It teaches an identity of the two bodies, but the exact nature of the identity is not indicated. Just how much of the old body will be used in the new we have no means of knowing. That there will be an identity is implied in the word resurrection. That some portion of the old will be taken up into the new is also implied in that word, in the resurrection of our Lord's body and in the analogy employed by Paul. In the seed corn the matter gathered around the germ is carried up into the new stock.

The resurrected body will retain the same essential form. Christ as seen by his disciples both before and after his ascension was in human form.

But the body will have new characteristics. It is called a spiritual body. We can not fully comprehend the meaning of that expression. We have a conception of spiritual substance, but not of a spiritual body. Spirit and body as they reveal themselves to us with our present faculties are opposites. Body is extended; spirit is intelligent. But Paul uses the expression to point out the fact that, while the new body will have material properties, it will have powers which are characteristic of spiritual substances. We have a foregleam of this in the body of Christ. At will he could be tangible or intangible, visible or invisible. Wholly unlike other bodies he could enter closed rooms, yet like other bodies he had flesh and bones, bore wounds and received food. He was visible as he sat at the table in Emmaus, and yet in a moment he disappeared. He walked with the disciples from Jerusalem and was standing in the midst of

them talking to them, yet in a moment he began to ascend, and continued to rise until he was lost to sight. His body was spiritual. He shows us that there are properties of matter which are not usually manifested. It is subject under its present conditions to fixed laws. It is inert, dull and heavy. Under new conditions and influences it may be lifted, as was Christ's body, into new spheres. Some of the powers of our Lord's body came perhaps from the fact that he was God incarnate, but he created no new capacities for the matter taken into his body and matter has naturally the susceptibility of everything his omnipotence did in his human body. He assumed our body as it is, and the wonderful things shown in his own body reveals the wonderful capacities of our bodies. We do not know the qualities of matter further than they are made known to us by our senses and to deny the existence of other qualities would be very unphilosophic. Philosophy is not able to say that what is sown a natural body may not be raised a spiritual body.

The Scriptures teach that the resurrected body will not be a gross body. It will have properties of matter, because it is called a body, but not in the same form and extent which it has now, for it is called spiritual. To keep clear the distinction the word flesh has been discarded. All that belongs to our sensuous nature will be lost. In the resurrection they neither marry nor are given in marriage. The bodies do not grow nor decay and therefore do not need food. If the new bodies have eyes and ears they will not limit our powers of perception. Everything that is a mask of weakness will be removed. "Flesh and blood cannot inherit the kingdom of God."

The resurrected body will therefore be perfect in its sphere. There will be no imperfections from age, sex or accident. It will be glorified. There may be differences, as one star differs from another star in glory, but all will be alike incorruptible and immortal. "Appropriated by spirit that has attained its permanent state, even matter is permanent."

TIME OF THE RESURRECTION.

The rational theory of the resurrection places the time immediately or soon after the death of the body. Priestly held

this opinion on scientific grounds. He was a materialist and knew no soul aside from the organism of the body. Others have held it upon what seemed to be the authority of a few passages of Scripture. But when the whole teaching of Christ and the apostles is taken together there can be no question as to the fact that they put the general resurrection in the last times. Dr. Julius Müller says, "It is the plain doctrine of Scripture that the general resurrection of the dead contemporaneous with the transfiguration of believers on earth is to occur at the end of the world, at the reappearance of Christ to judgment."* Van Oosterzee says, "The period of the resurrection is to be looked for according to the constant teaching of the Lord and his apostles, not immediately after the death of each, but only with the consummation of the ages and the coming of Christ."† With this opinion many of those who hold that the resurrection of all will not be simultaneous, agree.

Paul says in Corinthians, "Every man in his order. Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God even the Father," (1 Cor. 15 : 23). He says in Thessalonians, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first," (1 Thes. 4 : 16. Our Lord repeatedly spoke of the resurrection as in the last day. "I will raise him up in the last day." "Of all which he hath given me I should lose nothing but should raise it up again at the last day." "Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him at the last day." "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day," (St. John 6 : 39, 40, 44, 54.) What the Jews understood by these expressions is clear from the words of Martha: "I know that my brother will rise in the resurrection of the last day." John puts the judgment and the resurrection in the same picture. "I saw a great white throne and him that sat on it. And I saw the dead small and great stand before God. And the sea gave up the dead

*Quoted by Dr. Hodge.

†Dogmatics, p. 786.

which were in it, and death and hell delivered up the dead that were in them, and they were judged every man according to his works," (Rev. 20 : 11-13.)

Men have speculated as to the condition of the organizing principle during the intermediate state. Some have thought that it remains with the body and shares its condition. Others have supposed that it is in the body and is not destroyed, but is simply inoperative, and that it is this only that will come out of the grave. Others still have said that it belongs to the soul but its function is suspended until the resurrection. A few believe that it continues operative, and immediately after death organizes a temporary body or a body which will be combined with the resurrected body and with it will constitute the final body. Among others Isaac Taylor and Lange hold this opinion. Dr. Dorner, has proposed a reason for the long suspension of this function in the condition of the material world, and in that of the soul itself. "The plastic form could affect nothing permanent in the middle state, but with the spiritual consummation of the soul attains the full strength which is able to appropriate to itself the heavenly body. To the building of an immortal body there needs a different power from that which the soul has immediately after death and also a different constitution of the elements from the earthly. According to Holy Scriptures the resurrection takes place in association with vast cosmical processes, with a transformation of the world which will be God's work."*

The last day, doubtless, means a much longer period than twenty-four hours. Events grouped in the last day may be separated by a great number of years. The question has been discussed by those who argue that the general resurrection will take place at the end of the world, whether the dead rise simultaneously or whether there will be two resurrections.

Our Lord indicates at one place a difference between the resurrections of the just and the unjust. "Thou shalt be recompensed at the resurrection of the just," (Luke 14 : 14). Paul says, "The dead in Christ shall rise first." His words in Cor-

*System of Doctrine, vol. 4, p. 414.

inthians, are susceptible of this interpretation: "Every man in his order: Christ the first fruits, afterwards they that are Christ's. Then cometh the end" of the resurrection. In the Apocalypse we have a distinction in classes and in time. "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power but they shall be priests of God and of Christ and shall reign with him a thousand years," (Rev. 20 : 5, 6.)

When we look at these passages without bias from millennial opinions we find that the question turns upon the passages in the Apocalypse. There will be a distinction at the resurrection between the righteous and wicked. "Some shall awake to everlasting life and some to shame and everlasting contempt." Our Lord might pronounce those blessed who had part in the resurrection of the just without having any reference to a difference in the time of the resurrections. Paul was explaining to the Thessalonians that those who died before the second coming of the Lord would not be at a disadvantage from those who are alive, at the time, on the earth. "For this we say unto you by the word of the Lord that we which are alive and remain to the coming of the Lord shall not precede them which are asleep. The dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." He does not speak in this connection of the resurrection of the wicked, and it is strained to make the word "first" refer to a resurrection before the wicked are raised. In Revelations the first resurrection is contrasted with that of the rest of the dead to take place a thousand years afterwards. We are forced to admit that there will be two resurrections from the graves, or interpret the whole passage metaphorically. The millenarian discussions have brought very little light to the mysterious nature of the last things and we await further study of the New Testament prophecy before we can answer satisfactorily many questions suggested by the fact of the two resurrections.

HISTORICAL SKETCH OF THE DOCTRINE.

Nothing can be attempted here but a brief sketch showing the principal forms through which the doctrine has passed.

The Apostolic Fathers have little more than a simple statement of the fact. Polycarp pronounces those who say that there is no resurrection nor judgment, the first born of Satan. Ignatius gives a brief creed in which we have this article: "Who was also truly raised from the dead by his Father, after the manner he will also raise up us who believe in him by Jesus Christ, without whom we have no true life."

In the following age more thought was given to the nature of the new body. The Church in opposition to oriental dualism grew in the consciousness of the completeness of redemption. It came to realize more fully that matter, having been created by God and taken up into union with the Son in the person of Christ, was not in itself corrupt, and might therefore be purified and restored. In opposing the error of dualism they fell into the belief that the flesh would be raised. Justin Martyr held that the body will be raised as it had been buried, that cripples will rise as cripples but be immediately perfected, that there will be a distinction of sex but not marriage. He held also to two resurrections. Irenaeus asserted the identity of the two bodies and appeals to the miracles of Christ. Tertullian held that we will have the same members but as one member serves several uses now so these members will be put to new services in the future life. Origen was more idealistic. He distinguished "from the mutable form the proper essence lying at the foundation of the body, which remains the same through all the changes of the earthly and which, moreover, is not destroyed by death. This proper essence lying at the foundation of the body will, by the operation of the divine power, be awakened to a nobler form corresponding to the ennobled character of the soul."* He did not regard the belief in the resurrection as essential, but still defends the church faith against enemies.

In this period the Gnostics united with the heathen in opposition to the doctrine of the Church.

*Neander.

In the next period opinions were divided. The eastern fathers following Origen fell almost into a complete denial of a resurrection. The two Gregorys, Nazianzan and Nyssa, emphasized the immortality of the soul, and compared the bodies to the coats of skins made for Adam after the fall. Synesius openly dissented from the common faith. Chrysostom maintained the identity of the two bodies, but pointed out wide differences. Rufinus opposed the grosser form of the doctrine. John of Jerusalem distinguished between the flesh and the body. Hierax denied a resurrection and held only to immortality of the soul. But opposition to the Origenists drove the other party to the other extreme. Epiphanius, Jerome, Methodius, and Theophilus of Antioch taught a very gross form of the doctrine. Jerome held that the teeth and hair would be resurrected. Augustine wavered between the more idealistic and the grosser form but inclined more strongly to the latter. Besides opposition to Origen, two other facts, strengthened this tendency in this period to the grosser view. One was the worship of relics and the defense of miracles wrought by them. The other was the millenarian controversy. Nepos and others held to the resurrection of the flesh because they believed that there is to be eating and drinking in the millennium.

The absolute identity, as taught by Jerome, became the established orthodox faith in the West. Some heterodox sects, like the Priscillianists, Bogomiles, and Cathari, denied that there will be a resurrection. John Scotus Erigena revived the opinions of Origen but they made no decided impression upon that age. He called the resurrected body a celestial body. Thomas Aquinas while departing from the common opinion did not adopt those of Scotus. He held that only the matter belonging to the body at the time of death will be revived, because if all that had been connected with it during life would be restored it would be an unwieldly mass. The sex will continue but not marriage. All the organs and senses except taste will be preserved. Hairs and nails will remain as ornaments. The body will be without weight yet will be tangible. It will be subject to the laws of space and time but it will be more facile and a readier

instrument of the soul than it is in the present life. It will be bright and glorious and will be visible only to glorified eyes. The bodies of the lost will be ugly and capable of suffering, and incorruptible.

This opinion became the predominant one but did not entirely supplant the older. There was no controversy. Every man was allowed to choose between them. Both passed over to the Protestants. The Protestant creeds confined themselves to general statements. The Augsburg Confession says, "In the consummation of the world Christ shall appear to judge the world and will raise the dead." The Westminster Confession, coming a century later, is more explicit. "All the dead shall be raised up with the self same bodies and none other, although with different qualities, which shall be united again to their souls forever." Luther objected to the expression "resurrection of the flesh," yet held to the identity of the two bodies. Calvin pronounces monstrous "the error of those who imagine that the soul instead of resuming the body, with which it is now clothed, will obtain a new and different body."

The Lutheran dogmaticians of the seventeenth century represented on this subject the general orthodox doctrine. Bain says, "It is the same body substantially which each one had while in this life." "They receive the sex and parts of all the members which they had in this life although they are not restored to the former use." Hollaz says, "The same bodies which mortal men bore in this life will be resurrected in the last day but invested with new qualities." He maintains positively and defensively the distinction in sex. He defines the resurrection to be a restoration of the very particles, wherever scattered, which were lost in death.

The Socinians denied the substantial identity, because the resurrected body is called spiritual; we are said to be like angels; God will destroy the stomach and meats; and flesh and blood shall not inherit the kingdom of God. They held that the body is entirely destroyed and another is substituted for it.

Swedenborg in the latter part of the last century took a very realistic view of the future life. He taught, from what he regarded personal observation, that men have immediately after

death bodies, houses, clothes, and that heaven and hell are respectively very much like a paradise or a prison on earth.

Rationalists in Germany attempted to reduce the scriptural statements to affirmations of the immortality of the soul.

At the present time some hold to the grosser form of the doctrine. The most advanced take the spiritual theory. Martensen has aptly expressed the most common opinion as held by the Church: "When we speak of the resurrection of the body we do not mean literally those sensible materials, which in this life even are in a state of continual change and are continually vanishing, making up our frame; we mean the eternal and ideal form, and we acknowledge at the same time the essential identity of that new body with the earthly tabernacle in which we dwell during this temporal life, that it will not be another, but the same corporeal individuality which shall be raised again and glorified according to the ideal. But it is evident that the deliverance of man's body and its being raised to its true ideal, can take place only conjointly, and at the same time with the deliverance of the entire world of corporeity, of all nature from the bondage of corruption and with the new heavens and the new earth in the universal transformation of the world. Scripture, therefore, assigns the resurrection of the body to the last day; and thus the conception of an intermediate kingdom, an intermediate state for the dead, becomes necessary."

ARTICLE III.

FORM AND CONTENT.

By PROF. M. H. RICHARDS, D. D., Allentown, Pa.

It is not enough for a seed to be a seed, if it is to germinate, blossom, flower, or bear fruit. Co-efficient causes must be operative and adequate. If the prudent housewife wrap it up in paper, and put it carefully away, unlabeled, in the cracked teapot that ornaments the kitchen chimney shelf, it will abide alone, simply a seed, no more fruitful than a wooden counterfeit. If chance-medley or the unskilful hand of an amateur deposit it too deeply beneath the surface, where the warmth of the sun and the moisture of rain cannot attain to it, its case is equally hopeless, although in itself it is all that a seed ought to be. It may even need especial environment and peculiar treatment to reinforce its vitality, favorable surroundings unusual and unnecessary for other seeds, or the common run of them, without which it will refuse to send forth the downward rootlets and the ascending sprout; and yet, if these conditions be supplied, it is ready to begin a vigorous and inflorescent career, to become a thing of beauty and a summer's joy.

As with the seed, so with truth. It is not enough that a truth be true for it to become operative and effectual in human activities. It too may remain dormant and unfruitful, a mere ornament, wrapped up in a book, stowed away forgotten in some cranny of the brain, stranded in an essay like a log in an eddy or against a jutting rock. There are thousands of such truths, familiar enough as quotations or aphorisms, which those who know them never think of applying. There is need of some concomitance of feeling, some peculiar condition of realization bringing the merely intellectual consent in contact with an appetency, desire and volition, in order that germination may result.

Such conditions are supplied at times when a truth flashes upon us at a moment when our souls are troubled or our hearts stirred to their depths, or when in doubt and perplexity some

wise saying comes to mind as a welcome but unexpected light streaming along a dangerous pathway. Sometimes novelty of presentation prepares the soil and plants the seed aright; and sometimes it is enough that another tells us in his fashion that which we always knew to enable us to see it and feel it as we never had seen or felt it before.

It is this last contingency that must be the apology for the presentations made in this article, under a very full conviction that the seeds of truth presented in the propositions circling around our theme, while not novel, belong very frequently to that class of things known but not applied in daily life, or so misapplied that their planting is as useless as though it had not been at all. Every one knows that the form is not the content; but how many act, and how often, as though it were; or juggle with forms as though necessitating certain contents; or spurn at form, or regard it solely, to the injury of themselves and others.

What then is "form;" or what is "the content," or contents? These terms may be applied to things material or immaterial; to the concrete external object perceived by the senses, or to the thought presented to us in discourse. Let us consider the force and meaning of the terms in the former instance that we may apply them to cases arising under the latter. What then is the "form," in distinction from the "content" of a material object? Both words apply to the qualities or attributes of an object, since it is only through these that we know objects; but they pertain to different sorts of qualities, or, at all events, to qualities regarded very differently. Form is a sort of shell or envelope, the first to impress itself upon us and ever ready to connive at a prejudice or expectancy on our part of what is within. Content must be sought for and is discoverable at times only as the result of a considerable outlay of painstaking scrutiny. Form is a mere landscape; content is a geological survey and statement of soil and rock and mineral deposits. Form is subjective; much of it lies in the additions and modifications our fancy has superimposed upon it. Content is objective; for neither fancy nor belief on our part modifies it or can add to it or take away from it. Form accepts as adjuncts all the condi-

tions of time and place, our own moods and temperament; content refuses each and all of these as factors of contribution to its being. Form takes the accidental and variable qualities and lets them shape it; content consists of the necessary and essential qualities, whatever else may be added to them. Form is the mode of appearance; content is the fact of actual being.

Let us illustrate. Salt and sugar may be very much alike in form; both are white, and both may appear in the shape of small particles. To prevent confusion in their table use, we put the one in a salt-cellar and the other in a sugar bowl. But let us suppose that some April trickery has been adequate to the small wit needed to exchange the customary vessel! Then the precaution usually taken to guard us against a hasty judgment, from form to content, or to make even it unnecessary, becomes, as was intended, a snare to the larger number. The form of the vessel alone is considered, and drinks are sugared with salt from the bowl, while food is salted with sugar from the cellar. But does that change the nature of the content of either sugar or salt? And when the discovery has been made by unpalatable experience, does the sugar in the cellar look now, have the form, that it seemed to have a moment ago? So much of the subjective is in form, so little is there in objective content! What a field for precaution; what a quarry of possible fallacies!

Precisely so is it with the truth, which comes, and indeed must come, to us in the various forms of discourse. The rhetorical form catches the ear and captivates the feelings; and yet the logical content alone is worthy to move us to action. But how many, or rather how few, ever consider it, swayed as they are by form alone? How long it takes them to discriminate between a salted sugar bowl and one filled with genuine sugar? How seldom will any of such recognize real sugar if it chances to have been served in a salt-cellar! Yet truth is truth, and error is error, just as sugar or salt remains sugar or salt, no matter what form it takes upon it, where found, or howsoever enveloped. But this very truth is one that seldom germinates, and is found more frequently in the cracked tea-pot of a review article than as a motive power in the doings of mankind.

We are ready to lay down the doctrine of Form and Content:

Form has a value, as being necessary and advantageous ; but its value is relative only, depending upon that of the content it exhibits ; and, while usually a trustworthy, though incomplete, exhibition of the content to be expected, it is to be received with due caution as being deceptive at times through design, and, at times, through our own haste or inattention. Content alone is the proper basis of a verdict of worth, and must be ascertained by reflection and scientific tests, careful and searching in proportion to the gravity of the issue involved.

Form is necessary and of advantage. That convergence of qualities around a common centre, which we call a person or thing, an object, must have a limit, conditioned as it is by space and time ; and that bounding surface of limit, in all its individuality of shape and color is nothing more nor less than its form. And this is of great advantage. Upon the whole, nature is no trickster ; whatsoever looks like a tree, a man, a dog, is much more likely to be that than something else. Hence beyond the original and primary perceptions of any one sense we have the acquired ones in large number. The eye determines for us many facts, almost every moment, to decide which we no longer need the touch ; the ear supplies us with knowledge of distant objects even when darkness prevents the eye from being the messenger, or impassable barriers shut out both the eye-sight and the finger-touch. In all these cases we trust to the familiar sensible form, and infer the content ; and comparatively seldom are we deceived therein.

But we may be deceived, and sometimes are most grievously ! Others may deliberately imitate the familiar exterior to trick us through the eye ; and what seems a long suite of rooms is only a great mirror, or what seems a recess is only a frescoed wall. What seems to be a voice from the closet, or some distant nook, or some puppet before us, is only the disguised utterance of the ventriloquist. Artificial flowers, cunningly counterfeiting nature, seem to fill the room with fragrance ; and the stove with but a lighted candle within warms us up not ineffectually. How many a joke owes its point to the acceptance of a usual form as the proof of the presence of the usual contents ! How many a deadly error has arisen from the substitution of bottles of similar

form in apothecary shops; how many an accident from misplaced furniture, half-opened doors, uncovered elevator shafts, all due to assumption from form to content. We cannot, therefore, be careless of verification without peril; the form may be deceptive, or our expectancy fail even to grasp a slight modification in the general grouping of things, or it actually sets before us, in most substantial seeming, "airy nothings," evokes voices out of silence, raises up spectres, and works miracles such as would grace mediæval legends. Form too, has value in the degree in which it exhibits its content more clearly. It may become the tongue of an orator pleading with matchless persuasion the facts of the case. Hence we speak of "good form." To ascertain what is the best form of clearest presentation, is no unworthy science; and to acquire skill in the application of the principles thus discovered, no mean art. The sculptor, the painter, the musician, the architect, the rhetorician, are all of them the disciples of form. Form of procedure is a facilitating factor in execution; large bodies can be treated as units only as these forms are agreed upon, and the word of command is followed by movements previously assigned thereto. Military forces must consequently be well drilled in form; courts of law must proceed in due form; society must have an etiquette, its code of forms; and the church cannot order its common and public service without well-considered form; for without form we have but chaos,—as when "the earth was without form, and void."

But, after all that can be said in praise of form, in commendation of its study, of arts based upon it, of its necessary and advantageous character, we must reaffirm the truth that all the worth of form is relative,—relative to the worth of the content. If the content is negatively worthless, or positively bad, then there is no worth at all in the otherwise finest form by which our attention is attracted; in fact, one can truthfully, if paradoxically, say that in such cases the best form is the worst, and the worst the best! We are not believers in a genius whose subjects are coarse, or in a magnificent style whose theme is meretricious; we are not ready to admire treatment or technique debased to an improper content; nor will we call any such thing,

sculptured, painted, sung or said "fine art" when it is a lie, a sin, or a shame !

After all the great business of life is with the content, and not the form, of things. The bread, and not the plate, nourishes ; the water, and not the cup, quenches thirst. It is indeed more pleasant that the plate be finest china than commonest earthen ware, and that the cup be rare, delicate, transparent glass rather than dingy, battered tin ; yet, bread and water with the meanest conditions will sustain life, and the most artistic conditions without food will not do so.

The search after truth, the meat and drink of spiritual life, is not an investigation of form but of content. It asks the question, what is ? and not, what seems ? It must often tear off masks that it may look upon faces ; it must go beneath the surface, and uncover and dissect that it may know the vital functions and organs ; it must be deaf to high-sounding names, be no respecter of persons, repress prejudices, empty itself of expectations, fond desires, partisan pride, and inherited beliefs. Form may aid the searcher after truth, but it will just as probably mislead him into hasty generalizations based upon incomplete analyses ; he cannot depend upon it, and is safest when he rejects it, questioning it, however familiar, proving all things and assuming nothing.

When a new official takes charge of the moneys of the United States, he is not willing to accept the figures in a book as an assurance for the contents of the vaults ; before he gives his bond and makes himself accountable, he demands and obtains an actual count. Boxes and packages and rolls must be opened and their contents handled and reckoned up ! No form, no appearance of things is accepted, no contents are assumed therefrom ; realities, verifications, are the order of the day. A treasure of truth cannot be legitimately assumed any more than a treasure of gold and silver. The hands may be those of Esau, the smell of the garments may be as of those of Esau ; and yet, after all, it may be Jacob ! It is not too exacting, therefore, to be dubious as to forms and to bethink ourselves of the possibilities of deception and the precautions effective against it.

The operativeness of form is very clearly seen from its work-

ings in Logic. The syllogism is the formal instrument of Logic, just as the equation is that of Algebra. How easily the careless student is deceived if the syllogism is drawn up in due form! How slow he is to detect the fallacy in form; perhaps slower than that in matter. It ought to be right, because it "looks all right!" Yet the syllogism, when its contents are searchingly examined, when the query is satisfied as to a true middle term, distribution of terms, and the like, is an infallible instrument, the detector of fraud and chicanery.

How valuable an aid a correct form is; and yet, how dangerous to trust to any form without proving it; seeing that its value is after all in that which it contains, the value of a means and not of end. Hence the weightiest of the propositions that can be offered as to Form and Content are, it would seem, those which treat of precautions to be taken, fallacies to be exposed, errors to be avoided. Their name is legion; but we propose to present some, at least, as types and ringleaders in mischief.

"What do you read, my lord?" says Polonius to Hamlet; and the reply is: "Words, words, words." That might be the answer, in all sad honesty, many a time and oft, were the same question addressed to us. What hear we? "vox, et praeterea nihil!" Rhetoric has much to answer for,—it enables a man to say nothing in such smooth phrases that it passes for something. "Gratiano speaks an infinite deal of nothing more than any man in all Venice: His reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them; and, when you have them, they are not worth the search." There are many such speakers and writers of "an infinite deal," in all departments, who give us "words, words, words," and hardly a grain of matter to the bushel of speech. They are like that one who in our childhood's game with great impressiveness of manner pretended to put the button in our clasped hands, and did it so earnestly that for a moment we were not sure but that he had actually done so!

Our first precaution, therefore, is to make sure that there is any sensible content at all in the form of words offered to us. We must strip off the rhetoric and get down to the logic of it. When we do so, what a sad revelation there is! Fine feathers

are gone now, and we see once more that they do not make fine birds. The eloquent sermon is simply "bosh;" the thrilling stump speech is sheer "rot;" the impressive lecture or address boils down to palpable imposition; the manner did it, the form caused it,—it was a rich robe thrown around a wire frame made to show off goods, and we thought flesh and blood, life and spirit, were within.

Some phrases had, once upon a time, a real content which now have lost it. Let us therefore realize that also. With the passing away of olden times and ancient institutions, this also died out and its remains are but the scanty dust within a rotten nut. All the golden shine of the nimbus of royalty is for us but the tarnished tinsel of a paper crown. Kings do not amount to much in our day; they are simply respected, like anybody else, if they behave themselves. But imagine such a sentence to have been written five hundred years ago! With what a holy horror it would have been regarded! Hanging would have been too good for the blasphemous wretch who thus preached heresy against the majesty that hedges in the sceptre and the crown, the "divine right" of kings. That we can read such a sentence without a shudder, with a certain agreement of opinion, shows that all words once containing such matter of thought are now practically without contents. Just as we should be on our guard against those forms which never had contents, so should we be careful to discern those that have lost theirs, and attach no weight, waste no time, in either case.

But a worse predicament is reserved for those for whom, through ignorance, or inattention, or disinclination to study, or a false pride, there is, subjectively, no known content. Such, as a rule, invent a feigned content to satisfy themselves, and after a while come to believe in it as the true one. Such are the blind followers of political party who quote the sayings of leaders which they do neither understand nor apply in any just sense. Such are the bigots of science and religion whose mouths are full of "wise saws and modern instances" which are in real contents often as applicable to the occasion as were Mrs. Partington's perverted forms of words to her real intent and purpose.

"A little learning is a dangerous thing," indeed! He who quotes from the fathers at second or third hand, delivers himself up to the mercy of his adversary.

Yet what vice is more common than this! It is so pleasant to seem to be learned; it is so toilsome to become actually and wisely learned. There is a royal carriage road to the acquisition of a diploma; there is hardly a foot-path even to the honest earning of one. With "helps," translations, "keys," firms advertising to supply "original" essays, dissertations, orations, who cannot ride to a title? Yet what is the content, the real, true content of such a degree, in itself considered; and what in the actual content it has, objectively, for its purchaser? How soon such a graduation proves to the vain-glorious graduate that it is on a scale descending from little to zero!

To be sweetly, frankly, honestly ignorant, is no disgrace; we are all ignorant in many respects; knowledge is too vast a republic for any one to have formed a sufficient acquaintance with every square foot of surface, or many linear feet of depth in its territory. But to profess, to have an empty form of knowledge, a bladder of pretence with a few rattling grains of nonsense and misapprehension in it, is to play the fool and be known as such. Let us know well what we do know; and by knowing less we will know more. Let us assume ignorance, and spur ourselves on to acquire a foothold and modest portion of real knowledge.

The fallacy of mistaking antecedent for cause is of frequent occurrence in this matter of form and content. It arises when we have investigated only some part of the content and decided that this includes all the essential factors in their entirety, while, nevertheless, the effects we have assigned to them flow actually from other factors contained unnoted and despised by us. We boast that success has come from such and such a contained quality; but it may be in spite of it, or indifferently to it, because some other unnoticed quality was operative. We do not follow every one who walks before us; it simply happens that he is going on before in a direction which other reasons than his presence have determined us to take. Some men are mistaken for leaders, or mistake themselves as such, who are simply puppets pushed on from behind, operated from the back of the

curtain. They are antecedents indeed, but not the causes. A false theology may not be followed out consequently, and this very infidelity to it may act as a saving clause to those who are in error. And yet such errorists may ascribe their welfare to their false theory and not realize that it is due to their inconsequent practice.

Perhaps our greatest precaution is needed just in this very line. We have sounded a form as to its theoretical contents and justified them to our own great satisfaction. Then we take what we are pleased to call a case in point, and assume, without verification, that its individual contents are exactly the same as theory has shown they ought to be and were intended to be. But we dare not assume; we must verify! The very root of inference lies in the proof that our case in point is a true example, does lie within the genus of the theory and is a full, fair, pure sample of it. For instance, we laud a collegiate training. What do we set before our eyes? A certain course of studies, well taught and well studied. Does that prove that any so-called college or any so-called student will give or receive the benefits we have lauded? Not until we have verified the case and shown that this college does teach well and thoroughly all these studies and that this student has well and thoroughly learned them.

Platforms of political parties are always fair and patriotic forms. In theory, the party itself is in downright earnest to carry out the principles enumerated, and every candidate of the party is bent with his whole soul to do the same, if elected. Yet, sad experience shows much contrary content, to our discontent, when facts and acts test the identity of the theory and the reality. Forms of government may be compared in theoretical contents as higher or lower. But the actual content of any given case of a given form may disclose great discrepancy between the theory and the actuality. Our government has been defined as one "by the people;" sit down and verify that by the well known facts of party organization, slates, primaries, conventions, and the like. Who do take an active part in governing our land? How many of "the people" are unconscious of having

anything to do with it! Is the mere deposit of your vote prepared and printed, without any accompliceship before the fact on your part, all the content of that splendid aphorism of a government by the people? And how about the rest of it, the "of the people" and "for the people?"

Your Church, as it stands theoretically as the visible organization whose marks and attributes are to be discovered from the form of its confession, and as it is discovered and revealed by a verifying scrutiny of the facts, by examination of the contents of its life, its belief as shown by the effected deeds, will disclose a similar gap between assumption and realization. And so from highest to lowest, the results are less than the estimates, our calculations never hold out: in reckoning up the contents we did not allow for the friction of human imperfection, disloyalty, ignorance, perversion. So all those amiable people who figure on a nickel from each one of a hundred thousand communicants making up five thousand dollars, by voluntary contribution, are always amazed to find that it does not sum up in any such amounts at all.

Identity of form, community of name, are not proofs of sameness of content. In our world things are not true to sample, as we make up *a priori* samples. The most glorious republic may become the vilest tyranny without changing its form of government or procedure of law. Bribery and corruption, frauds in election and "mistakes" in counting votes, may fasten the yoke of party so that it cannot be removed; and a "ring" within may control the party at large, while a "boss" dominates absolutely over ring, party and country. Such a republic in form is a despotism in content, unrelieved by the *placebo* of allowing every man to vote.

There may be an external splendor of civilization without any worth of content within it. Who will define "our best society?" It has been recently said, in England and of English society, that it is hard to find "good society" in its best society. But what is the significance of an age which calls that best which is announced on thoughtful review to be but sparsely good? What are we to say of that "great moral power," the daily press?

What we are to say truthfully depends upon the actual contents of the columns, day after day, no Sundays excepted. What is the content of the oft repeated "glorious Nineteenth Century?" Do we still declare our land to be the "home of the oppressed" and picture Uncle Sam as standing at Castle Garden with a stack of deeds to farms and homes, all ready, signed and sealed, and waiting only for the oppressed and penniless one's name to be written in, to be delivered. Yet, we suppose, that is good form for Independence Day speeches!

"So may the outward shows be least themselves;
The world is still deceived with ornament.
In law, what plea so tainted and corrupt,
But, being seasoned with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assumes
Some mark of virtue on his outward parts.
Thus ornament is but the guiled shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian beauty; in a word,
The seeming truth which cunning times put on
To entrap the wisest."

It may seem to follow from this that the simpler the form, the better; but that does not follow. The more highly organized matter is, the more complex its form. Protoplasm is very simple in form; a human being is anything but simple, being fearfully and wonderfully put together physically. Savage society is very simple in its form; law, religion, trade, domestic life are all enunciated by a big club in a big fist. The highest civilization is exceedingly complex in its division of functions, its separations and combinations of labor and capital, its persons in law and in fact. A despotism is a much simpler form than a republic such as ours with its various centres, set off one over against the other, of the nation, the state, the county, and the township. The shortest sentence does not necessarily contain the greatest truth; and the shortest creed is by no means most scriptural and purest.

A form may be so meagre as to be inadequate to express a proper and worthy content; and being inadequate it fails to be effectively operative. It may be so brief that it becomes obscure; and so ceases to be the soul of wit or wisdom. It may be so shorn as to lose all variety of tint or delicacy of shading; and so become untrue to nature which ever delights in *chiaroscuro*, whether in the external landscape, or the presentments of the thought-realm. The simplest language may not be the best; being worn and torn, finger-marked and corner-broken by popular usage, like one dollar bank notes, until it has become incapable of giving expression to an unambiguous, clean-cut, precise thought. That form is best which best answers its purpose, which is to exhibit most distinctly and advantageously its content. There is no more dreary "formalism" than that which denounces "form," only to use as rigid, but yet inadequate forms of its own. "Thee and Thou" are just as formal as "you;" and pride can go in shirt sleeves and coarse manners just as proudly as in a dress coat and elaborate gloves. We cannot ignore form, and we are not to despise it; we are to study it and make it announce its true contents, and judge it by its contents. The content is the great matter; it is the means that moves the world, while form is but a means to that means as its justifying end.

ARTICLE IV.

CREED OF DEEDS, OR THE DIDACTICS OF SPIRITUAL TRUTH.

By PROF. W. H. WYNN, PH. D., D. D., Midland College, Atchison, Kan.

To speak of going to school to Christ, in any way of serious intent, in the sense of tutelage actually and really to be enjoyed, will sound to the dull ear of our agnostic age as the mere innocent overflow of religious zeal. Looking all round, no such Master is to be seen, and the conception of his invisible presence cannot be other than a fruitless dream. Spiritual pedagogy! away with such an idle vagary in this stern era of indomitable facts. It is the long dead illusion of the mediaeval monks. You must go to school to nature, now, and learn the real and difficult lesson of putting yourself under the sovereign ruling of her invariable laws, that it may be well with you in this life, there being no other that we know. While you are dreaming of Jesus, there may be some mine of disaster preparing for you under your feet. Cease to dream, therefore, and look well to the safety of the strip of ground on which you tread.

Somehow we are conscious that this kind of skepticism is wide-spread, not simply among the avowed nature-religionists of to-day, but among those who may be called the habitual truants of the school of Christ. A feeling it is, as if after all this thing might not be true. The little assemblies in the churches, nursing the illusion, are repeating to one another the memorable words of Jesus, "learn of me," "where two or three are gathered together in my name, there am I in the midst of them," while out of it all, Mephistopheles says, there issues nothing but a troubled dream. What do they hear? What do they see? Certainly no shining figure in great condescension walking in their midst, and breathing the spirit of wisdom in conscious effusion into their souls. They hear but one another's voices in hopeless pleading, that some time or other, even at that precious moment, the coveted experience may befall. But it never

comes; the divine Teacher is never known in any demonstrable way to respond to their call.

All this comes from not clearly understanding the *didactics* of our Lord, his way of teaching, the manner in which he gets his truth into organic lodgment in the human soul. On this subject, men stumble and grope as they do on no other, wandering in mazes, feeling in the dark, and not finally missing the goal simply because the tender mercies of the Lord are not so easily repulsed. Strange indeed it is, that about a matter which Jesus made so plain, there should be any obscurity at all, any halting conception, any moment's puzzling as to what he should mean, especially that this doubtful state of mind should continue so long. It is even preposterous to set up the claim of discipleship, in any sense consistent with the use of that term as it fell from the lips of our Lord, without implying that the learner is in some way to take his lessons directly from the divine Master, evermore in an attitude and disposition to teach. It is true the time will come when this teacher, professedly divine, will no longer walk the earth in visible pedagogy, giving to his disciples the palpable demonstration of his voice and touch, but Christianity has absolutely no meaning, unless it promises a continuance of the same divine tutelage, as real and more real, from the stand point of the spiritual world. It may be confessed that this is an idea difficult, and even repulsive, to the natural man. The agnostic turns away from it as utterly absurd. And yet it is this which pervades, with intense perspicuity, every syllable of these four-gospeled memoirs, and the sub-consciousness of Christian experience through all the years.

When, however, an avowed Christian will deny the historical reality of the resurrection of our Lord, and, of consequence, his spiritual presence everywhere, now, at this date, as if in the wind; there is an anomaly exceedingly difficult to explain. Indeed Christianity, thus desiccated, in all its essential properties ceases to be; the heart of it has been taken out; it is in the main dead. If there are any traces of zeal and devotion, and spiritual insight in a discipleship so thin and cold, any marks of attainment—as in certain rare examples there seems to be—we may be sure that such effects are sifted in, so to speak, from the

religious associations of early life. They are adventitious, as the buds that spring out from the bark of a wounded tree. They are, as it were, the light of circumambient day sliding into the chinks and crannies of a soul, that would otherwise prefer to be in the dark. For we may lay it down as beyond all question the plain meaning of our Lord, in certain special instructions of his bearing on this point, and as the interpreting principle of all that he said and did, that through the incarnation and resurrection he was to be in perpetual spiritual pedagogy with all those who believe on his name.

Assuming this, as indeed we must, if we are in the least degree honest in our rendering of the most stupendous circumstance that our world has as yet witnessed, we have obviously the divine teacher within convenient access for all those who are of any disposition to learn of him. In any hour of perplexity he is right at hand. His presence is more intimate than that of a teacher with his class, since he moves now through the universe of mind in the capacity of the spirit of truth. The pupil must go no distances to find his Master, because he knows him, now, as an omnipresent personal friend, as one whom he can identify with the revelation which his eyes may almost be said to have witnessed in the humble Nazarene. The Risen One goes with the soul; the eternal world, and all life, is wrapt up in the mystery of his glorified person; he is the light that lighteth every man that cometh into the world.

What concerns us now is to discover, if we can, the peculiar manner in which he communicates his truth unto men. What are the didactics of our Lord? How may spiritual truth find its way into permanent and conscious realization of the human soul, so that what aforesaid was covered with a cloud, now shines out as clear as the day, and what was repellent and unsavory, now comes to be the chief joy and solace of the life.

We are wont to consign the whole matter to theological formula, and say that the divine Spirit, taking the revealed word of God as it reaches the mind of the inquirer, transfuses it with a convincing and transforming energy that, as mere intellectual acquisition, it cannot have. The Spirit shines into the mind;

and pours an illuminating splendor upon words that were otherwise meaningless and dead. The Paraclete brings comfort in this way—as the spirit of truth it takes the things of Christ, and shows them unto men, shows them with such demonstration and power that the mind, a moment ago empty and dark, rises up with the satisfied ejaculation, “Now I know.” This is the way this great matter is spread upon the books. And substantially the statement is true. There is the uniform testimony of all genuine Christian experience that this much does take place, to wit, the word in the mind, and then the illuminating agency that arrives from somewhere outside of human resource. Without doubt this is the psychology of the spiritual state ; these are the essential conditions of true discipleship with our Lord.

But it will be seen, I think, that in all this there is nothing said as to the manner in which this illuminating process is brought about. There is the word and the Spirit, and that is all. The lifeless word, the unkindled letter, may very well lie in the mind in secret stores, and ever accumulating abundance, from the very dawning of self-consciousness, borne in thither by the streaming influences, thousand-fold, of the environment in which it moves. We are living in a Christian atmosphere, and the word, as letter, flies like flakes on the air. In this sense everything is a sacrament that we touch ; aside from book and ordinance, there lives the material of our religion in all the details of our social and secular life—the word clinging, so to speak, to the haunts of men. Doubtless in large part it is mere letter, formal, conventional, pulseless, dead,—certainly so, until vivified by the indwelling agency of the Spirit of God. The light coming from that quarter changes the whole face of things ; and the disciples, moving in the same associations and doing the same things, has, now, the inspiration of an inner perception and breadth of conviction, which can emanate only from the eternal world. How this comes about, on what occasion this illuminating agency drops into the mind, is a question of the profoundest moment to every soul of man craving to know the way of life.

The dominant thinking for many years, happily now losing its hold, gave over this whole matter of discipleship, as in the

behest of reverence it thought it must, to the secret counsel of the inscrutable God. The spirit was sovereign, and at its own good will and pleasure—*ubi et quando visum est Deo*—it selected its pupils in the universe of souls, and came in upon them with its overpowering dispensation of truth. The traces of this sovereign aspect of spiritual things, as of some royal prerogative vested in the dignity of a throne, are found all along in all the creeds, sometimes at the heart of them, and at other times hanging loosely on their outermost skirts. And, doubtless, God is a sovereign, and an adequate conception of him will always find some help in the symbol of a great white throne. Even the Lamb, yonder, at the summit of John's vision, must be invested with royal insignia, and see the heavenly principalities casting their crowns at his feet.

But, by and by, this *potentate* conception of the divine administration was found to be one-sided and harsh. It imposed a weight of heavy anthropomorphism which the quickened perceptions of our newer time would not bear up under, and so there fell upon the mind of Christendom an eager questioning of the life and teachings of our Lord. From that quarter there has come a flood of light on this special matter of discipleship, on the attitude of the teacher and the taught, that promises to lift the long twilight of the ages from subjects most vital to the spiritual interests of the soul.

For example, it came in upon us, with almost the force of a new revelation, that Jesus, in his incarnate ministry, avowedly bringing the deific mystery in apprehensible nearness to the groping mind of the race, was exhibiting in finite mold and fashion, not the sovereign of the universe, but the all-pitying Father and friend. Teacher he was, gathering his benighted children in loving sympathy about his feet. Shut your eyes, and let that wondrous ministry pass in panoramic review before your inner vision, and it will be noticeable that there is no throne in it—farthest off possible from that—no august moving of the Son of Man in the customary trappings of those in power. Just the opposite of this. He is teaching always, and always putting his healing touch upon the unfortunate and the diseased, and, other than this, exhorting those about him to take his yoke

upon them, and learn of him, for he was meek and lowly of heart.' He was king, no doubt, and as such at one time consented to hear the multitude's glad acclaim, but king in no sense of earthly sovereignty, or the absolutism of princely prerogative—pedagogue-king, rather, in the sense of his memorable reply to Pilate's inquiry, "Art thou a king?"—"To this end was I born, and for this cause came I into the world, that I might bear witness to the truth."

The whole vast secret lies just here. Pedagogue-king! that is the key. The divine Master comes to our earth to bear witness to the truth, and, by preparing for himself a perpetual spiritual ministry among men, to effect for them an organic lodgment of the same truth in their hearts and lives. Until we pause on it, and meditate it deeply, the import of all this will scarcely appear. When our Lord was on earth, as a matter of history, his public ministry was given up wholly to the office of teaching, or rather of discipling men, that is, of training them in the working gear of his truth. All day long he taught, and far in the night. In the streets of the city, and along the margin of the lake, on the hill side, and on the dusty highway, in the covert of the mountain, and on the wide plain jostled by thousands in synagogue and temple, in throng, in quiet, toiling and resting, he ceased not to pour forth words of wisdom into the promiscuous hearing of men, all the time speaking as never man spake. Looking a little farther, we observe that his indiscriminate instructions to the multitude are drawn in, from the beginning, to a more concentric application to the little company he keeps close with him in the way. In one sense all his teaching was for the twelve. Whatever may have been the varying fortune of the seed sown broad-cast on all kinds of soil; for this esoteric circle, we may be sure, it will not fail to take deep and permanent root. It is scarcely too much to say, that our Lord's whole public ministry was given up to the twelve. These were to be learners in a sense in which the outside masses could not be—disciples, in whom the full round of the Master's method was to be set forth in type for all coming time.

Proceeding a little farther, we note, that, as Jesus had been discipling this chosen body of men, so he, at last, commissions

them to go into all the world, discipling the nations in like manner as they themselves had been taught and trained. How much this means for the entire schedule of Christian effort in the world, we may keep in vivid representation before our minds, by tying together in inseparable association the two things—the training of the twelve, and their commission in like manner to train their fellow-men. A select company, in the process of discipling for years, must carry with them no faint consciousness of the experiences through which they passed, and into which they must continually re-emerge, in making the fullest attainments in spiritual life, in mounting upward in any degree of promotion in the school of Christ. And when they go forth to make disciples of the nations, they will but install this same process, that is, set their fellow-men on the way of the same spiritual drill.

Of course, in all this the only effective agency is the Master himself, for he alone is teacher, and he is the very truth itself. Men can only co-operate with him, on the one hand, and on the other, lend to the groping the benefit of their timely aid. We must always remember that, in the multitude of teachers, there is, after all, but only one—the glorified one, another yet the same, the spirit of truth, able to set up his school in the universal world. “Lo I am with you always,” he said at the very moment when he seemed to be giving over his pupils to monitorial control, or matriculating them in a *regime* somewhat alien to his own. The same that trained the twelve—yes! the very same, is now the only Master for every soul of man inquiring after the truth, and he communicates the truth, always and only, by communicating himself. This is a sentiment which calls for prompt and insistent repetition, for emphasis, for the clinging ardor of unclouded conviction, in this unhappy time when men are boasting that they have seen the image of the Nazarene fading from the sky. But this we may do, now, without embarrassing our conception of the glorified Teacher, by putting him on a throne, and overshadowing his tender condescension by the old-time analogies of chancery courts. It is a school, now, and not a judgment seat. Neither need we trouble ourselves with metaphysical distinctions in our mode of conceiving the triune God. The

Master is here, and that fact alone establishes his deific rank, as if by the irrefutable logic of the skies. He is here, with capacity, as spirit, to move before the inner vision of all men, as aforetime his range of ministry was confined to the few; and in so doing he is spirit with spirit, the immanent divine spirit of all the world

At this point we discover another element in the didactics of our Lord, opening the way by a direct route to the all-important matter we have on hand. We notice in the instructions of our Lord a withholding habit, a keeping back and covering up of the truth, in the very act of communicating it, lest in certain untimely moods of the hearer its open presentation should harm rather than heal. At a certain period in his ministry he installed cherubim at the gateway of his lips. He resorted to parable, that "seeing they might see and not perceive, and hearing they might hear and not understand;" and this he did when the public mind had been kindled into a hostile frenzy by the designing priests. We must mark the date and inciting occasion of this new method of popular address. The lesser excommunication had been passed upon our Lord; the synagogues had been shut against him; the wiles of the Rabbis were weaving a net-work for him in his Galilean retreat. It was in the crisis of his great career, when the panoply of parable was put on the spiritual truths he would utter, that they might have wherewith to recover themselves when exposed to desecration by the ribald and the profane. His pearls must not be cast before swine—at that period of his career, a swinish ferocity was everywhere devastating the vineyard of the Lord.

Moreover, it is a common principle in all pedagogy that susceptibility is the only hopeful attitude for the insemination of the truth. We can teach only where there is a desire to know, and the desire to know must itself have had some touch of self-culture as to whether the impulse inspiring it is disinterested and pure. In the last analysis, the pupil must co-operate with the teacher, must throw his will in the direction of the effort made in his behalf, or otherwise no progress is made. All genuine method in pedagogy is, in the main, a training of the will, and the will—what is that but essentially the man himself? The

pupil must have, in some way, voluntarily wrought on the little light he has, or the whole order of things is against his ever getting any more. In the ordinary drill of the secular classroom this principle is so essentially self-assertive, that the faintest breath of skepticism about it would bespeak, among the fraternity, the workings of an unsteady mind. It is only when spiritual truth is to be communicated that men hesitate, and question, and doubt, and relent, lest a darkened mind and a corrupt will be admitted to any measure of co-ordination with the Spirit of God. In spiritual matters it is thought to be in accordance with sound doctrine to hold, that the sinful spirit of man has nowhere to begin. Therefore the Holy Spirit must begin for him: How can the unrenewed will of man begin, when it must contaminate every holy thing upon which the breath of its depravity lights?

And yet nothing is more obvious, than that the whole current of our Lord's life and teachings yields no countenance to any such disparing view of the moral disability of man under sin. The great Master is looking for susceptibility in all the free and lavish ministrations of his truth—free and lavish, notwithstanding the self-fortifying conditions on which he puts it forth. Behold him now, looking out upon the multitudes that throng his path. He knows what is in man, and he knows the infinitely varying gradations of spiritual susceptibility in the masses before him, and sees, also, the hidden fountains out of which this has emerged, far down in the history and experience of the meanest beggar that looks up in his face. There may be much of this, or little, or none; one thing is certain, the Master holds them responsible for the moral value of the fact. If they have it not, they might have it, and against all such he does not hesitate every day to issue his charges of guilty neglect. Meantime he was there—he! the very spirit of God clad in human flesh—to give them susceptibility, if ever it was to come by absolute push. But that matter, in his view, evidently rested upon them, and if they were not in a frame to receive his instructions, it was clearly because they had mismanaged or neglected their own resource.

It does not require a curious scrutiny into the miracles of

our Lord to discover that they, also, are a part of his teaching system, and that they, like the parable, veil and reveal the high truths of his Gospel in a concrete form. But here, again, the one indispensable condition of the miracle was, that the subject of it should be in a fitting frame of mind. Dost thou believe?—then he would anoint the blind eyes with clay made of spittle, and the blind man would see. “He did not many mighty works there, because of their unbelief”—because the people of his own country were in no disposition to covet the spiritual mind. They were gross, and worldly, and bigoted, and self-willed. They could see no Messiah in the bearing of the marvelous man before them, they could not measure the wisdom of his words, because the mystery of his humble boyhood spent in their midst did not promise the worldly glory their great national deliverer was expected to have. They lacked susceptibility; they had no spiritual aptitude for the kind of truths he came to reveal. But they might have had, evidently, or could, even then, have been put on the way of attaining it, if they had gone into willing discipleship with him, and promptly put themselves under his yoke. There in the synagogue, in that moment of great decision, it might have been arranged. What took place, we know, alas! as painfully illustrating the tremendous issues that are bound up in this high human faculty of free-determination in spiritual things—they laid violent hands on him, and dragged him forth from the synagogue, and would have thrown him over a precipice but that his almightiness stunned them into rigor, and they were compelled in their paralysis to see him pass by and escape.

The drift of all this is to show, that Christ's spiritual ministrations were conditioned always on some degree of willing surrender to the kind of *regime* he installed. He could do nothing, absolutely nothing for the subject, not even with his almightiness flowing from him like a flood, unless some steps of self-commitment had been taken, were it only to stretch forth a finger and touch the hem of his robe. In every such act discipleship had begun. It needed not then, it needs not now, that every such act should be regulated by the well wrought formulas of the schools. Alas! how many snares are set for

our methods, in this particular, in these days. This first act of the soul reaching forth to discipleship we hamper, how often, by throwing round the unsuspecting spirit the toils of some deep-winding, hopelessly intricate theologic scheme, descriptive of our poor notions of the psychology of the spiritual state, of how our phase of experience must follow another, if the order is to be authenticated in the heavenly courts. So much contrition, so much exercise of soul, so much yearning in the dark, will justify the advent of light, and enable the examining committee to pronounce on the case. Or the penitent must have some sacramental grace steal mystically over him; he must feel the suffusing splendors of some imposing ceremony kindling around him, with the artificial solemnities of the occasion, and the sense of something, as it were, whispering a comforting message to his deepest soul, and this he may call the spirit of God. All this misses, O, how widely! the extreme simplicity of the method of our Lord. The faintest reciprocation, made in any way whatever, by thought, or word, or deed—a motion toward him, the placing, so to speak, of a forward foot in his direction was, in his view, an ample matriculation of that soul into all the mysteries of discipleship, which, no doubt afterward, creed and chrism would help to confirm.

Discipleship thus begun, in what now does it specifically consist? Here we approach the direct teaching of our Lord. At one time when this matter of susceptibility was on his lips, in that high upbraiding apostrophe to the cities in which his mighty works were done, telling how a readier response would have been drawn from Tyre and Sidon, and even from the smitten Sodomites groping for the gates, than from them, immediately his wail of denunciation subsides into a prayer, a sweet thanksgiving that it was the will of the Father, that all high spiritual truth should be hid from the “wise and the understanding”—from the conceited, that is—and should be revealed unto babes. And then exalting himself into essential unity with the Father, he utters that memorable invitation—how fondly have all ages repeated it—“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and

learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "Learn of me"—there is discipleship in that, for a disciple is one who learns. But the point we must note is, that he represents this state of discipleship as the taking on of his yoke. There is, it is true, the crowding of metaphors in this impassioned utterance, labor, and burden, and rest, and yoke, and in and through all these the weary are to be pupils sitting at his feet. But the meaning is plain—discipleship is the taking on of a yoke, a working gear, in which the Master and the pupil stand and pull together in the same harness, breast to breast as oxen draw their burdens in the field. His yoke is easy and his burden is light, as contrasted with the wearisome and heartless round of traditional observances, and vapid formalities, which the Rabbis had imposed, but it is a yoke none the less, and sets the pupil in coöperative labor with the Master, which labor in the end is rest.

Let us pause long enough on this to certify ourselves that the yoke is specifically not of the ceremonial kind. We do not always think of it, that these remarkable words were uttered as a proffered relief to his ritual-ridden countrymen, weighed down and crushed as they were by the traditions of the elders in addition to the already onerous exactions of the Levitical code. It was a day in which all worship had degenerated into form, and that sad stage of spiritual deterioration had been reached, in which men in their abnormal hunger crave more form, and still more, attaching a meretricious value to the outward act. Long ago, when the stock of observances was as yet within the bounds of legitimate divine appointment, the blight of formalism had, now and again, fallen on the chosen people, and Jehovah, their God, is represented as growing sick of their hypocrisies—"I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations; incense is an abomination to me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." These people moved in a dispensation of form, elaborately arranged to hold the blessed meaning until.

such time as that meaning could stand by itself. What wonder if, in seasons of great worldly access, they should harbor the delusion that ceremonial punctilio would purchase for them the favor of God, or at least ward off from them some imminent threatening of his merited wrath. But the bane of the contemporary time was, that in the midst of the rank hypocrisies of the age, a ranker priestcraft had fattened on the soil, and an enormous catalogue of man-made defenses of the law were set up, washings, and fastings, and prayers, and pious insignia without number, all worked up and supervised by the ecclesiastical rulers with Pharisaical finesse. The priests by way of ministering to their own glory, had put heavy burdens on men's backs, and grievous to be borne, but would not themselves touch those burdens with one of their fingers.

Now our Lord would do away with all this, by substituting a yoke of another kind. Discipleship with him must go on, indeed, not without some vigorous drill practice, but we can plainly see that it is a virtual release from the long and painful domination of ecclesiasticism and form. "Come unto me"—it is to consist primarily of a personal surrender to him, a getting in close life-to-life contact, and individual soul-blending, with him, and, from that point of vantage, replacing the dead shell of the old ceremonialism with an *organon* of truth perennially alive. This we can plainly see in these words, but we can see it most impressively in the entire ministry and practice of our Lord. Behold him in his daily rounds of healing miracle and high spiritual discourse. He has twelve men in constant association with him, whom he is training in all the essentials of the new spiritual kingdom which he is planting in them. He is preaching and healing everywhere, in the temple, in the synagogue, on the public highway. Never is he seen to be active in the matter of form, and he goes up reluctantly to the national feasts. He adapts himself to the baptism of John, it is true, but in that already the simplicity of the new order of things was deliberately forestalled. When appealed to by his disciples, to set them up in some sort of ritualistic rivalry with the disciples of John, he will not do it, but in dread of the blight of Phariseeism, he counsels prayer only in the closet, where his memorable sum-

mary would yield all its devotional richness to the brooding of the soul.

His yoke, then, is not a ceremonial yoke; it is farthest off from being a drill in ecclesiastical form. What kind of yoke was it; what kind of training was to bring the willing pupil to the light? In finding the answer to this question we should freely surrender ourselves to the instructions of our Lord. He is the divine Master, and cannot be supposed to have kept his methods concealed. When the young ruler came to him, already puffed up with an inordinate sense of his attainments, asking for light with the air and bearing off one who thought he had made the final acquisition in that spiritual matter that was constantly on the lips of our Lord, the Ten Commandments were recapitulated for him, and he was plainly enjoined: "This do and thou shalt live." This was no challenge—no mere divine *ruse*, to set the young man to the fruitless heaving of a burden he could not move, in order that, in the climax of his despair, he might discover that what he was commanded to do some one else must do for him. No! religion is not a dogma; it is evermore a command. And when this young man, with the love of our Lord already pre-engaged for him, gave way to a self-gratulatory spirit, betraying an experience in the barest rudiments of spiritual life, the Master was quick to inform him, that a deeper insight into the meaning and mystery of eternal life would come to him, by a life of self-sacrifice—a kind of exercise in which he had not engaged. A life of self-sacrifice—that is the key; that is the special schooling to which every disciple of our Lord is put. Religion never begins to be a valid experience for even the most sanguine, the spiritual life of the soul never makes the faintest stir toward the opening of its dormant susceptibilities, until what little knowledge one has is put into the strangely illuminating channels of a struggling, energizing, often enough agonizing conflict with the evils of life. This do. The doing, the tutorial, enlightening power of truth in act—beyond all question this is what our Lord means by taking on his yoke.

Indeed, we can scarcely turn in any direction in the life and teachings of our Lord, in which the same thing does not appear. For example, when he would have Nicodemus address himself

to discipleship in a proper way, in a mood of successful acquisition, he tells him, in language he cannot misunderstand, that, in spiritual matters, light springs out of an atmosphere of deeds, that where the deeds are evil darkness is preferred. "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God"—plainly a statement of the tutorial or enlightening efficacy of the truth in act. Even more specific is that noteworthy declaration of our Lord, that might profitably be written over every pulpit in Christendom, and on the walls of every theological seminary, and be emblazoned on banners wherever an ecclesiastical council is convened—"If any man willeth to do his will (will set himself to do his will) he shall know of the teaching, whether it be of God, or whether I speak from myself." They were questioning how the teaching of an unlettered man could put itself forward as coming from God—he confounds their caviling by subjecting the truth of his doctrine to the solitary test of the life. We know, really, realizingly, by interior perception, by a grasp of inner discernment, only what we have wrestled into perception, and kneaded, so to speak, into our lives, the Master helping us, or rather we being set to pull together with him under the same yoke. By assumption we must have enough spiritual knowledge to make a start; this little we put into act; then more comes, and more, and more, and wisdom is justified of her children, by coming into concrete embodiment in the very tissue and habit of the moral nature of man.

Then there is that muchlauded, and much misunderstood Sermon on the Mount—much lauded by a class of skeptical eulogists, who find a very lofty code of ethics in it, and hope to see the day when Christianity, purged of its miracle, and rid of the hallucination of a divine-man at the centre of it, shall settle into these decimated limits, and propose only, what herein is found, the highest standard of morals in all the world. It is ethics that must constitute Christianity for these, Christian ethics, if you please, because propounded by Jesus, and possibly illustrated by him beyond the power of any other man to approach, but, as found in this sermon, nothing more than a matchless ethical code. On the other hand, in minds not skeptical,

how often is this great Sermon held off from the proper substance of the Gospel, as being not the vast spiritual realm itself, but simply an appendage, or outlying territory richly tributary to it. It is an assemblage of precepts that are collaterally binding upon everyone upon whom the mystery of covenanted mercy has first fallen, but not lying directly in the pathway of redeeming grace. To both these classes of readers it ought not to be a startling announcement, that the whole Gospel of Jesus is in the Sermon on the Mount. Jesus himself is there, I mean in as large an assumption of spiritual prerogative, and advancing a claim as exclusive and absolute to the unreserved surrender of human souls to himself, as he has elsewhere made—and this is the whole Gospel in brief. “Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, *for my sake*.” To this must be added the authoritative “*I*” which all along in this Sermon speaks in the name of truth itself, and is evidently setting up a tribunal an all the wisdom of the world.

Moreover, this was the inaugural of our Lord, the opening sermon, in that long series of discourses that cover a ministry of three years and a half. It is to be presumed that, in an opening discourse like this, every essential principle of his Gospel would be illustrated and enforced, everything, indeed, connected with his mission, excepting only that which his personal incarnate history, yet to transpire, would hold in trust. And even this is forestalled. So that, we conclude, it is a superficial reading of the Sermon on the Mount which finds in it only the refined stimulus of a lofty ethical code, or fails to discover in it that infinite assumption of spiritual prerogative, on the part of the Preacher himself, that constitutes the pith and marrow of the Gospel he preached. The whole Gospel is here, and we may venture to call it, not the *magna charta* of his kingdom, as if it must always wear a legal aspect for us, and be a sort of outside organic law for us as subjects of that kingdom, but the *creed* of the new church which he founded on the ruins of the old. Accordingly, in the peroration of this wonderful utterance, we have the didactics of our Lord most powerfully enforced, and the “creed of deeds” set up under the strong auspices of a most

impressive figure of speech. "Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon a rock"—becoming wise in the doing of those words; and on the contrary, "Every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand"—failing of attainment because he wrought none of these commandments into the tissue of his life. The spiritual structure of the one shall stand; that of the other shall be swept away. The one is a disciple; the other is not. And this is but clothing in imagery what is elsewhere stated in the plain language of direct address—"If ye abide in my word, then are ye my disciples indeed."

A feeling of awe comes over us, and a somewhat strange sensation of surprise, when contemplating the wide scope and far-reaching consequences this principle must have, in determining the validity of our religious beliefs. Spiritual truth has a method of its own. It cannot be mastered as we master the various book-studies of the schools, by the bare processes of the intellect, and by plodding on assiduously in the realm of thought. Thinking alone, even if it should be able to carry these themes, up on wings, into the empyrean of Plato's sublimest abstractions, or compass them about with the strong defenses of Aristotle's logic—thinking alone, according to the unequivocal teaching of our Lord, cannot acquire a single one of these great truths which were thrown upon the world as the Gospel of the Son of God. These must come to be lodged in the voluntary powers, to be worked over, so to speak, in the laboratory of human effort, before any man may feel justified in rising up and saying, Now I know what it is, that stands as the real thing in the realm of truth, that the Master would have me embrace. It startles us to think that there are no exceptions to this rule. All this vast wealth of spiritual communication that fell from the lips and radiated from the person of the Master, incarnation, commandment, righteousness, miracle, forgiveness, suffering, regeneration, enlightenment, faith, temptation, transfiguration, death, resurrection, and crowning all the ever-present Jesus out on the spiritual tutelage of the world—all this must be proximately em-

bodied in the life, before any man can put his hand on the New Testament, and say, I believe. There is, indeed—let us not be backward to say it—no genuine *ex animo* creed, but the “creed of deeds.”

Nor must this be looked upon as, in any way, disparaging the speculative theology, and formulated statements of doctrine, that have always prevailed in the Church. Every species of outside equipment of Bible truth the learned researches of the great specialists in archaeology, and history, and philology and criticism, the evolution of doctrine, and the historic verity of the sacred books, all those lines of scholarly research so much coveted by the schools—all and severally, they have a right to be, are indispensable, indeed, but none the less, of themselves, are not able to bring one ray of spiritual light to the soul; not one ray, except, of course, in so far as they may have run out in manifold application to the beneficent and self-sacrificing offices of a Christian life. And this they may all do; and this they must do, if they are to be savingly known.

It will be seen that, if we have not misconceived this whole matter of discipleship with our Lord, there is an educative aspect about it that we are wont to overlook or ignore. If truth is to be wrestled into perception, then the whole secular arena of the world's busy vocations must not be accepted as making for the disciple an incidental emergency, to which he may apply his equipment of spiritual dexterity already fully wrought out, but as the drill-ground, the *palestra*, on which this very equipment is to be won. In a sense profoundly real, a man must be trained under the divine Master into the new life. He must be put to school to Christ, and pass through a process of deliberative drill, analogous, in its main features, to the educational *regime* provided for him in the schools, excepting that here he has spiritual truth to acquire, and it comes to light only through the moral stress of a reformed purpose battling against sin. The laboratory of the will is the out-door, every-day life, and it is here only, if I have reasoned rightly, that all spiritual truth must come to light, here that all the great words of Jesus are beaten into a glow.

I am aware how uncongenial and resentful the very idea of

education has become to the mind of Christendom, compelled to battle so long against fierce and persistent heresies which have assailed the supernatural origin of regenerate life. There was all that old culture school of Erasmus, and the men of the New Learning, mildest of all, but continuing from the Reformation on down, and coming to a somewhat formidable revival in Matthew Arnold and his school—a kind of rationalism that, having first parted with the very essence and soul of Christianity, the supreme and unchallenged divinity of the Nazarene, could not, consistently, look upon the new life as in any way engendered from above. There was no being born again of water and the wind, or if there was, if the man passed up from the animalism of his estate, and from being base, and vicious, and unclean, became pure, and unselfish, and good, it was not by the Spirit of God passing on him, but by the inherent resources of human nature finding their occasion for self-lifting in the very pulses of the social life in which he was born. If religion is found conspiring with countless other elevating influences to lift up and refine the man, it is not religion as a supernatural something, with agencies at work on his inmost being that breathe in upon him from the eternal world—religion so conceived was held to be a delusion and a snare. It is easy to see that, with these culturists, Christianity came to be practically replaced with education, and culture became religion, and religion culture.

But the case is altogether different when we have for drill-master the ever-present, glorified Jesus, and he himself, personally, the one sole inspiring impulse for the redemptive *regime* through which we must pass. Education, under this new aspect of it, is specifically occupied with the supernatural element—exactly that which the culturists have excised. They would educate man under the lead, and to the limit, of what is in him; these, on the contrary, would educate into man the spiritual truth that is not naturally there, but which the divine drill-master imparts to those who work together with him under his yoke.

And yet it is but ingenuous to confess, that the traditional view of this subject has been quietly undergoing large revision, within the few years past, under stress of the ever-widening

researches of our great schools of anthropology, and the comparative study of religions, making out, in the first place, that religion is somehow inherent in the human soul. The eminent specialists in this line have looked carefully all over the world, and have found that wherever men are, there religion is, and that even in the dreariest haunts of barbarism and savagery it assumes the large proportions of a system, and enters controllingly into the social life of its devotees. Religion is universal, and out of this the inference must grow of necessity, that it is not something wholly alien to the human breast—as aforesaid we were wont to think—but that, at least, there is a germ of it in every soul of man launched out into this universe of mind. Your cannibal, even, and negro Bushmen that burrow in the ground, reveal, at last, on close observation, at the very centre of their stolid personality, some far-off dim consciousness of the being and glory of God, sufficient to touch into echo the dull and sluggish impulses of their moral nature yet unformed. And so there comes up the new doctrine, that there is an inchoate spiritual nature in every soul of man. Further researches in the same direction have illustrated, widely, the fact of a historic development and growth of the religious consciousness of the races, through long years of change and chastening, the lower always making way for the higher forms.

It is, however, a rash induction from all this, to rush into the inference, that religion, like everything else, is wholly within the range of human agency and resource, like art, or science, or law, or medicine, or philosophy, or trade. Religion involves God in his relation to the human soul; that is the substance of it; and this implies always some degree of self-revelation of God to the minds of his creatures groping in the darkness to find him. But if there is an inchoate dormant spiritual nature in man, yielding to the outer and inner solicitations of the Spirit of God, a higher tier of faculty surmounting every loftiest outlook of the natural man, but quiescent, unquickened, waiting the free issue of the thousand-fold spiritual influences that seek to blow in upon it, and give it life, then obviously, in a sense in which we have not ordinarily conceived it, the educative element must supplement the processes of grace.

We have been accustomed to look upon man as having had that portion of his nature obliterated by sin. Whatever was his pristine capability for God, sin has wiped it all out, so that there is no slumbering germ there to be evoked into life, and, consequently, the new birth must be wholly a movement from without, the whole finished product being dropt down at once into the unresponsive, spiritually lifeless nature of man. Dead it was, dead, in the most literal sense of that term, dead as the rock is, yonder, beetling the sea. In that case it would be sacrilegious trifling to speak of educating a man into the new life. To educate is to draw out, and you can only draw out of a man that of which there is already an inchoate germ or undeveloped faculty lying within. But on the assumption that there is no inchoate germ of religion in the human soul, of course anything having the faintest resemblance to pedagogical methods in regenerate life must be stupidly inept. Literally, and absolutely, our Lord's metaphor, "Except a man be born from above," must be construed as, indeed, no metaphor, but as setting forth a wholesale, *ab extra*, sovereign movement of the divine Spirit upon the pre-elect soul of man, who is thus new-born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." As against this, the entire public ministry of our Lord, and all his discourses, are one prolonged and emphatic protest, and now, also, modern scientific revelations are adding their voice.

In like manner the second innovation of modern science, relating to the evolution of the religious consciousness of the race, setting forth that out of the inherent germ there goes on, of course, evermore under the eye of the one Master—unless the blight of agnosticism has turned all this into a blind stream of tendency—a process of unfolding, in successive stages of higher and higher growth and perfection—this, again is fairly challenged by the well-timed jealousy of those who cling ardently to the supernatural origin of regenerate life. Religion stands in danger of being cut loose from its moorings in the eternal world, and of shrinking into the uncertain category of the shifting forces of the natural man. But here, also, all occasion for alarm ceases, when we accept the personal life of the glorified Re-

deemer, as the inspiring energy that lives and blooms in the unfolding consciousness of the new-created soul in God. "In him was life, and the life was the light of men"—which life he is in the constant act of communicating unto men, prevented only by the voluntary withholding of the open vessels of the human spirit adapted to receive. Let us hold to this literally, forever and a day, and we shall run no risk of seeing our religion go down into the agnostic shadows of our unhappy time.

Nevertheless, it may well be a subject of earnest inquiry as to whether the whole matter of spiritual renewal has not figured, too exclusively, in our minds as an event, rather than a process, as something always of a sudden, epochal in-rush, rather than the less demonstrative stages of a spiritual growth. Might it not be that our views on this subject have taken hue, too readily, from the instantaneous character of certain marked crises of feeling, occurring anywhere, and everywhere, along the track of any great experience involving vital issues for the soul? Would it not be more in accordance with what we should instinctively look for, in so vast a matter as the movement of the divine Spirit on a human soul, to reckon on a far-off embryonic privacy marking the inseminal stages of the new life, and coming into consciousness, only, as actual conquests have been made under the inspiring presence and help of the Master himself? This would embolden us to speak openly of training men into the new life, and to urge everywhere that true discipleship can mean only the bowing of the neck to the Master's yoke. But, pre-eminently here, we must turn eagerly to the example and teaching of our Lord.

Those twelve men, again, the esoteric circle which he kept in most intimate companionship with himself during the years of his public ministry—what was he doing with these, but training them to regenerate life? We do greatly err if we imagine, that he directed his watchful supervision of these men, either wholly, or in the main, to their preparation for the special functions of the apostolate, to which afterward, indeed, they went forth clothed with the demonstration of the Spirit and with power. Their special preparation for this came with the lambent, pentecostal, flames, that settled on their heads, and fired their hearts, on that

first great day of preaching in the world. But their years of pupilage under our Lord were obviously directed to their equipment in the ordinary functions of spiritual life, to their becoming Christians after the model of the Sermon on the Mount. And so we see the great Teacher taking a group of crude fishermen under his most watchful care, bearing their infirmities, and patiently dispensing help and enlightenment to their groping and blundering spirits, in much the same way as the patient school teacher in our public schools tides along the stumbling intellect of the teachable child. He seemed to have no reluctance in dealing with spiritual life as a process, as a process, indeed, of almost imperceptible beginnings, like the sprouting of the mustard-seed, and then going on into gradual unfolding, first the blade, then the ear, then the full corn in the ear.

It was perhaps impossible to set forth this great matter, destined to be fully grasped in the Christian consciousness, rather than in any naked representation that could be made of it in human words—in any other way than by symbol. At any rate, this is the shape in which it uniformly falls from the lips of our Lord. It is as the wind, and they that are born from above (*γεννηθῆναι ἄνωθεν*) are, as it were, born of the wind, an invisible subtle agency—here and there we feel it to be, blowing upon the valley of dry bones, and upon the desert, and the garden of spices, and the far rolling billows of the sea, everywhere breathing life into that which otherwise were dead. But the whence and whither of this benign life-giving agency no man can tell. The fanning of the cheek reveals its presence, but whence and whither?—when, now the mind leaps from the symbol to the thing signified, to the ubiquitous divine Spirit, how liable we are to fall into an anthropomorphism worse than that of Nicodemus, when we would hem in this agency to any set formula of time and place. No; no; rather the cry of the Psalmist: “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” It deserves always to be borne in mind, in this connection, that, when the confusion of the great Rabbi was at its highest, and he was floundering around in that quagmire of difficulties which the unspiritual mind always makes for itself, our Lord came to his rescue in the unambiguous an-

nouncement of the "creed of deeds"—"He that doeth the truth cometh to the light, that his deeds may be made manifest, that they have been wrought in God."

And so on, and on—the great burden of the parables of our Lord are, directly or indirectly, to the same purport. The kingdom of heaven, coming not with observation, is every where with him a matter of growth, the tiding in upon the soul of silent ministries co-ordinating its efforts to tear loose from sin, a process, like the flow of the occult chemistries of the soil into the tissues of the plant, or like the progressive working of the leaven which a woman took and hid in three measures of meal. These analogies from nature are never allowed to stand by themselves, since, in the fixed ongoing of the vital forces, the liberty of man, the will-energy, on which, at last, his destiny is made to turn, can find no place; and so there must come in other parables, of the householder and his servants, of the ten virgins, of the laborers in the vineyard, setting forth the whole system of our Lord's didactics as effective, only, through the disciplined energies of a chastened will. It will be found, at last, that whatever privileges of enlightenment there may have been, and, however, apparently embraced, so that the self-sufficing ones may come to their reckoning, saying glibly, Lord! Lord: have we not prophesied in thy name?—it will all be pronounced valueless, because none of their boasted attainments found lodgment in their lives—"Depart from me ye *workers of iniquity*, I never knew you."

It is a most significant fact that judgment is finally pronounced upon a man according to the deeds which have been done in the body, whether they be good, or whether they be bad. Not according to his promptness of assent to certain covenanted conditions, nor the ardor with which he espouses any set of views, however faultlessly pure and sound, will a man, at last, take his place in the universe of God, but according, only, to the degree in which he has woven what truth he has into the living tissue of his will in act. His deeds must be deeds, indeed, for at that point, only, can human responsibility emerge, but to have an illuminating and saving efficacy, they must be wrought in God. The workers of iniquity are rejected, because they misappropri-

ated the truth of God in act. In either case the moral quality of the man was discovered in what he did, and not in what he assumed to know, nor in the vaulting confidence with which his professions were made. All human responsibility lies in the deed, and that is lighted up, far in its inner recesses, with the glory of the revealed face of God in the Risen One, helping our infirmities, or, otherwise, with the *lumen* of a hypocritical infatuation, or the false glare of self-love and conceit. Truth, albeit fresh-fledged from the bosom of God, and shining with the intensest splendors of its ineffable fountain, is as powerless to release from thralldom as the weak hand of an infant, until wrestled into the thews of man's voluntary agency where the fetters are. "Ye are free indeed, whom the truth makes free"—and this is immediately made to interchange with the Son; the Son makes free. But in the same great discourse, in which Jesus tells of the Son of Man being lifted up, as Moses lifted up the serpent in the wilderness, he urges, also, the bounden duty of doing the truth, and so coming to the light, that the deeds may be manifest, that they are wrought in God.

Possibly Christendom, under a keen and oppressive sense of the infirmity of human nature, has held on longer than was meet to the Pauline revulsion for the poor tattered rags of a human righteousness, a mere external, legal deed-service, set up as substitute for spiritual life, forgetting almost that there is a high saving function in deeds that are wrought in God. Deeds that are wrought in God are none the less deeds, and as such, bringing into play the fullest exercise of the free personality of the man, but they are deeds in which the asserted self is at the same time renounced, and the divine Master is felt to be doing for us that which we most vigorously do. This is the very sluice-way through which the waters of salvation flow. It is losing the life to find it. It is the divine paradox. It is the easy yoke, and light burden of our Lord. It realizes the sentiment of the poet—

"Our wills are ours, we know not how;
Our wills are ours to make them thine,"

—or the deeper utterance of the great apostle, whose soul was set in such unappeasable aversion to the meritorious works of

the law: "Nevertheless I live; and yet no longer I, but Christ liveth in me," and "I can do all things through Christ which strengtheneth me." In this strange mystical kind of experience in which human effort, relinquishing none of its personal prerogatives, is yet exerted with deliberate intent to move only under the impelling impulses of the spirit of God, or, following the suggestion of our favorite metaphor, to work together with the Master under the same yoke—specifically in this is the whole vast secret of spiritual life. We are doing deeds, always, that we aim to have wrought in God, and these are essentially successive attempts toward self-release, under the inspiration, and in the freer atmosphere, of the larger self, which larger self is none other than the "Christ that liveth in me." How infinitely far-off removed will this experience place us, from the old-time infirmity of the Judaizing Christian, and from the ever-besetting tendency of frail sinful human nature to devise a human righteousness, or get up the semblance of Christly virtues, to struggle its way into the favor of God!

We cannot well let go our hold on this subject, until we have considered, briefly, the office of temptation in the genesis of spiritual life. Temptation! almost it seems a lost term in our theological schemes. What is temptation? What legitimate function has it in the economy of Christian experience, and why must it lie in the path of the enlightening agency of the spirit of God? These questions we find nowhere systematically set up, as indicating something fundamentally involved in the processes of grace, possibly because nothing disciplinary was thought to be compatible with those processes, at least, in their initial stages, and because, therefore, the popular mind had fallen into the habit of looking upon temptation as simply an unhappy incident of the new life. Remembering the petition in the Lord's Prayer, "Lead us not into temptation, but deliver us from evil," the mind of the petitioner went on quietly and almost inevitably to make the inference, that this was a permissible yearning to escape temptation altogether, and that deliverance from evil might, by divine interposition, be piloted clear of all dangerous seas. But already it must have been manifest, that the Lord never leads any man into temptation, and, the

way having thus been laid open for a large and liberal construction of the petition, it would seem an altogether rational interpretation to put upon it, to make it express a human shrinking from danger, and a plea for divine compassion and help in times when the great struggle was on. This, without doubt, is the real meaning of those remarkable words.

On the other hand, if we may accept the life of our Lord as, in a supreme sense, the ideal norm of regenerate life, and if we may believe that he has projected upon the plane of human experience every essential ingredient of that life, we may well go to him, to find out what is the office of temptation in the deep economy of redeeming grace. He was led up of the Spirit into the wilderness to be tempted of the devil, and was there forty days in decisive soul-struggles with the grim demons of that solitude, and with the wild beasts. Doubtless, this solemn episode in the life of our Lord, was designed as a scenic representation of what was going on always in the divine-human experience of one, who was battling with the powers of darkness, and was bringing into subjection the spiritual foes of the race. And so we may see him, in like struggles, all along, working up in himself the divinest analogue of the process of spiritual renewal, which must go on in the hearts and lives of all those who would follow him. In his public labors, when his supreme beauty of character would stir up into stinging activity the envy and malice of his priestly persecutors, he gives us to understand that it is the necessary fiery baptism through which he must pass, on his way to the consummated glory that would pour, like the sun's effulgence, through the portals of his body, when, at last, the sepulchre was outstript. To this was added, we cannot help believing, a malign rush of infernal assault upon the inner defenses of his divinity, of which we poor, groping time-dwellers can but faintly conceive, causing him often to groan in spirit, and sweat in agony, when the occasion of his distress was known only to himself. The evil forces of the world around him, and the more formidable disgorging of the foulest emissaries from hell, went surging through his experience, and we get but the faintest echo of it all, in the low murmur of resignation

prefaced by the shrinking of a sensitive nature that is human withal—"I have a baptism to be baptized with, and a cup of which I must drink, and how I am straitened until it be accomplished"—"If it be possible, let this cup pass from me; nevertheless, not my will, but thine be done." In the garden, before his accusers, swept by the mob, and at last in the death-throes of his crucifixion, he is having only the culminating moment and crisis of the ordeal of temptation, which in milder stages clung to him, step by step, through all his Messianic mission in the world. It may be that, at last, in our eager and unrewarded groping after the awful mystery of the divine, incarnate sorrow, we shall get our deepest hint of its meaning, in a timely discovery of the office of temptation in the economy of spiritual life.

At present we are interested in our Lord's temptation, as throwing a flood of light on what we have found it convenient to call the didactics of spiritual truth, the question as to how spiritual truth is wrought into the life. In that lone struggle of his in the wilderness, every variety of spiritual temptation was endured, as in type, and, what is of the profoundest importance to us, in every single instance there was but the one method of repulse. To every insinuation of the seducer, our Lord had but the one reply, "It is written." As if he would say to the tempter, This solicitation of thine would put me in direct collision with the everlasting truth of God, which I find authoritatively embodied in this or that special form of words. Here is precept. All the diviner impulses of my nature beckon me to this. The repetition of it evokes in me a more and more clinging response, and I surrender myself to it with the greater fixedness of purpose, by as much as the storm that assails it is the more protracted and severe. I plant myself, now and forever, on the word of God—a rock which no fiercest whirlpool of eddying passions can ever dislodge.

We are not venturing too far, I trust, into the realm of the incarnate mystery, to suggest the possible discovery of what definitely was going on in the mind of the Messiah, in these seasons of trial preliminary to the high office on which he was about to enter. His experience was the analogue of our own, and, in some human sense, he had the same occasion that we

have of leaning mightily on the Word of God. Therefore when we say what we must do, in seasons when our soul is sorrowful even unto death, we are getting in effigy a discovery of what presumably went on in the bosom of the Son of Man, in so far as that immaculate bosom was open to the infernal assault. With us it is a bitter contest between the true and false on the threshold of some great crisis in act, in which the doing or avoiding will give the one or other principle a deeper and more settled fixedness in the soul, and throw it back on the horizon of the mind with an intenser degree of lustre, either fatuous or true. Suppose that, with the Master, we have planted ourselves on the Word of God—and this, now, is not difficult, since he is the Word—and to this we have clung, and clung, and clung, until the storm was overpast, immediately we feel that, meantime, the truth has thrust itself, in deeper and deeper windings, into the fiber of the soul, and that it lives as a mounting splendor over every successive victory won by the spirit over the flesh. Temptation was the arraignment of the true and false in deadly conflict in the mind, and the case, as between them, carried down for decision into the actual battlefield of good and evil forces, where the will of man asserts its highest prerogative in sinking itself unreservedly into the will of God.

And so it comes to pass that only in this way of stern pupilage do we go to school to Christ, only in this deeply earnest, practical, yoke-bearing way do we learn of him. Well may we begin, in these days when all spiritual reality is being called in question, to go down deep into the ancient fountains of Christian experience, and see clearly the light breaking hither over us, in great glory, from battlefields, and rocking earthquakes, and the din and commotion of elemental conflicts,—when in due time the white wings of peace are seen cleaving the tempest, and in the meridian of a great calm our buffeted spirits take in the supreme moment of assured confidence in God, and angels come and minister unto us.

ARTICLE V.

THE LITURGICAL QUESTION.

A FINAL WORD.

By PROF. J. W. RICHARD, D. D., Theological Seminary, Gettysburg, Pa.

The Rev. George U. Wenner, D. D., has devoted *six* pages to a notice of the REJOINDER which appeared in the LUTHERAN QUARTERLY for July, 1890. We could hardly expect more than this from "an Anglo-German scholar whose twenty years of devout study of liturgical literature ranks him side by side with the best informed." We thank him for this "courtesy," and proceed to make our acknowledgment in the following manner.

1. Dr. Wenner notices again that in our first article we wrote of Luther: "But what is yet more remarkable, is his almost *complete abolition* of the festivals of the Church." But he fails a *second* time to quote the sentence that follows immediately: "Only a few are to be retained." If the reader will place these two sentences together side by side as we wrote them, he will have the exact truth in fact, and will discover that Dr. Wenner has simply and plainly misrepresented our statement. Moreover, Dr. Wenner has failed now *again* to say that we even *named* the exact festivals, five in number, which Luther would retain in his ORDER OF THE DIVINE SERVICE IN THE CONGREGATION. In the *Formula Missæ* Luther is inclined to extend the number to seven. It is the omission of this latter fact, which, Dr. Wenner thinks, "materially modifies, or perhaps even refutes the claim that is made," viz: that "Luther made an almost *complete abolition* of the festivals of the Church. Only a few are to be retained." Whether Luther would retain five or seven festivals, the number is small as compared with the scores of festivals which he abolished. Inasmuch as Dr. Wenner garbled a *second* time what we wrote, and omitted a *second* time our plain statement of an historical fact, after his attention had been called to both items in the REJOINDER, we must conclude either that he knows not

how to represent the position of an opponent, or that he misrepresented *deliberately* and with a *purpose*. Was it not his purpose to cast suspicion on the integrity of his opponent and then to use the advantage thus gained to bring discredit upon the other statements of facts? Dr. Wenner knows that the passage from the *Formula Missæ* was omitted because it had no bearing whatever on the point for which the *Formula Missæ* was quoted. The reader will find all the facts on pp. 105, 106 in the first article and on pp. 458–9 of the second.

2. On p. 643, Dr. Wenner, continuing his charge that we ignored the General Synod's edition of the Common Service, says: "For did he not expressly declare: every fact and principle established applies in exactly the same sense to that form of the Common Service adopted by the General Synod, except in the case of the *Nunc Dimittis* and the *Benedicamus*, which it omits?" Here again Dr. Wenner garbles, and follows his garbling by quibbling. We never wrote the sentence as Dr. Wenner has quoted it. But in both of our articles we did write as follows: "Every fact or principle established or yet to be established in this paper, applies and is intended to be applied equally and in exactly the same sense, to that form of the Common Service adopted by the General Synod, except in the case of the *Nunc Dimittis* and the *Benedicamus*, which it omits."

After misquoting us Dr. Wenner proceeds to say: "Except. These exceptions already made a considerable rent in his argument. But besides these exceptions there are a Preface, Rubrics and Explanatory Directions, peculiar to the General Synod's Book, which not only sweep away many pages of his original paper, but which take away the very foundation of many of his objections." (a.) How "considerable a rent" these exceptions, viz., the *Nunc Dimittis* and the *Benedicamus*, make in the "argument," the reader may see by turning to the table in our first article. They belong exclusively to the Communion part of the service, and have no part in the ordinary morning worship. (b). Dr. Wenner knows that the Preface and Explanatory Directions are in no sense a part of the "form of the Common Service," and that in no sense were they the subject of criticism as they stand in either book, and he knows further that the only

Rubrics criticised are those in reference to the announcing of the Epistle and the Gospel, which are *absolutely* identical in both books, and are taken *verbatim et literatim* from the Church Book of the General Council, and have no warrant in the old Lutheran liturgies. (c). Dr. Wenner knows still further that, the two rubrics just mentioned excepted, the text and only the text of the Common Service, was the subject of criticism, and he has not shown, and he cannot show, any difference in the text beyond the very few parts which we mentioned. We had the two books before us all the time, and criticised the common text as it is, making the exceptions where the exceptions exist. We invite the reader to compare the text in the Common Service in the General Synod's book with the full outline in the liturgical table in our first article, taken from the southern book. He will find that word for word and part for part they are *identical*, except in the case of the *Nunc Dimittis* and *Benedicamus*, which the General Synod's book omits. We must characterize Dr. Wenner's course at this point as the merest quibbling, as the act of a respondent without facts, without argument, without cause.

Further, we deny that we were "professedly writing for General Synod readers." There is not a solitary sentence in either of our articles which will justify any such statement. We wrote for all who would deign to read what we might write, and if we may judge by the letters which have come to us from the four points of the compass, we may conclude that we have had readers not a few beyond the bounds of the General Synod. A Doctor of Divinity in the General Council writes: "I know whereof I speak, when I say that you have opened the eyes of a goodly number of the brethren by your presentation of the subject from a Lutheran standpoint. And if ever a man has been fair and candid in a question of dispute, you have been, and it becomes the other side to show that you are wrong, or like honest men, admit that they are wrong." Letters from within the United Synod bear similar testimony.

3. On p. 644, Dr. Wenner refers again to the Absolution. Our answer is found on p. 465 of the REJOINER. As Dr. Wenner has not offered a single fact in refutation of our argument, but has simply ignored our facts, we will not multiply words,

except to say that the part which the old liturgies and Löhe, Harnack, Schmucker, Köstlin *et al.* name *Absolution*, we name *Absolution*. How can Dr. Wenner dispute documentary testimony? It stands on the printed pages of the old liturgies as we have written it, and Dr. Wenner cannot deny it.

4. On p. 644, Dr. Wenner writes: "Refusing to accept our suggestion as to the probable reason for the omission of the *Gloria Patri*, after the introit in the Agende [Brandenburg-Nuremberg] which he has consulted, he insists upon it 'from the testimony of his own eyes' that in Lutheran practice such a thing is possible." Yes, not only is "such a thing possible," but it is an *actual fact*, as witnessed by certain great Kirchengesänge and liturgies of the sixteenth century as against Dr. Wenner's "suggestion" and "probable reason," which have no value whatever in the face of documentary evidence. But what we did deny and what we do deny, and what we challenge Dr. Wenner to prove, is his sweeping statement, "that the *Gloria Patri* was *always* (Italics his) used with the Introit." He refers to the general statement of certain liturgical writers. But just here is the cause of those most humiliating blunders which have brought discomfiture to Dr. Wenner and confusion to his friends, viz., that he has taken too much of his information at *second hand*, and has not shown thorough acquaintance with the original sources of information. Had a much larger proportion of the money so generously contributed by the Messrs Harter for the Harter Liturgical Library, been expended in the purchase of liturgies of the sixteenth century, instead of Cantionales and so many modern books *about* those liturgies, these mistakes might not have occurred, and our liturgical troubles might not have occurred, and some of Dr. Wenner's friends might not now be beginning to think that an additional *twenty years of devout study of liturgical literature may rank him side by side with the best informed*.

5. What Dr. Wenner says, p. 644, about substituting the "Early Service" for the "Order of Morning Service" is not only an afterthought, but such a procedure would be *unhistorical* and *un-Lutheran*. We say again, simply as a matter of information, that some of the most influential and widely used liturgies of

the sixteenth century, do provide a modified and abbreviated service for Sundays when there are no communicants, and, what may be interesting alike to those who insist on reading the Epistle and the Gospel for the day, and to those who prefer to make their own selections, some of these non-communion services order the reading of only *one* scripture lesson.

But what is very gratifying in this suggestion of Dr. Wenner, is that he has accepted what we gave as the *primary* title of the Common Service: ORDER OF MORNING SERVICE. He could not deny the name by which he called his own child at Harrisburg; and we heartily agree with Dr. Wenner when he says: "The Communion is without doubt to most Christians the ideal form for the principal Morning Service." We would be delighted to worship God every Lord's Day Morning according to the form of the Brandenburg-Nuremberg, or the first Wittenberg, or the Saxon. (See table in first article).

6. On p. 644, Dr. Wenner refers to Kliefoth as authority for his "claim that the pure liturgies are founded on the German Mass." But Kliefoth's statement is very general, and in its mention of 132 liturgies of the first half of the sixteenth century, it must take in also those of S. W. Germany, and this proves more than Dr. Wenner wants. Taken in this wide sense we accept Kliefoth's statement, but if applied in a specific sense, it is simply *not true*, and is contradicted by Harnack, who says of the liturgies of Northern and Central Germany: "Nach Luther's Formul. Missae;" by Köstlin, who says: "The Kirchenordnungen of Northern and Central Germany follow in general the type of the Latin Mass;" and by Alt and Schmucker and by the liturgy themselves. Hence it is not "Dr. Richard *vs.* Dr. Kliefoth." It is Drs. Harnack, Köstlin, Alt, Schmucker, Kliefoth and the liturgies *vs.* Dr. Wenner. The reader may make his choice between the authorities.

7. On p. 644, Dr. Wenner says: "It was not claimed that a consensus was necessary in order to form a Lutheran liturgy; we only claimed that we had found one and had followed it." This is a very ambiguous statement. We hardly know whether it means anything or nothing. However, *to follow* a thing is one thing. *To be* a thing is quite another thing. Dr. Wenner's

commission did not authorize him to *find* a consensus and to *follow* it, which might have given him some latitude, but it laid down for him the rule of the common consent, and Dr. Wenner claimed in his former article that this rule was the "court of appeals for the decision of all disputed points." Moreover, Dr. Wenner and others did *claim*, and published to the world, that the Common Service *is* the common consent of the "pure liturgies," and urged this as one strong reason for its use. The old tune of the consensus is now changed into the new one of having *found* a consensus and of having *followed* it. This is a very different tune, and, taken in connection with the "enrichments" and the "various additions," in effect concedes everything for which we contended, viz., that the Common Service *is not* a fair and faithful exhibition of the Lutheran liturgical worship of the sixteenth century. It is that Lutheran liturgical worship *plus* the *unauthorized* "enrichments" and "various additions," for which, so far as the General Synod is concerned, Dr. Wenner is responsible more than any other man.

8. On p. 645, our "devout student of liturgical literature" almost loses his temper, when he writes: "Really this Romanizing business I can hardly discuss with a sweet spirit." We deplore this threatened exacerbation of Dr. Wenner's "sweet spirit;" but really we are not responsible for this "Romanizing business;" neither is it original with us. We simply followed in the footsteps of Drs. Funk, Alt, Kliefoth, Klöpper, Daniel, Köstlin, Schmucker and Jacobs. As faithful historians and liturgical scholars, these men had to record the facts, and when they found a class of Lutheran liturgies closely conformed in ceremonies to the Roman Mass Ritual, they had to say so. When we find a liturgy which in the same manner is closely conformed to the same Roman Mass Ritual, we have to say so, and when we seek to classify it, we can find no place for it except in company with those liturgies which the great scholars above-named have characterized as "Romanizing," "Catholicizing," "Papistical." It is simply a "matter of fact," as Dr. Wenner used to say, and a matter of scientific classification which "a real professor of liturgics" is compelled to make in the in-

terest of science. Dr. Wenner cannot object to the classification until he has confuted the "matter of fact;" and we challenge him here and now to classify the Common Service with any decent show of scientific accuracy in company with the German Mass, the Brandenburg-Nuremberg, the Saxon, which Dr. Jacobs calls "typical Lutheran liturgies" (*The Lutheran Movement*, p. 224); the two latter of which Dr. Krauth calls "the most influential and widely used of the Lutheran liturgies of the sixteenth century." (*Mercersburg Review*, 1869, pp. 603, 606). (See Liturgical table in first Article). Again and again have we compared the Common Service with the typical Romanizing liturgies, the Mark Brandenburg (1540) and the Austrian 1571, and we declare again that in "prolixity," in elaborateness, in *Anhänglichkeit* to the Roman Mass Ritual, and in fulness of *responsive action*, it *exceeds* them. We stand ready to substantiate this conclusion out of the original documents.

But as Dr. Wenner told an anecdote (p. 645) while "discussing this Romanizing business," we will tell one: Two men had a dispute. A man asked a boy who had witnessed it, which one was in the wrong. The boy replied: "The one who lost his sweet spirit."

9. Dr. Wenner finally confesses, p. 645, that there are "various additions made to the Service in the way of rubrics or connecting links." All this was denied at Allegheny. But it is gratifying to find it now before us in black and white; that is, Dr. Wenner now concedes what he ought never to have denied. These "various additions" impart to the Common Service an elaborateness, a compositeness, a "prolixity," an *Anhänglichkeit* to the Roman Mass Ritual, a fulness of responsive action, *absolutely* unknown to the "pure Lutheran liturgies of the sixteenth century." Will Dr. Wenner undertake to disprove our assertion? Had Dr. Wenner made this confession about these "various additions" at Allegheny two years ago, and had he frankly acknowledged "that part for part and word for word," the Common Service is almost identical with Löhe, he might now have a fairer reputation for scholarship and "sweet spirit." But Dr. Wenner is very adroit here. He speaks of these "various additions as made in the way of rubrics or connecting links." He

knows that these "various additions" are *distinct* parts which are not justified by the Rule of the common consent, and which were not employed in *any sense* in the "pure liturgies." They import new *material* into the Service, and greatly add to the elaborateness of its character. But besides these "various additions" which Dr. Wenner now concedes, there is the entire system of canonical Introits, and the entire collect system, for both of which in the main Dr. Wenner had to go *outside* the *Lutheran* liturgies of the sixteenth century. Will he dispute these facts?

We have now followed Dr. Wenner through the nine points of his "acknowledgment." We have seen that the first seven are simply quibbles and subterfuges and evasions, which have no bearing whatever on the main question at issue, viz., whether the Common Service is "the common consent of the pure Lutheran liturgies of the sixteenth century." That question Dr. Wenner has forever surrendered in his ninth point, where he confesses that there were various additions made to the service. He will never again stand before an ecclesiastical body with Harnack's Table in hand and exclaim, "Here it is! Here it is! It is all here!" He now knows better.

In regard to the eighth point, "this Romanizing business," we have only to say that it will be far more helpful to Dr. Wenner's cause to refute the facts on which our conclusion is based, than to lose his "sweet spirit."

So much then as the result of the contention between Dr. Wenner and ourself. He has now *conceded* every fact and principle which we regarded as vital or material in this debate. We are certain in our own mind, and know it is a verdict rendered by many competent judges, that he has not *refuted*, or *sustained* an impeachment against, a solitary fact advanced, or principle defended in either of our articles. With us it has been an earnest contention for historical verity, which is of far more importance to us as "a real professor of Liturgics" in the General Synod's Theological Seminary, and we believe of far more importance to the Lutheran Church in America, than is the question of the fate of the Common Service. We say now as we said in the opening paragraph of our first article, we have not written "to attack men's persons, or to impugn the motives of men." Sometimes

our pen grew sharp, and wrote things by their right names, but it was never dipped in gall, nor was it ever used to blacken men's characters or to injure their good names. We have sought simply and solely to bring out the facts of the "history of the Lutheran Liturgical Worship, and the facts about the Common Service as related to that history." As a result, Dr. Wenner and we are theoretically at one, inasmuch as he has conceded the facts and principles of the Lutheran Liturgical Worship as they were set forth in the LUTHERAN QUARTERLY for January and July, 1890. Dr. Wenner believes in having a liturgy for use in our congregations. So do we. Dr. Wenner wants a historical *Lutheran* liturgy. So do we, emphatically. Dr. Wenner and we differ practically. He wants a historical Lutheran liturgy with "enrichments" and "various additions." We would be satisfied with and prefer a historical Lutheran liturgy which should fairly represent the German Mass, the First Wittenberg, the Brandenburg-Nuremberg, the Saxon, with their simplicity, their flexibility and their recognition of the great principle of freedom in the use of a liturgical service. Dr. Wenner would erect a great altar before the congregation, and would stand the pulpit in a corner. We would place the pulpit in the centre *above*, and the altar in front *below*, and over both pulpit and altar we would write Luther's golden words: "The greatest and most important part of every divine service, is the preaching and teaching of God's word." So we believe and so we teach, although Dr. Wenner and some of his confreres have been pleased to make insinuations and to apply epithets to the contrary, which is only another proof that sanctification is not complete in this life, since even good men may be fertile in insinuations and epithets in proposition as they are barren of facts and weak in arguments.

But Dr. Wenner closes his "acknowledgment," both pathetically and perversely: "What we want is peace; in our congregations a loyal effort to respond to the directions and teachings of the Church; in our papers and magazines a calm and helpful presentation of facts and ideas that will edify; and above all in our seminaries and colleges, instruction and *practice* that will stimulate and strengthen our future pastors and help them to

realize the value and importance of the long lost inheritance of which we have at last come into safe possession."

(a). We are ready at once to respond to Dr. Wenner's cry for peace with an IRENICON. *Dimicandum est ut in pace vivamus*. Never did this old proverb have a better illustration than it now has in the case of Dr. Wenner. The large claims which he made for the Common Service formerly, have been materially modified. He now wants peace. We are sorry that he himself was so largely instrumental in disturbing the peace. We want peace too. But it is the judgment of men older than Dr. Wenner and wiser than we that the Church will have a satisfactory and permanent peace, only when we shall have reconstructed the Common Service along a line clearly marked out by such great and influential orders as the German Mass, the First Wittenberg, the Brandenburg-Nuremberg, the Saxon, which represent the best use in and around the home of the Reformation in its pentecostal period. Good men, men of conscience, men who are loyal to the Lutheran Church in every fibre of their being, are not willing to compromise the Lutheran Church by placing her on the highest plane of liturgism known to Protestant Christianity, on a plane higher than that known to any Lutheran Church of the sixteenth century, manifestly higher than that contemplated when the Common Service was begun, and higher than that promised when the matter was seen under way. They are not willing to stand in God's house with a HISTORICAL MISNOMER in their hands. They are not willing to tell the ecclesiastical world, and the Lord God Almighty, that they worship according to the liturgy of Luther, Melanchthon, Bugenhagen, Brentz *et al.*, when they know in their heart of hearts that they do no such thing.

It is the *moral* question that now stands before the Church. The Common Service *is not* the common consent of the pure Lutheran liturgies of the sixteenth century. No man of truth, knowing the facts, would now dare to call it the *common consent*. Corporations may not have consciences, but individuals composing corporations do have consciences. What they dare not say as individuals they dare not allow to be said by corporations. The question now stares the Church in the face, either of redu-

cing the Common Service or of dropping the claim of the common consent, for this claim is without sufficient foundation in historical fact, and no Church can stand long and prosper which bases its practice on a false claim. Evil consequences must ensue. The Common Service *is not* the common consent, and the Church knows it. The Common Service *does not* fairly represent the historical Lutheran liturgy, and the Church knows it. Already the evil consequences of error appear. That the Common Service has been the cause of liturgical reaction (greatly to be deplored), is only too well known. The cause of this condition of things lies in the unauthorized and unwarranted "enrichments" and "various additions" made to "the full normal Lutheran service," and in historical *unveracity*. Who will deny this? Effects must be traced to their causes. If we are to have peace in our Church, we can get it only by recognizing the cause of our distraction, and by recurring to the prime facts of history. No friend of the Church, no friend of peace, can refuse so just a condition of peace. Compromises may quiet the voice of distraction for the time being, but they do not bring lasting concord.

Moreover, it is simply a matter of fact that various congregations have tried the Common Service, and have discontinued it, or have materially modified and changed it in the order of its parts. Some congregations have made it the occasion of resolving against all liturgy. Thus the Common Service, instead of unifying the worship of the Church, has actually made it more discordant than ever. This discordant condition must continue just so long as an extremely elaborate and complicated service is called the "only legitimate one," with the implication that those who do not use it are *disloyal*, for Lutherans will not be coerced. One extreme begets another. Intimations of disloyalty and menaces of freedom, engender feelings of antagonism. Efforts to compel obedience produce disobedience. A wise moderation of zeal for an *acknowledged* extreme, a willingness on all sides to accept the facts of history, a recognition of the great Lutheran principle of freedom in the use of "rites and ceremonies"—only these can restore confidence and give lasting peace. That wise and good men, some of them users of the

Common Service, and some admirers of it on *æsthetic* grounds, are coming to the conclusion just enunciated, we do *positively know*. The judgment is only a little short of universal that the Service is not adapted to the condition and wants of the great majority of our churches, that modification must be made sooner or later, and that a *simpler* liturgy, which shall be more in harmony with our history and genius as a church, will be of far greater value to us in executing the great commission to preach the Gospel to every creature. With such views we are in fullest accord, and we know that such a liturgy can be made, adapted to nineteenth century Lutherans in America, without the *least* sacrifice of our heritage. *Our voice, therefore, is for a modification and reduction of the Common Service on the basis of the Harrisburg Report, with adaptation to the circumstances and needs of our Church.*

(b). Our congregations, we believe, will respond in loyal effort to the directions and teachings of the Church when they know that those directions and teachings are in accord with the facts of history. They will not respond to what they know to be error. Give the people the simple liturgy of our Saxon fathers, submitted to them for use in the full exercise of their Christian freedom, without threat or insinuation or reflection, or imputation of disloyalty, in case they elect to exercise that freedom, and their response will be loyal and hearty. The autonomy of each individual congregation must be guaranteed. But when a liturgy is presented to the people bearing the *imprimatur* of the General Synod, which in its present form they know the General Synod never authorized, and which, they know, can not substantiate the claim that is made for it, and when in one way or another, its use is made a test of loyalty or a condition of favor, we need not wonder, however much we may deplore it, that there has come resistance and reaction. We dare not trifle with the truth, nor with the confidence of the people, for we lose the latter just so soon as we compromise the former.

(c). Our papers and magazines are supposed to be channels through which the truth is to reach the people. It is only the *truthful* "representation of facts and ideas that will edify." As Dr. Wenner has not charged our "representation of facts and

ideas" about the Lutheran worship, with violence, and as he has not convicted it of error, we must conclude that he regards what we have written as "calm and helpful." We are glad to see that Dr. Wenner is not afraid of the truth, and he knows it is *Romish* to keep the people in ignorance of the facts and ideas of the Lutheran worship. If we have told the people the truth we have no fear of persecution or proscription, for the days are past when men are to be persecuted and proscribed for telling the truth—except by those whose error is persecuted and proscribed by the truth. It is not always easy to tell the truth, but it is always safe to do so, and the truth will always be helpful to the people; and we do know very positively that the discussion of the LITURGICAL QUESTION has helped the people to a better understanding and a higher appreciation of the directions and teachings of our Church; and we call upon Dr. Wenner or any other man to point to a solitary paragraph we have written that is not in harmony with "the directions and teachings of our Church." It is because we have a very passion for these directions and teachings that we look up our pen in the discussion of the LITURGICAL QUESTION. In our first Article (p. 178) we placed ourself squarely on the plane of the most influential and widely used liturgies of the sixteenth century. In our second Article, after giving an exposition of the Lutheran principle of worship, which even Dr. Wenner did not find fault with, we declared that we heartily accepted that principle of worship and strove daily to inculcate it. It has not been a question of liturgy or no liturgy, for had that been the question, we would have placed ourself promptly and energetically on the side of liturgy, *because* (a) the Lutheran Church is liturgical, (b) a Lutheran congregation has a *right* to use a liturgy, (c) the use of a liturgy promotes good order in divine worship and helps to bring out and apply the Lutheran principle of worship. We *repeat*, it *has not been* a question of liturgy or no liturgy, as some have falsely *misrepresented*, but the just now far more important question of fact as to what the Lutheran liturgy was in its best and most widely used forms, and as to the principle of free modification and local adaptation which marked the liturgical life of our Church in her formative period, and as to the more impor-

tant principle of liberty in the use of liturgical service ; because in starting the liturgical life of our Church in this country it is of the *highest* importance that a correct "representation of facts and ideas," should obtain. We are far from believing that our Church prefers error to truth, darkness to light, ignorance to intelligence.

(*d*). We know of no Lutheran seminary or college in which "the instruction and *practice*" are not so stimulating and strengthening to our future pastors that not one of them would run away to a Puritanic college or a Presbyterian seminary with the expectation of finding it better. Dr. Wenner's insinuations against the instruction and practice of our institutions of learning are not only disloyal, but, considering his own educational antecedents, positively in bad taste. "A devout student of liturgical literature" should obey the spirit as well as the letter of the eighth commandment, and as a *Lutheran* he should observe especially Luther's explanation of the same, which cautions against "raising injurious reports against our neighbor." If Dr. Wenner knows of any instruction or practice in any of our institutions of learning, which is hostile to Lutheran "directions and teachings," he ought to point it out like a man to those who have those institutions in charge. But he would do well to consider that some men who were educated in Lutheran colleges and seminaries, and who have looked a little into Lutheran "instruction and *practice*" for themselves, may not yet be quite ready to take *Dr. Wenner* as their guide and teacher, and now less than formerly, since they know the extent and accuracy of his attainments.

With this FINAL WORD we lay down our pen. There is no longer any contention between Dr. Wenner and ourself, inasmuch as he has made an almost unconditional surrender at every point. It now becomes both him and us to address ourselves to the way of peace in the Church which we both love. That way, we believe the only true way, we have pointed out in our IRENON. To that way Dr. Wenner cannot object, since he himself is the father of the Harrisburg report.

ARTICLE VI.

THE ADAPTEDNESS OF CHRISTIANITY TO THE WANTS
OF HUMAN NATURE.

By REV. JUNIUS B. FOX, PH. D., Newberry College, Newberry, S. C.

Those who believe that the Scriptures are a revelation from God do not hesitate to affirm, that Christianity is true to the idea and constitution of humanity. The argument implied in the claim is known as the practical argument for Christianity, and has come to occupy, particularly in this practical age, a prominent place among the Christian Evidences. The aim is to prove that Christianity and man are counterparts; that each duplicates and presupposes the other. Advancing Christianity is advancing man. Lifting up Christianity is lifting up man. Degrading Christianity is degrading man. Standing in the way of its progress is hindering man.

That Christianity possesses marvelous power over the human intellect, heart and will is acknowledged by those who are not professing Christians. Napoleon said: "The soul, charmed with the beauty of the Gospel, is no longer its own: God possesses it entirely: He directs its thoughts and faculties; it is his. What a proof of the divinity of Jesus Christ! Yet in this absolute sovereignty he has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul."* Even avowed infidels have been compelled to acknowledge the elevating power and amazing influence of Christianity. Bolingbroke says: "No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind. It makes right reason a law in every possible definition of the word. And, therefore, even supposing it to have been purely a human invention, it had been the most amiable and useful invention that was ever imposed on mankind for their good." Rousseau gives this testimony: "If all men were per-

*Geikie's *Life of Christ*, p. 3.

fect Christians, individuals would do their duty; the people would be obedient to the laws; the magistrates incorrupt; and there would be neither vanity nor luxury in such a state."* It might be safe to rest the practical argument for Christianity upon the confessions of infidels; yet such is their marvelous inconsistency, that they would overturn, if possible, the very foundations of religion, so that one stone should not be left upon another. Each concession seems but a kiss to betray the Son of Man into the hands of his foes.

The argument for Christianity, because of its adaptedness to the necessities of human nature, is analogous to the teleological argument in Theism, which traces through the rational system of things the law of the adaptation of means to ends, and proves the existence of an intelligent First Cause from designed coincidences. The universe of beings is not a mass of dissociated individualities, but a system of closely related and mutually dependent parts. The savage, or illiterate rustic, who might for the first time examine the half-shell of a bivalve, would see that it lacked completeness, and suspect that there must be another, corresponding to, yet unlike, the one found. So there exist in the nature and constitution of man certain susceptibilities, necessities, *felt wants*, which can only be explained and satisfied by a revelation from God. In the adaptedness of Christianity to such deep-felt necessities, which spring out of man's moral nature and condition, which cleave to him as a responsible, finite creature, lies an argument of great practical force for its truth and supernatural origin. If Christianity is found to be in accord with the plan after which man is made, and ministers to the cravings and distress of the soul, as no other religion, then we are justified in referring it to God as its author.

To prove the existence of human wants we need only appeal to the universal consciousness. We are not sufficient for ourselves. Our physical natures require an order of things adapted to their sustentation and growth. There must be an atmosphere for the lungs, food for the stomach, light for the eye, sonorous bodies and a conducting medium for the ear. There are, also,

*McIlvaine's Evidences of Christianity, p. 302.

certain social wants of man's nature, which looks beyond the individual for their supplies. Not only is it not good for man to be alone, but solitude is wholly incompatible with the elevation and continuance of the individual or the race. Man is endowed with certain social appetences, fellow-feelings and loves, which expect reciprocation from his fellow creatures. But the pre-eminence of man is indicated by the multitude and vastness of his spiritual necessities. Though implicated in the material universe, his spirit rises above the things known only to sense and but faintly apprehended by reason, and goes out after the unseen and intangible,—his spiritual nature being satisfied alone by spiritual realities.

These wants are not self created. They are spontaneous and instructive. Having their germs in the elements of our being, they are developed with our normal growth, and force themselves upon our consciousness unasked and undesired. They may be repressed or dwarfed, but they can be extinguished only by annihilating human nature itself.

The most profound need of the human soul is *God*. It is rooted in every man's nature as an intrinsic necessity. It is deeper in the heart than any other want. It is not a notion which men may have or be without. It is not an invention of individuals, no more than eating, drinking, sleeping or talking. It stirs in the soul beneath even the clear light of consciousness.

The idea of God is not only natural but universal. It is found among all nations. However perverted, alienated, degraded, there is still everywhere a common impulse, a universal instinct which moves toward God, and which manifests itself in religious forms and ceremonies. Plutarch says: "You may see states without walls, without laws, without coins, without writing; but a people without a God, without prayer, without religious exercises and sacrifices, has no man seen." Cicero says: "Among men there is no people so wild and savage as not to know that they must have a god, even if they do not know what one."*

There is a feeling in man prompting him to seek God, if haply he may find him. We are his offspring. God and man cannot

*Luthardt's *Fundamental Truths of Christianity*, p. 148 and 389.

remain apart from each other. There is in God an inward tendency toward man ; for he willed that man should exist. There is also in man an inward tendency toward God ; for he proceeded from the will of God ; he was made by and for God.

The need of God is often latent and undefined. Its very vagueness sends a man off in pursuit of a variety of objects to fill up the void. Wealth, honor, fame, sensuous pleasure, and the countless forms of diversion are sought to obstruct the search of the soul for God, but we cannot eradicate from our hearts the attraction toward him ; it remains a law of our being. "The heart may err, may deceive itself, may choose that which is not God,—the mean, the perishable,—nay, even that which is opposed to God, yet after all, it is really intending God, it is craving after him, and will not find happiness till it find him."* The saying of Augustine has been often quoted : "Thou hast created us for thyself, and our hearts are restless until they rest in thee." Gregory of Nazianzen to the Ineffable One : "All come to rest in thee : all flow towards thee ; thou art the end of all."

Men have endeavored to exclude the idea of God. Goethe is a most striking example of a man endeavoring to hide his thoughts of God in seeking his own mental culture, confining his lofty intellect within the realm of the finite, and never seemingly for a moment led by joy or grief to take conscious refuge in the love of God, and his hopes of a hereafter. The track of his life was strewn with crushed and cast-off loves. Great and lustrous like an iceberg, floating deep and towering high, moving majestic with the strength and swell of the ocean, a mountain of light, but also a mountain of ice,—such was the illustrious Goethe. When in his old age he said : "I have ever been esteemed one of fortune's favorites ; nor can I complain of the course my life has taken. Yet, truly, there has been nothing but toil and care ; and now in my seventy- fifth year I may say that I have never had four weeks of genuine pleasure. The stone was ever to roll anew. My annals will testify to the truth of what I now say."† How like the experience of the disappointed Byron !

*Luthardt's *Fundamental Truths of Christianity*, pp. 151, 152.

†Quoted in Dr. Harris's *Philosophical Basis of Theism*, p. 273

“My days are in the yellow leaf,
The flowers and fruits of love are gone ;
The worm, the canker, and the grief
Are mine alone.”

Philosophers of the infidel school, in their efforts to escape the postulate of a personal God, which lies at the foundation of all thought, have set up a multitude of “other gods” for our admiration and worship. “In the lack of God we have been urged to worship the Cosmos ; and ‘cosmic emotion’ has been put forward as something to take the place of religion. Some have emphasized the Sun as a religious object, seeing that it is the source of light, warmth and life. Humanity, also, has been set up as a supreme object of worship and endowed with many extraordinary functions and attributes. The Unknowable, too, has its altar, and has been worshiped with much emotion, mainly of the cosmic sort. Occasionally a suspicion seems to cross the minds of the apostles that these shreds and tatters of old idolatries hardly satisfy the religious nature, but they drive it off by sharply reminding us that we cannot have everything we want.”*

The idea of God, while natural and necessary, is not precisely the same in every individual mind. Each heart is a sort of prison, which possesses its peculiar property to receive only some of the rays coming from God, and to reject the others. Dr. McCosh has beautifully elaborated this thought. “An evil conscience, reflecting only the red rays, calls up a god who delights in blood. The man of fine sentiment, reflecting only the softer rays, exhibits from the hues of his own feelings a god of mere sensibility, tender as that of the hero of modern romance. The man of glowing imagination will array him in gorgeous but delusive coloring, and in the flowing drapery of majesty and grandeur, beneath which, however, there is little or no reality. The observer of laws will represent him as the embodiment of order, as blank and black as the sun looks when we have gazed upon him till we are no longer sensible of his brightness. It is seldom in the experience of mankind that all the rays so meet as to give the pure white light, and to exhibit God, full orbéd in

*Bowne’s *Philosophy of Theism*, pp. 258, 259.

all his holiness and goodness, as the fountain of lights, in whom is no darkness at all.”*

We have hitherto explained the attracting principle in man's nature which prompts him to seek God. There is also a repelling principle which drives him away from his Creator. There is a schism in the soul. When his better feelings would urge man to fall down before God, a hand from behind is felt to be holding him back. The explanation of this mysterious fact is to be found in an evil conscience, or in *a sense of guilt*. The cause of this alienation of man from God is sin, the consciousness of wrong-doing, the feeling of unworthiness and shame. The more a man probes his own character, the more does he become aware that there is something false and wrong at the core.

The existence of sin is a fact, a universally acknowledged fact. Our own conscience confirms it, every-day experience proves it, the voices of all nations lament it. The saying of the Roman poet, *Video meliora proboque, deteriora sequor*, has been long familiar; and so has another, *Nitimur in vetitum semper cupimusque negata*. Every man finds himself under the dominion of the passions. The Christian alone fully knows what sin is, for it is not till the debt is forgiven that its greatness is appreciated, nor till the conflict with sin is begun that its power and tyranny are experienced. Yet the consciousness of guilt exists apart from Christianity. It breaks forth as a great lamentation in the experience of all men and ages. Homer said that, it were best never to have been born; or if born, to come quickly to an end.” Pliny describes man alone as of all creatures, “greeting the day of his birth with cries and tears.” The well-known saying of Menander, “Whom the gods love, die young,” was in every mouth. The Greeks and Romans recognized sin as a physical defilement, but their efforts to exterminate it only showed that they had mistaken the cause of the universal corruption. The experience of mankind, which manifests itself in the confessions of individuals, in poetry, in literature, in sacrifices and other rites of worship, is not only that the “whole world

*The Divine Government, p. 14.

is guilty before God," but that it is in some sense conscious of its guilt.

From this evil disposition we are unable to deliver ourselves. There is a consciousness of *bondage*. Our conscience does not free, but only convicts us of sin. We have no power of self-control. "The good that I would, I do not; but the evil which I would not, I do." Rom. 7 : 19. No natural ability, no power of the human mind can make us other men. A higher power must interpose if our heart is to be made new.

But our moral condition does not stop here. There is not only degradation but *misery* in human life. It cannot be denied that there is pain, to an extraordinary extent, in the world. Why there is suffering in the world; why could not God have created a world in which there was no suffering to tear the bodily frame, and no grief to cloud and shadow the soul; or what is the origin of evil?—are all difficult questions, which we would not pretend, if we had the ability, to answer. We only wish to call attention to the universal existence of suffering. Disappointment, anguish of spirit, bitterness, grief, disease, death; these, with countless other forms of distress, fill up in large measure the individual life.

And at last, when death approaches, if not frequently before, there rises before the soul the certain prospect of *future retribution*. The strong probability of the future punishment of sin need not be reached only by the tedious processes of analogical reasoning in regard to the system of rewards and punishments recognized in human life, but "springs up unbidden in the mind, in the presence of that awful crisis which breaks up our present form of being, and sends the spirit out of its fleshly tenement into the world beyond."*

These are the chief needs of the soul, which imperiously demand superhuman assistance and mercy or a revelation from God. They cannot be satisfied by the world. Civilization, culture, philosophy have shown themselves incapable of ministering to these urgent cries for help. Humanity though recently set up as the only true religion, has demonstrated to heart's content

*Fisher's *Grounds of Theistic and Christian Belief*, p. 344.

its incapacity to lift up the race from its degradation and corruption. Even theism, however comprehensive and correct its recognition of the Great Author of being, is not able to meet these requirements of the soul. While it demonstrates beyond controversy the existence of an all-wise God, whose thoughts can be read throughout the universe, yet it places him at too great a remove from us. "The sons of our forests and prairies confessed the 'Great Spirit'; and they thought they heard his voice or felt his power in the thunder and in the tempest; but he was quite above their trivial, every-day affairs, and in the absence of *his* watch-care, their whole lives were a prey to their miserable demons. Even the inspired Psalmist seems to have fallen, for the moment, under this oppressive sense of God's stupendous greatness, removing him far above all human concerns: 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is *man*, that thou art mindful of him? and the son of man that thou visitest him?' " *

Dr. Valentine shows the insufficiency of the theistic arguments to satisfy our spiritual needs in the following statements:

"1. Natural theology can give only a partial and incomplete view of God's character.

2. It leaves us in the dark as to man's specific end in life and how he may accomplish it.

3. Its intimations, though they suggest hope for the future, yet fail to bring immortality to full light.

4. It does not explain the existence of sin, and the depravity of our race.

5. It furnishes no remedy for sin—no way of forgiveness, or salvation from it.

6. The history of mankind shows unquestionably that when left to the mere light of nature and reason, men hold low and inadequate conceptions of God, and are woefully wanting in the knowledge necessary to a right, pure and happy life. Even the most cultured nations, without God's word, have failed to attain a clear and steady conception of his character and will." †

*The Ingham Lectures on Natural and Revealed Religion, p. 305.

†Natural Theology, p. 270.

The needs of the soul are fully explained and completely satisfied by *Christianity*. They are set forth and insisted upon in the Scriptures, from which the principles and doctrines of Christianity are derived. There is no attempt to disguise them, or to extenuate human guilt, but each individual is made to feel his unworthiness, and is taught the vanity of seeking happiness and peace from any earthly source.

The first great fact in the system of Christianity which answers to human needs is the *Fatherhood of God*. The Author and Subject of the Scriptures is revealed not only as the Almighty, the All-wise, the eternal Creator of the universe, but he comes near to us, and teaches us to call him *Our Father*. While upholding all worlds, and directing the course of universal nature, he is still "not far from every one of us;" "in him we live, and move, and have our being." Assured of God's fatherhood, we cease to be dismayed by the awful powers of nature, which under his control are converted into ministers of mercy. In the midst of our confessed helplessness we may remember with triumph and peace, that, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

There is also offered to the soul *reconciliation with God*. As already indicated, there is an estrangement of the soul from him. It needs to be brought back to him, and to communion with him, through forgiveness. The Scriptures supply this need in such a way as cannot fail to be deeply impressive to all. There is not only an exhibition of human apostasy and depravity, and the righteous displeasure of God against sin, but there is offered complete rescue and deliverance from its bondage. Man, deeply conscious of having broken the law of God, and condemned by that law, looks around solicitously for some way of escape. He seeks pardon in making offerings to God, especially in the sacrifice of animal life. To such sacrifices have men in all ages and countries resorted, and it shows how general is the conviction that sin cannot be pardoned without some expiation made by a substitute. But there comes a voice from the Scriptures, "It is not possible that the blood of bulls and goats should take

away sin." This announcement only sinks the soul into deeper despair. But it is now prepared to receive the great central truth of Christianity—the gracious proclamation of “good tidings”—the complete expiation of all guilt through the vicarious atonement, the sufferings and death of Jesus Christ, the Son of God. “The blood of Jesus Christ, his Son, cleanseth us from all sin.” Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” Faith can doubt no longer. It rushes to the cross, and is filled with peace and holy joy. The most pressing want man ever experiences—the desire of forgiveness—is fully met. The rebellious soul is pardoned, cleansed, justified, reconciled to God.

Here we come to a fact of special importance. In the character and personality of the Being who made the atonement is a doctrinal conception most widely adapted to the wants of men. The great body of men have ever associated some material or human characteristic in their idea of God. In the character of Jesus Christ this anthropomorphous conception is completely realized. “In that character, the divine and the human are so beautifully blended as to invite confidence without destroying veneration. Had it been said only that the *Word was with God, and was God*, man would feel as if there were an infinite gulf between him and his Saviour. But when it is added that *the Word was made flesh and dwelt among us*, the idea of a common nature draws us to him; and especially when he calls us his brethren, and declares that he was tempted in all points as we are for the very purpose of affording succor to them that are tempted, and to stand as our Daysman, our Advocate and Intercessor, our hearts can no longer resist the appeal, and we approach the throne of grace boldly, because we know that we have a sympathizing Friend to plead our cause.”*

In this life of filial union with God, the soul has the abiding assurance of the divine presence, and is filled with *serenity and peace* amidst the sorrows, conflicts and vicissitudes of this mortal state. Fears and anxieties of an earthly nature lose their power to break the calm of the spirit. There is the gradual de-

*Hitchcock's Religious Truth Illustrated from Science, p. 230.

velopment of an inward power to overcome the world. Resentful passions are subdued, and self is sunk in the conception of the proper relation which ought to be sustained in the great moral system in which we are to love God with all our heart, and our neighbor as ourselves. Walking in the foot-steps of him whose life within was perfect peace, there springs up in the soul a perennial fountain of rest. "My peace I give unto you." One cannot fail to be impressed with the beauty and tranquillity of such a life, as it is admirably set forth in *The Imitation of Christ*, by Thomas à Kempis. The sweetest joy and highest happiness are there exhibited as depending upon complete self-surrender of the soul to Christ, and that only he is "kept in perfect peace, whose mind is stayed upon God."

Especially *in the hour of death* does Christianity display its unique and marvelous power to strengthen and comfort the soul. It is one of the precious promises of the Gospel, that true believers shall find the sting of death taken away, and experience rich consolation and support when heart and flesh are failing. Have Christians experienced the fulfillment of the promises on which they trusted? It is sufficient to answer that never in the history of the world has it been known that any one among the millions of professed Christians regretted, in the hour of death, that he had accepted the Gospel of Christ. Many have repented their want of zealous consecration to the service of Christ, but none of the fact that they had accepted him as their Saviour, or renounced their faith in him as their preparation for death. On the other hand, millions have passed fearlessly into the unseen world, calling upon his name. The most timid by nature have taken their departure from the world without fear or doubt, walking by faith. The affectionate parent is enabled to look cheerfully for the last time upon a beloved and helpless family, and leave his fatherless children with God. The young man, in the dawn of future promise, with everything earth could give to make life desirable, cheerfully surrenders all for the promised inheritance with Christ, which is far better.

These may be called imaginary cases, but they are illustrated by tens of thousands who have met death with composure, and with implicit reliance on the promises of Christianity. Peter

was led to crucifixion with the words ever on his lips: "None but Christ, none but Christ." The aged Polycarp, about to be burned alive in the amphitheatre at Smyrna, answered the governor, who sought to make him revile Christ, "Eighty and six years have I served him, and he never did me wrong; and how can I now blaspheme my King who has saved me?" Nearly seventeen hundred years afterward, Sir James Macintosh, a man of high culture and intellect, lies dying, the native of an island peopled only by outside barbarians in the days of Polycarp. The attendants, watching his last moments, see his lips move, and bending over him catch the faint sounds, "Jesus, love!—Jesus, love!—the same thing,"—the last words he uttered before he left them. Thus the character of Christ retains its supreme charm after the lapse of centuries to draw towards it the deepest affections of the heart. Hooper, going to the stake, being addressed by a papist in the language of condolence, answered: "Be sorry for thyself, and lament thine own wickedness; for I am well, I thank God, and death to me for Christ's sake is welcome." The dying Payson said: "While my body is thus tortured, the soul is perfectly, perfectly happy and peaceful, more than I can possibly express to you. I lie here and feel those convulsions extending higher, without the least uneasiness, but my soul is filled with joy unspeakable. I seem to swim in a flood of glory which God pours down upon me."

But Infidelity, also, has published her promises in relation to the trial of death, and her disciples have boasted how confidently and fearlessly they could meet the king of terrors. Have they made good their boasts? We have space only to instance some of the great leaders. Hume endeavored to divert himself by silly conversations, preparing his essay in defence of *Suicide* for a new edition, reading books of amusement, and sometimes played a game at cards. But he could never bear to be alone. His sleep was disturbed, and still more disturbed were his wakings. His involuntary breathings of remorse and frightful startings, and his entire behavior during the last days of his illness, were so horrifying that one who witnessed them said: "I hope in God I shall never witness a similar scene."

Hobbes could never bear to talk of death. If his candle went

out in the night he was in misery. According to his own confession, "he was about to take a leap into the dark."

Goethe cried out, "more light! more light!"

Voltaire dismisses his infidel counsellors with bitter execrations. He exclaims that he is abandoned by God and man, and often cries out: "Oh Christ! Oh Jesus Christ!" The physicians retire, thunder struck. His friends fly from the scene, declaring it to be "too terrible to be witnessed."

Tom Paine would call out during his paroxysms of distress, without intermission, "O Lord help me, God help me, Jesus Christ help me, O Lord help me." These expressions were repeated in tones that would alarm the house.

Such are the fruits of Infidelity as contrasted with those of Christianity. It were ridiculous to ask which responds most fully to the urgent and irrepressible needs of the human soul.

Our final remark is that the satisfaction of human needs by Christianity is an historic fact. The very existence and propagation of Christianity can never be explained on any other hypothesis than that of perfect adaptation to human wants and the human conscience. Otherwise, it could never have survived its lowly origin. It could not have endured the fiery persecutions of the first centuries. It could not have overcome the stupendous idolatry, corruption, cruelty, pride and voluptuousness of such cities as Corinth, Carthage and Rome. "The conquest of the Roman Empire by the Christian faith is an insoluble problem, except on the supposition of a profound correspondence between the moral and spiritual necessities of the soul and the cravings of the heart, on the one hand, and the Christian faith on the other. Causes like those assigned by Gibbon need themselves to be accounted for. They mainly describe traits of Christianity itself: they would have been inoperative independent of the impression made by Christ himself."* Ten times within three centuries the Emperors of Rome assailed Christianity with fire and sword. Yet even when they supposed they were giving the finishing blow to the system, it was silently and irresistibly working its way into the hearts and affections of all classes of

*Fisher's *Grounds of Theistic and Christian Belief*, p. 348.

the community, till at length, in the beginning of the fourth century, it became the established religion of the empire.

The spirit of primitive Christianity still lingers in the world, and seems year by year to strengthen and expands itself in its great commission to regenerate the race. Wherever the Gospel has attained its greatest supremacy human misery is lessened, and the highest civilization, culture and happiness reign. In the work of missions alone we find abundant illustrations of the helpful and beneficent influence of Christianity over all habits and dispositions, in all climates, and with all classes of society. "She has gone in among the ice-bound inhabitants of Greenland, whose intellect was as slow, and sleepy, and creeping as the seals they lived on, and whose hearts were as barren and cold as their perpetual snows. She has entered among the inhabitants of the southern extreme of Africa, the Hottentots, the very lowest gradation of human nature, whose souls were supposed to be as incapable of enlightening and enlargement as the instincts of the vermin that covered them. She has tried her powers among the ferocious tribes of American Indians; upon warriors nourished with blood, and breathing the spirit of slaughter which no sufferings nor dangers could ever tame. She has lifted up her voice in the islands of the Pacific, amongst savages uniting with the most inhuman idolatry, the most beastly vices and unnatural cruelties; and from all this heterogeneous display of unshapen depravity, by the mere influence of her truth and love, she has led forth a multitude of disciples for the Lord Jesus, in whom are found precisely the same distinctive features of meekness, humility, love and holiness."*

Such is the influence of Christianity, or of Jesus Christ, in history. Surely no other subject of study can claim an equal interest. Jean Paul Richter tells us that "the life of Christ concerns him, who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

*McIlvaine's *Evidences of Christianity*, p. 303.

ARTICLE VII.

MINISTERIAL EDUCATION.

By M. VALENTINE, D. D., LL. D., Gettysburg, Pa.

In the QUARTERLY for last July we were given a very entertaining, but, it seems to me, a very misleading article on this subject. It is the more misleading because of the large amount of obvious truth in its general statements and characterizing illustrations. On the basis of statements from which few would care to dissent conclusions are reached, or at least suggested, to which fewer still would come except by the delusive plausibility derived from a free use of incidents and comparisons which carry the fancy beyond what the premises or facts really contain or guarantee. From the fact that illustrations may be employed with an argumentative effect, it becomes necessary to guard against merely seeming analogies or the confusing effect of simply loose association of facts. From the comparison drawn from difference of architecture, with which the article in question opens, to the words of the African native: "I tire now, done dat palaver one time," with which it closes, there is a free use of illustrations which, it appears to me, fail to illustrate or justify the conclusions for the sake of which they are employed. And yet the facts and illustrations so given are the chief buttresses of the teaching of the article.

It must be confessed that it is difficult to say precisely what course of education the author wishes substituted for that now common in our schools of ministerial education. The import of the leading criticisms, however, evidently is that there should be allowed freer and wider departure from uniformity, and especially that inferior stress should be laid on what are usually esteemed the *scholarly* features of ministerial education. It seems to be a protest against things now normal to such education, as a waste of time, as almost wholly unprofitable, if not really injurious. It appears to be a plea for larger adoption of some "short-cut" into the ministry—a short cut by many paths.

Such a plea for the lowering of the standard of ministerial education is peculiarly untimely. For, the progress of general education and the unparalleled diffusion of knowledge in our day are making a hitherto unknown demand upon the resources and ability of the Christian ministry. If ever there was a time when an unscholarly ministry could meet the responsibilities, sustain the standing and accomplish the work of the sacred calling, that time is past. Universal education, the liberal education of an increased and increasing number of the young, the popularization of the results and theories of science and the speculations of philosophy, the circulation through books and the periodical press of all the various and conflicting phases of advancing thought, all have, in fact, created a real and pressing necessity for an advance in the standard of ministerial training—for a broader and more thorough education. In every community, in almost every congregation, there are men and women of well-trained minds and wide reading, familiar more or less with the results of learned investigation in all departments of scholarship. The questions and ideas that once reached only a few retired scholars are, in these days, the common possession of the people with whom the minister has to deal, in the pulpit and in the contacts of daily life. Christianity itself is in truth the vital force for the most energetic and scholarly culture that appears in our civilization; and its own special official representatives, appointed for its work and set for its defense, need, as a rule, to-day, a more thorough and confidence-inspiring equipment for their place and service than ever.

We are not forgetting the great truth that the ends sought in the gospel, which it is the great duty of ministers to proclaim, are wrought, in a unique sense, not by man's power, but by the word and Spirit of God. The preacher's own wisdom, eloquence and erudition are not in themselves the explanation of the blessed work done. Still less is this work due to the lack of these. The most splendid capacities and affluent resources find fullest place and amplest room in the clergyman's calling. The richest intellect, the most devout heart, the fullest knowledge, will never form an *over*-measure for the service. As the

minister stands before his congregation and before his community, his recognized competence for interpretation of the oracles of God and for leadership in the high questions and responsibilities of spiritual life is, in our day, peculiarly necessary in order to inspire confidence and obtain a favorable *hearing* of the gospel message and the claims of Christian duty. For the last twenty years or more there has been a widely prevalent sentiment that, relatively, the pulpit or ministry has been losing power—that through our schools of every grade, and especially through the educating agency of the press, making every sort of knowledge a common possession, the once commanding position and influence of the ministry have become relatively less. Representations of this kind have been mostly wild exaggerations; but if the Christian Church is to prevent them from becoming true, to the great detriment of its prosperity, it must maintain for its ministry its high and unsurpassed position in the scholarly realm and rank. Its grade of both estimated and real ability dare not be lowered, but must rather be advanced with the advanced and advancing general scholarship and intelligence. In the power and influence which learned culture gives it must be kept the peer of the most learned callings.

The principle here insisted on is recognized and followed with respect to the secular professions. There is advance, or endeavor to advance, all along the line of these. In our colleges and universities provision is made for additional and more thorough study and for post-graduate investigation and proficiency. A demand is made on each calling for more original and better work in its own sphere, and the demand is responded to. For medicine, and law, and engineering, and pharmacy, for example, the standards have been lifted, and the years and requirements in preparatory study have been increased. This is surely not the time for relaxation of requirement in the preparatory studies that give at once both the special equipment and the broad culture adapted to the minister's preëminent office.

The article which we are considering finds fault with the present system of ministerial education on three specific grounds. Each of these requires some notice.

The first point of objection alleged is: "The great promi-

nence given to the ancient or dead languages, together with the higher mathematics, resulting in a partial and, in many cases, an almost total neglect of the English tongue." "All through the Preparatory and Collegiate Course a large part of his [the student's] time is given to those languages *and in the Seminary the Hebrew is added.*" The italics are ours, to call attention to the author's full criticism. The time given to these branches is declared to be "wasted" in the case of nine out of ten of the men going into the ministry. In support of this, it is urged, *first*, that under the rule devoting so much time to these studies, the English language, the pre-eminent instrument of the preacher's work, is neglected and fails to be rightly mastered. *Secondly*, that after all, few students get, despite all the time given, sufficient acquaintance with the Greek and Hebrew to read the Scriptures in the originals and gain the "mind of the Spirit" from them better than from translations. *Thirdly*, that the eminent ability and sound scholarship of so many persons have been given to the translation and interpretation of the Scriptures, and the work has been so well and fully done, that "the preacher may now devote himself to the work of giving the results of that work to the people, without wasting his time in trying to do in a very imperfect way what has already been thoroughly done for him by competent scholarship."

Now this way of putting the case makes a truly bad showing for the ministry in general—that their training in the English language has been damagingly deficient; that out of the distressingly large time they have given to Greek and Hebrew they have no such knowledge of these languages to help their study of God's word, and, worst of all, that their work is, at any rate, to be considered as rightly accomplished on the lower standard, requiring only inferior scholarship, of simply availing themselves of second-hand sources and materials in their own department of knowledge and service. Unquestionably, the minister of the gospel, even the most scholarly, must, as he ought to, avail himself of the rich results worked out by the scholarship of others. He would be very foolish to throw away or refuse everything except that which he "quarries" from the original Hebrew and Greek texts. But is it therefore rightly ar-

gued, that the standard of his training shall be so lowered that he shall be, less than now, able to exercise intelligent, safe, and scholarly discrimination in the acceptance and use of the results of the work of others?

But some of these points invite further thought. It is difficult to see why the study of the classics and of Hebrew should be thrown out in the interest of the English. It is safe to say that the study of them is not the cause or occasion of the faultiness in the English. If the course of the seven or eight years through which the study of the English language is carried on, in Grammar school, in Academy or Preparatory Department of College, and through the College itself, or nearly so, in addition to the practical use of it as mother tongue, from childhood and through all the years of College and Seminary courses, does not suffice to secure the student a right acquaintance with it, we may well count him hopelessly incompetent. Moreover, by almost unanimous concession of those best qualified to judge, the best completing study for the English is just through a fair knowledge of the classical languages—to which ought to be added the Anglo-Saxon. It is ridiculously absurd to suppose one a better master of the English by narrowing and diminishing the student's linguistic examination and knowledge to his own tongue. Rather is it true that only the classical scholar knows the English thoroughly—the force and sense of so many English words becoming fully transparent only through perception of the Greek and Latin derivation or components.

But the representation is virtually made that the classic courses have become useless for ministerial education, and may as well be omitted, because of a prevalent use of helps or “ponies” by college students. We cannot but feel that somehow, unconsciously, that picture, formed of quotations from letters of students and alumni of different institutions, of the prevalence of this unmanly, dishonest and damaging use of ponies, is too darkly drawn. According to it honest students in this particular are about as scarce as were good men when Noah was building the ark. But perhaps the article quoted the answers or letters that threw the best coloring for impressive effect in the picture. Perhaps the inquiries that had been made happened to be made to

students or alumni that chanced to be badly involved in the evil practice. Such a chance as that might occur. And possibly these, as persons are naturally inclined to think less of an offense in proportion to the number practicing it, unduly estimated the commonness of it. The answers quoted, somehow, in their tone and manner convey the impression of a disposition to make a strong case against the hated classics. If, indeed, the picture be true for our colleges generally, the condition calls for some decisive or heroic correction by the college authorities, of this demoralization of student conscience or conceptions of honor. But we believe that much abatement must in justice be made. And we are satisfied that far better results are secured than the disparaging representation would imply. For, in the earlier parts of the Greek and Latin course students generally do fair and faithful work, mastering well all the grammatical forms and principles of syntax. The early work is pretty well done. The resort to ponies comes later, when large lessons are to be prepared for recitation. Often it is the student's real acquaintance with the syntactical principles and his skill in applying them at sight, that enables him to deceive the keen-eyed professor as to the source of his fluent and well-Englished translation. While it is to be sorrowfully admitted that the vice of using translations is very unfavorable to the best full fruits of the classical course, it is by no means to be conceded that the advantages of that course are altogether lost, or that it may as well be omitted from our liberal and right education. Especially is it utterly a mistake to conclude that it is properly omitted from the regular course of *ministerial education*. For, the classical languages, with the Hebrew, are, even on the principle of eclectic courses, just the studies that normally form the fitting preparation for the intelligent, discriminating and successful study of theology. If one line of study in college is peculiarly and specially adapted to the post-graduate course of pharmacy, or another line to civil engineering, or still another to law, the classical course, efficient and full as possible, is the fitting introduction to the appropriate investigations and studies which constitute the theological curriculum. And every professor in a theological seminary knows, beyond all question, the sure advantage

which, as a rule the classically trained student experiences day by day in the easy, exact and full apprehension and appreciation of the subjects belonging to the seminary course.

And the advantage, thus secured through acquaintance with the original languages of the Scriptures, is realized all through the minister's life-work as a student and expounder of the Bible. This linguistic feature of his ministerial education puts him in right and normal relation to the specialty of his calling. As the normal relation between person and work, the expositor of Greek tragedy would be expected to know some Greek, the annotator and expounder of the Justinian Code would be supposed to be able to read Latin, and the lecturer on Homer would be able to get some insight into the mind of the great poet through his own words. In the face of a conceded and self-evident principle like this, the depreciation, in the article we are noting, of the value and importance of Greek and Hebrew in ministerial education is somewhat surprising.

We do not mean that none at all should be admitted into the ministry without these customary linguistic attainments. Many men have preached the gospel with power and precious success who never knew the Greek or Hebrew alphabet. We would not exclude all such from the service. There is work for them. In special exigencies of the Church, the need of pastors and missionaries may call for and justify the ordination of large numbers of them. But this, we believe, should be looked upon and held as distinctly exceptional, and allowed only along with a firm maintenance of the normal grade at a high standard of linguistic as well other fitting training, securing the best scholarly qualifications and ability for the sacred office.

The second point of objection against our current system of ministerial education is that it "*lacks the practical element.*" We are told how the young man learns carpentering—by *use* of the hammer, saw and plane; how a youth learns to be an oarsman or a swimmer or a graceful skater—not by listening to eloquent explanations of how the thing is done, but by going right at it in practice. We are told that, nevertheless, young men are "discouraged from attempting to preach until they are almost through their theological course."

A little light is further thrown on the right way by giving an incident of a young man who could not, to save himself, learn to conjugate $\tau\acute{\upsilon}\pi\tau\omega$, but was, in another denomination, set at once to preaching and rose to high position and usefulness. Verily, these suggestive illustrations make it seem as though our system begins altogether at the wrong place. But we may be permitted to ask whether it would not be well to remember that between the learning of a mechanical art or attaining physical skill, as in the instances cited, and the preparation for the proper discharge of the high and responsible duties of the ministry in the preaching of the Gospel and the care of souls, the conditions and necessities are utterly unlike—the first set of employments or activities requiring only uneducated thought and manual skill or physical dexterity, and other service requiring trained intellect, large mental resources, and the discriminating judgment that comes only with wide knowledge and most trustworthy ability. Without these there is plainly no fitness even to begin the work. If instead of finding in the carpenter an illustration to point the complaint against ‘discouraging young men from preaching till they are almost through their course of study,’ the article in question had taken it from the profession of architect, there would appear some propriety in delay for study and knowledge, before beginning to give plans for costly mansions and lofty temples, and spoiling them in learning what he ought to have known at first. Or if the article had supposed, for illustration’s sake, the case of a young man about to go into the business of pharmacy, learning by practice how to handle and mix the *materia medica*; or another entering the practice of surgery, and learning by doing it how to cut off limbs or find his way to the seats of disease or injury along the complex systems of muscles and nerves and blood vessels—such illustrations might have *endorsed* the wisdom of the rule which forbears to put the workman of the holy office at work until he is well equipped. “Not a novice.” For the proper development of the mental powers, the powers of attention and logical order, the powers of observation and reliable judgment, along with the acquisition of the varied knowledge directly involved in the preacher’s functions, it is not so absurd,

after all, that the normal standard of preparation should be kept such as to require years for candidates to "load themselves;" though the course should include a "loading up" with what is called "the practically useless college lumber known as the higher mathematics and the dead languages"—with a little Hebrew for looking into the Old Testament word of God.

It may be a pity that after being able to stand creditable examinations on these things, and being able to give "satisfactory accounts of some of the church fathers who have been dead a thousand years or more, and who, for the peace of the Church ought not to be resurrected until the final judgment," some forgetful young men, after becoming pastors, have to write to a secretary for information as to where to send some collections for missions. "Pity 'tis" that this completing knowledge had not been lumbered up with the rest. But perhaps it is still best that the rest had not been omitted also. It may be that still, under the regular system, now and then, as the article says, the graduate fresh from the seminary may commit blunders enough in his first pastorate to make it "desirable that he go elsewhere and try it over," or even, as in the incident added, of one who became a successful extemporaneous speaker "by spoiling two or three congregations in practicing on them;" yet we may be permitted to wonder whether the mistakes would be fewer or the practicing for extemporaneous ability would be less afflictive to congregations if the young men started out with less Greek and Hebrew and the inferior outfit of learning and capacity which the proposed abridgement or modification of the theological course must mean.

It is, of course, to be conceded that the practical side of the student's capacities ought to be carefully cultivated, and that he should have and use the best opportunities which the time and circumstances can be made to afford, to gain acquaintance with men and human nature, to get the best insight possible into the practical details of ministerial work. The author puts it admirably when he writes: "As far as possible every theological student ought to spend his vacations in doing mission and supply work, and besides spend as many sabbaths as possible in preaching for and otherwise assisting pastors in their work."

But all this does not involve the carpenter theory of preparation, nor even the suggested diversion of "at least three or six months of the closing year of preparation in apprenticeship to some pastor of large and ripe experience."

A third demand is that our theological schools should be *more decidedly Biblical*. It is alleged that there is just ground for the charge that in not a few instances our ministerial education is in this respect "sinfully deficient." Now this may be true. If so, it ought to be remedied. And we must agree fully with what the author's language evidently implies, that while the mythologies of Greece and Rome and other nations are learned in college, the history and teachings of the Bible ought to have more prominent place and more study there. The importance of this book, its unparalleled position and influence in the world, its own literary excellences and its creative and shaping power for the best literature of the foremost nations of the world—all this calls for more prominence for the book than is now given it in the curriculum of our American colleges and universities.

But as to the representation that in the theological seminaries the Scriptures are not used "to such an extent as to give the student anything like a thorough course of Bible study," we feel sure that so far as our English Lutheran Seminaries are concerned an unfair impression is made. In the seminary course the Bible is the central book of all. A large amount of time is given to the study of it in various ways. If the Hebrew and Greek texts are used, this is in accordance with the propriety that expounders of it should be brought as much as possible face to face with the original writing. Doubtless, in a longer course and with more time, a fuller and more systematic study of the Scriptures in English might be organized and accomplished. But with the present limitations of the whole course, or with three or six months deducted from it for pastoral apprenticeship, or further, with students generally without the intellectual readiness and efficiency now marking them, attained through the full curriculum of college, such a course of systematic study of the English Bible appears to be impracticable.

Still, it will be cheerfully admitted that what can be done ought to be done in this direction.

The import of the article, however, under this third head, viewed especially in connection with the rest, seems clearly to be that we may properly consent to the lowering of the scholarly standard now customary in the study of mathematics, the dead languages and the Hebrew—a devotion of the time, thus gained, to the study of the English Bible being likely to give equal if not greater efficiency to our ministry. The plea, “*more Biblical*,” in this view and in the interest of this system of inferior scholarly ministerial education, we believe, has no merit.

We wish only to add that, whatever exceptions may be made in order to supply the need of ministers under pressing emergencies, it is to be hoped that our Church will never consent to lower its regular standard of scholarly qualifications for its ministry. It has a high and inspiring record to maintain. As a particular organization, our Lutheran Church was born in a university. It has been pre-eminently the Church of schools and scholars. To be a “Lutheran Pastor” has been a certificate of liberal and confidence-inspiring education. This has enlarged its efficiency and exalted its rank among the Christian forces of the world. It has added to the splendor of its theological and ethical history. For the sake of our place and influence in this country, our Church must maintain its true succession, and elevate rather than depress the standard grade of ministerial training. The wisdom of this is enforced upon us by the course of other denominations about us. Those that once almost contemned college education for their ministry, and seemed to hold it as a good rule not to be able to conjugate *τύπτω*, are compelled to break away from their mistake and are building up magnificent colleges and theological seminaries, and providing them with professors trained for the most scholarly work. We are not to be drawn into the way they are forsaking. Upon the basis of an advanced rather than an abridged scholarly thoroughness, we may, however, well hear and heed the calls, like that of the article we are noticing, for a larger place and stronger emphasis upon the *Biblical* and *practical* side of the training.

ARTICLE VIII.

THE "HISTORIC EPISCOPATE" IN THE LUTHERAN CHURCH.

By REV. FRANK MANHART, A. M., Philadelphia, Pa.

In the famous proposals on Christian union submitted by the Bishops of the P. E. Church of the U. S. to the other Protestant Churches, they affirm their belief that Christian union can be secured only by a common return to the principles of unity that prevailed in the undivided Church during the first Christian centuries.

These principles are affirmed to constitute the "substantial deposit of Christian Faith and Order committed by Christ and his apostles to the Church, and therefore incapable of being compromised or surrendered." They mention the four things which make up this "sacred deposit." The fourth is: "The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and people, called of God into the unity of the Church." To this part of the proposal our General Synod (Omaha 1887) answered: "That although persuaded that no form of church polity is prescribed by the New Testament or essential to the Church's success, yet if the acceptance of the 'Historic Episcopate' as it obtained in the apostolic church and as it was understood by the great body of the reformers, both Anglican and German, will promote 'godly union and concord among all who love the Lord Jesus Christ in sincerity,' this synod certainly offers no objection to it."

It must thus be readily seen that the interest taken in the matter of Christian unity invests the question of the episcopacy with a pertinence and value to the denominations in the United States that it never had before.

To Lutherans there are several pertinent facts that lend special interest to the question.

First: There is a very general impression among the English-speaking Lutherans of this country that our Church polity would

be greatly strengthened and improved if our advisory synodical system were supplemented by a system providing efficient superintendence. Our synodical presidents generally come to feel the need of additional and more clearly defined powers. In some instances very important advisory and supervisory duties are entrusted to the presidents of conferences, while in addition to these officials of long standing among us, our synods have recently been creating such officers as "missionary presidents," "traveling secretaries," etc. These and kindred things indicate that in all quarters of English-speaking Lutheranism, there is a growing conviction that a more compact and supervisory polity is needed. Of the many who wish the Church to have the superintendents necessary to such a polity, there are not a few who desire that they should be called by the ancient and historic title of *Bishops*.

Second: Among the best organized non-English-speaking Lutherans of the U. S., a fairly complete system of superintendency now exists. In all of the Lutheran bodies of Germany and Scandinavia, such superintendencies have existed continuously since the Reformation.

Third: In Denmark, Norway, Sweden, Finland, and Iceland, countries that are well nigh entirely Lutheran, these superintendents have always been called bishops.

But doubtless the bishops of the Church of England and of her daughter, the Protestant Episcopal Church, *in our day*, would say there are bishops *and* bishops, but only those belong to the true "historic episcopate" who by episcopal ordination are in an unbroken line of succession from the apostles.

How, then, has "that precious treasury 'historic episcopate'" fared at the hands of Lutherans? A survey of Lutheranism will indicate the relations which its various sections have borne to an episcopacy of any kind.

Luther laid down some of the most important foundation principles of the Reformation in July, 1520, in his Address to the German Nobility. In that he says: "Between laymen and priests, princes and bishops, or as they call it, between spiritual and temporal persons, the only real difference is one of office and function and not of estate: for they are all of the same spir-

itual estate, true priests, bishops and popes, though their functions are not the same."*

Again: "If a little company of pious Christian laymen were taken prisoners and carried away to a desert, and had not among them a priest consecrated by a bishop, and were to agree to elect one of them, married or unmarried, and were to order him to baptize, to celebrate the mass, to absolve and to preach; this man would as truly be a priest, as if all the bishops and all the popes had consecrated him."†

In his Address to the Magistrate and People of Prague, (1523), he declares that the "Christian congregation had the right and authority to elect, to call and to depose its minister."‡

With such far reaching truths he battered down what he calls "the first wall of Romanism." But all this is simply the necessary development of that first principle in the Lutheran church polity, that the only priesthood in the Christian church is the priesthood of all Christian believers.

In theory, Luther never departed from his early principles of church polity; but the excesses of the Peasants and Anabaptists, the imperfections of the evangelical congregations, the coincidence of church and state, and the stress from Romish priestcraft and statecraft, led to many modifications in the development of Lutheran church polity. He always was willing that the bishops should exercise true episcopal functions. When, however, they rejected the manifest truth and refused to remove the abounding scandalous abuses, but busied themselves only with "self-invented business neither Christian nor episcopal," he called them baby bishops (*kinderbishöfe*), and reconstructed the Church without them.

"He set the first example of a Presbyterian ordination by laying hands on George Rörer at Wittenberg, May 14, 1525."§

On June 20, 1542, in the Cathedral of Naumburg, in the presence of the Elector John Frederick, with the assistance of three superintendents he consecrated Nicholas von Amsdorf, bishop.

**First Principles of the Reformation*, p. 23.

†*First Principles of the Reformation*, pp. 21 and 22.

‡*Schaff's History of the Christian Church*, Vol. 6, p. 538.

§*Schaff's History of the Christian Church*, Vol. 6, p. 539.

He boasted that he had made a bishop "without chrism, and also without butter, lard, fat, grease, incense or coals."

Of course Amsdorf, exercised no more episcopal functions than others who, in various parts of Germany had replaced the Catholic bishops, but who were called superintendents.

Luther's theory assigned the right to call, elect, ordain and depose Christian ministers of all grades to Christian congregations and communities. In practice, he was willing "for the sake of love of unity," to allow the bishops, "if they were true bishops," to confirm and ordain, but since they did not "wish to be true bishops, but worldly lords and princes,"* he called upon Christian rulers to use their power as chief members of Christendom for the restoration of the Church.

Thus, "church government passed, on account of the exigencies of the first century of the Protestant Church, into the hands of the princes, who just because no one else existed for this purpose, exercised as *principia membra ecclesiæ* the *jura episcopalia*.†

Melanchthon, while agreeing with Luther, in theory, was willing to yield so far as to say, in his well known subscription to the Smalcald Articles, "of the Pope, I hold that if he would allow the Gospel, for the sake of the peace and general unity of the Christians, who are now under him, and may be under him hereafter, the superiority over bishop, could be allowed to him, according to human right, also by us." Had the church authorities of his day been at all faithful to their imperative duties, for the sake of the peace and unity of the Church, the cautious and timid Melanchthon would have acknowledged them. As it was, he fully justified and defended the new order on the ground of necessity because the bishops neglected their duties and of a return to the practices and principles of primitive Christianity.‡

Thus, Lutheranism in Germany, in its formative period, under the direct guidance of its theological and princely leaders, broke the continuity of orders that had been maintained "by force of custom" for centuries. That it was done deliberately is

*Art. X. of Smalcald Articles.

†*Kurtz* Vol. II., p. 246 (Bomberger's translation).

‡*Ledderhose*, p. 150.

shown by the fact that it was in their power to preserve the continuity of orders demanded by the present Anglican teachings. Albrecht von Posen,* bishop of Samland Prussia, accepted the Reformation in 1523. He was ordained bishop in the cathedral of Königsberg in 1519 and discharged the duties of a bishop until his resignation in 1546. Prussia itself under Duke Albrecht, formally accepted the Reformation in 1525 by adopting a "Lutheran constitution and liturgy." Erhard von Quiass bishop of Pomerania, Prussia, also became a Lutheran and as such continued to administer the spiritual affairs of his diocese. With bishop George, in 1525 he resigned his temporalities to Duke Albrecht. Hermann, Count of Wied, Elector and Archbishop of Cologne, at first opposed the Reformation, then yielded in part, and finally in 1542 became a Lutheran.† "At his request, a Church Constitution, with orders of service, was drawn up by Bucer, and thoroughly revised by Melanchthon, with the aid of Sarcerius and others."‡ The liturgy of Cologne, thus produced, is claimed to have exerted an especial influence upon the orders of the English Church.||

Francis, Count of Waldeck, Bishop of Münster, also attached himself to the Reformation in 1542, and the next year sought admission to the Smalcald League. Thus it appears, that at least four bishops in Germany, in the time of Luther, accepted the Reformation. Had he and the reformers and confessors allied with him, whether ecclesiastics or civil rulers, believed that by preserving the "historic episcopate," they would perpetuate that which could be in any degree essential to the perfect organization of the Church of Christ, they would doubtless have done so, since it was so easily within their power. Throughout the period extending from two years preceding the first ordination by a Protestant, (that of Rörer by Luther in 1525) until

*"The first Protestant bishop and chancellor of the first Prussian Hohenzollern, standing with him on the bridge of two ages with his hand on the Bible and his eye firmly fixed on the future." Schaff, u. s. 594.

†Gieseler *Ecclesiastical History*, Vol. IV. pp. 179, 180.

‡*Lutheran Movement in England*, Jacobs, p. 224.

||*Lutheran Movement in England*, Jacobs, p. 224.

Luther's death in 1546 there were always at least two bishops who had accepted the Reformation, and who were coöperating directly with Lutheran theologians and Lutheran princes. Guided by principles alike fundamental to the Reformation and to Lutheranism, they broke the succession, and made it forever impossible for the Lutheran Church to accept episcopacy as *jure divino*.

The principles of the Reformation early secured adherents in *Denmark*, and by 1530 Lutheranism was decidedly in the preponderance. Christian III. became King in 1534, the old bishops, with one exception, resigned in 1536, and John Bugenhagen, who spent five years (1537-1542) in "superintending and reshaping" the church, consecrated (*ut verus episcopus*, said Luther,) the new "evangelical bishops or superintendents," Sept. 2, 1537.* As Bugenhagen had not himself received episcopal ordination, the line of succession was broken, and as it has never been restored, the eight bishops of Denmark are not of the "historic episcopate." *Norway* because of its political alliance with Denmark received the Reformation in 1536 from that country. Its Romish bishops gave way to Evangelical ones. Thus its five bishops are not a part of the "historic episcopate." Little *Iceland*,† which, being Lutheran, has naturally "long been famous for education and learning," and has "always borne a high renown for song," received the Reformation from Denmark, and "as elsewhere it had a one-sided effect; it awakened men's minds and opened new vistas of hope and new fields of thought."‡ The first of a continuous line of Lutheran bishops was Gisser Einarser, who after studying at Wittenberg, was ordained in 1540 at the age of 25 at Copenhagen.§ His lonely successor, the bishop of Skalholt, in that unanimously Lutheran Island, is probably not greatly troubled because certain "churchmen" reckon him no part of the "historic episcopate."

*Gieseler, u. s. p. 268.

†Iceland has been subject to Norway since 1261, and naturally followed it in religious matters. *Rel. Revolution in 16 Cent.* Rev. S. A. Swaine.

‡Quoted statement from Britannica, Art., on Iceland.

§Cf. Swaine and Gieseler, u. s.

In *England* as early as 1519, Luther's name was universally "familiar as a word of hope and promise."* From that time until the reign of Edward VI. (1547-1553) her reformers were predominantly Lutherans. In 1548 a friend wrote to Bullinger: "It is all over with the Lutherans."† The "wish was father to the thought" in that instance. "The Lutheran element," says Dean Stanley, "remained too strongly fixed to be altogether dislodged. At the distance of two centuries, Swift could regard his own Church as represented by Martin rather than by Jack. Lutheranism was, in fact, the exact shade which colored the minds of Elizabeth and of the divines who held to her. Her altar was precisely the Lutheran altar: her opinions were represented in almost a continuous line by one divine after another down to our own time."‡ None of the English Lutherans in the times of Henry VIII. though a number of them were themselves bishops, ever held the more recent Anglican view of the episcopate.§ That noble band of English Lutheran Bishops, Theologians, Reformers, Confessors and Martyrs (but for the interference of a cruel, licentious and despotic king) would have made England to be Lutheran for all time.||

*Froude, *History of England*, Vol. II. p. 40.

†Stanley's *Christian Institutions*, p. 89.

‡Stanley's *Christian Institutions*, p. 89.

§"In the time of Henry VIII. and in the beginning of Edward's reign, Cranmer and the bishops, like civil officers, held their commissions at the king's pleasure. On the death of Henry, Cranmer considered the archbishopric of Canterbury vacant until it should be supplied with a new appointment." "The episcopal constitution of the English Church, for a long period put no barrier in the way of the most free and fraternal relations between that body and the Protestant churches on the continent." "Cranmer placed foreign divines in very responsible places in the English Church. Ministers who had received Presbyterian ordination were admitted to take charge of English parishes without a question as to the validity of their orders." Fisher's *Reformation*, p. 332.

||But for Henry, according to Robert Ellis Thomson, D. D., Prof. of History in Pa. University, "England would have become and remained as much a Lutheran country as Sweden and Denmark. For it is with the Lutheran type of the Reformed doctrine that the English mind has most natural affinity." Calvinism has always been an alien element,

In Scotland, the principles of the Reformation were early introduced with the writings of Luther. Here too there were Lutheran martyrs, the most notable of whom, Patrick Hamilton, who had been with Luther, and had studied at Lutheran Marburg, perished at the stake in 1528. For political and ethnic reasons Scotland's theological centre shifted from Wittenberg to Geneva, and Lutheranism in Scotland never attained the dignity involved in the possession of any sort of an "episcopate."

In the *Netherlands* and in the *Latin-speaking nations*, Lutheranism soon had its confessors and martyrs, but the persecutions of the rulers and the terrors of the Inquisition destroyed much of it. For ethnic reasons, largely, the second generation of Protestants became Calvinists. Thus in these lands Lutheranism had no sort of an "episcopate."

Though, outside of Europe, no less than within it, "the catholicity of the range of the Lutheran Church among nations is entirely without parallel among Protestant churches,"* yet since the Reformation era, in no Christian country nor in any of her many mission fields, has she set up an episcopate.

There remains yet for consideration the country of Gustavus Vasa and Gustavus Adolphus.

The position of *Sweden* in regard to the "historic episcopate" is unique in the Lutheran world. Sweden became Lutheran early in the reign of Gustavus Vasa (1523-1560). The first Lutheran Archbishop of Upsala was the mild and learned Laurentius Petri. He was consecrated in 1531. He held his primacy until his death in 1573. In 1571 he provided for the perpetuation of the episcopacy in Sweden. In his *Church Ordinance*, "three points were laid down: (1) that a bishop should be regularly *elected*; (2) that the election should be *confirmed* by the State; (3) that the person elected and confirmed should receive *episcopal consecration*. This ordinance was made a law of the Church at the Synod of Upsala in 1572."* These have never been departed from in Sweden, so that the question of the "succes-

written in the creeds but never heartily inscribed in the hearts and affections of the people."—*The American*.

**Conservative Reformation*, p. 160.

†*Swedish Orders*, Rev. A. Nicholson, D. D.

sion" rests entirely upon the line from this time back to the first consecration in the reign of Gustavus Vasa. The order is the following: "1. Laurentius Petersson Gothus, Archbishop of Upsala, was consecrated at Upsala, June 14, 1575, by Paulus Junsten, Bishop of Abo. 2. Paulus Junsten was consecrated (as Bishop of Wiborg though afterwards translated to Abo) at Strengnäs, in May 1554, by Bothvid Sunonis, Bishop of Strengnäs. 3. Bothvid Sunonis, Bishop of Strengnäs, was consecrated in 1536, by Laurentius Petersson Nericius, Archbishop of Upsala. 4. Laurentius Petersson Nericius, Archbishop of Upsala, was consecrated at Stockholm, on the Sunday before Michaelmas, 1531, by Peter Magnusson, Bishop of Westeras. 5. Peter Magnusson, Bishop of Westeras, was consecrated at Rome, May 1, 1524."*

In *Finland* there never was a variation from the rules of the Synod of Upsala as long as it remained a part of the kingdom of Sweden. This was until 1809. Since then the Archbishop of Abo, and his suffragans the bishops Borgo and Knopio, perpetuated the succession until a few years ago when the three prelates died within a month. The question whether the succession should be perpetuated by seeking consecration from a Swedish bishop was decided in the negative. The present Archbishop and his two suffragans were then consecrated by a professor of the University of Helsingfors, and are therefore no part of the "historic episcopate."

The great interest in the question of "Holy Orders" on the part of the Church of England and her daughters, has led to a thorough investigation by many of their divines and bishops. The most valuable of these inquiries is that of Rev. A. Nicholson, D. D., of Leamington, England.† Of his work the Bishop of Connecticut, says: "If anything outside the domain of pure mathematics may be said to be capable of demonstration, Dr. Nicholson has demonstrated the reality of the Swedish Succes-

**Swedish Orders*, Rev. A. Nicholson, D. D.

†Cf. also, *The Reformation in Sweden*, C. M. Butler, D. D., Prof. of Church History, Divinity School, Phila., and articles in *The American Church Review*, by the bishops of Connecticut and Rhode Island, and Rev. Dr. Tustin, 1881 et seq.

sion." This opinion is shared unqualifiedly by Dr. Butler and the other investigators referred to. Dr. Nicholson's conclusion is, that "those who doubt the Apostolic Succession of the bishops of the Church of Sweden ignore facts, and confound that Church with the Danish and Norwegian bodies."*

Thus it appears beyond doubt that the Lutheran Archbishop of Upsala and his eleven Suffragans are a part of the "historic episcopate" and are therefore charged according to their Anglican judges with the responsibility of taking "jealous care" of their measure of that "sacred deposit."

That the burden of such a responsibility has ever been felt by the Swedish bishops is not probable. Still, who may affirm that Providence had no purpose in preserving an episcopal succession in a Lutheran country?

And does it require a fervid imagination to see possibilities to Lutheranism, in modifications of her present variegated polity, and in regard to Christian union, because one of the noblest in her great sisterhood of churches possesses the "historic episcopate?"

**E. g.* Schaff, in *History of the Christian Church*, Vol. VI., p. 516, "In Scandinavia the succession was broken."

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

CHARLES L. WEBSTER AND COMPANY, NEW YORK.

A Concise Cyclopaedia of Religious Knowledge. Biblical, Biographical, Theological, Historical and Practical. Edited by Elias Benjamin Sanford, M. A. pp. 985.

This is the latest publication in the line of Religious Encyclopedias, and in the writer's judgment the best of its kind. Its great merit is condensation. It meets the universal demand for the best results of study and investigation in the briefest compass. Our intensely active age has thousands upon thousands of intelligent people who require such manuals of reference, but it has comparatively few who have time or disposition to read over the lengthy papers which make up the massive volumes of the great religious and general Encyclopedias. Again, there are many who have these larger works on the shelves of their library, but who want as a matter of pure convenience a volume on the study table to which they can turn, whenever they want a bit of information on a subject engaging their immediate attention.

The severe abridgment which characterizes this concise Encyclopedia is limited to subjects of minor interest, and does not take the form of omitting such subjects altogether. Excepting the biographical department, it treats more topics than even Schaff-Herzog, while subjects of greater weight are accorded a more generous measure of space and they are presented by specialists with a degree of ability and accuracy not surpassed in more pretentious volumes.

The sketches of the various Christian denominations are generally furnished by their own representatives and with considerable length and fullness. Biographical outlines include a number of eminent living divines in Europe and America. Among the contributors are such names as Edward Everett Hale, Chas. S. Robinson, Bishops Perry, Vincent and Hendrix, Selah Merrill, C. L. Thompson and Josiah Strong. The Lutheran Church is represented by one of the editors of the LUTHERAN QUARTERLY, who is responsible for every paper that particularly concerns the Lutheran Church, and who also contributed the articles on Christology, Church History, Church and State, Creeds, Eschatology, Future Punishment, Exegesis, Ethics, the Lord's Supper and on a number of other subjects. Lutheran biographical sketches were, however, not furnished by the writer and he regrets to see a comparatively meagre proportion of these.

The work is pitched on the key of reverent criticism and evangelical faith. It does not affect novelty nor originality, yet its discussions are abreast of modern thought. So far as the writer has examined the plan and the details he feels justified in the belief that it will find a ready and a large market. It is a splendid specimen of *Multum in parvo*, just what is wanted in every library and every intelligent home. No other work of the kind which is worthy of comparison with this, is published at so low a price. Fine cloth, gold stamped \$3.50. E. J. W.

HUNT AND EATON, NEW YORK.

Christian Missions in the Nineteenth Century. By Rev. Elbert S. Todd, D. D.

It is an objection to many books on the subject treated in this, that they go over ground already made familiar by reports of missionary boards, sermons and popular addresses. The author of the interesting little volume before us makes no attempt at a general and full discussion of Christian missions, but calls attention to some facts, that have not been sufficiently considered. It is thoughtful, suggestive and well written. It cannot but awaken sympathy with the missionary work of our churches and promote liberality in its support. At the same time a careful reading of the book can be recommended from another point of view. An argument is made in favor of missions from the fact, that the heathen fall far below the standards of the religions they have. What is said later on in the excellent chapter on "Statesmanship and Missions" might prove that Christianity as we hold it, if it be judged in those who profess it—in part the author judges the heathen religions in those who profess them—may be at fault, and that we, like the heathen, may stand in need of missionaries. Our treatment of the Indian and Chinaman, our disregard and violation of treaties solemnly made with the Indians and with China show, that whatever the situation abroad it is far from being what it ought at home, and that with us also religion may be one thing, the practice of it another. J. K. D.

Supremacy of Law. By John P. Newman, D. D., LL. D. pp. 239 ; price \$1.00.

The title is rather formidable but the book is not. The title at first glance recalls the caption of a great book—"The Reign of Law" by the Duke of Argyll. This work of the Methodist bishop does not trench upon the ground of natural law in inorganic, organic or social life. It is simply a strong rhetorical presentation of the Ten Commandments. There are ten chapters in this book headed respectively : Author of Law, Promulgation of Law, Mission of Law. These first three divisions are devoted to laying the authoritative foundation of all moral law and the promulgation of the "ten words" of Moses. Chapter 4th commences the treatment of the specific commands—The Law of Rev-

erence; 5th, The Law of Rest; 6th, The Law of Home; 7th, The Rights of Life; 8th, The Rights of Property; 9th, Rights of Fame; 10th, Law of Purity. When we consider the many manuals treating upon the decalogue, we must give Bishop Newman large praise for writing such an interesting book. We suggest that the broader and more scholarly work—"The Social Law of God," by Dr. Washburn be read as a balance to the more intense and ornate work of the genial bishop. The only criticism that we have to offer is provoked by the first three chapters. In treating of the "Author of Law," of "The Promulgation of Law," of the "Mission of Law," the writer seems untouched and unmoved by the work of modern criticism. True, we hardly expect a man of sixty to make any fundamental changes in his conceptions of biblical literature and criticism. It is just such imperiousness, however, to the dogma of Comparative Religion and Textual Criticism that creates distrust and unbelief on the part of reading, thinking men and women. The Dr. is intensely anthropomorphic. Making all allowances for rhetoric, we feel that such expressions concerning the Author of Law as—"Those silent lips must speak in words we can understand"—"We are not to judge of his person and character from what *they* (Abraham, Moses, David) say of him, but rather from what *he* says of himself"—"And the Lord descended in the cloud and stood with him (Moses) there and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed etc."—"His mission was to receive from *the hands* of the Creator these great facts and reenact them in statutory law." Really we can not see why logically he does not receive the rest of the symbolic picture and state as the writer does that "He gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." If there be any cultured Bible student who believes concerning God, of whom Jesus has said—"God is a spirit," "No man hath seen God at any time,"—that the Infinite Soul of the Universe became materialized and walked in the cool afternoon amid the shrubbery of Eden or sat down to mark with his forefinger the ten commandments on tablets of stone, he is welcome to his belief, only he should not offer it to scientific men of the nineteenth century as an expression of our best Christian thought. We will not quote Wellhausen, Robertson Smith or even Marcus Dods; but the conservative, Catholic Lenormant has said, "The first chapters of Genesis constitute a 'Book of the Beginnings' in accordance with the stories handed down in Israel from generation to generation, ever since the time of the Patriarchs, which, in all its essential affirmations, is parallel with the statements of the sacred books from the banks of the Euphrates and Tigris." Says Dr. Harris, of Yale: "Both the revelation itself and man's apprehension of the God revealed must be progressive, and, at any point of time, incomplete. Hence, while it is the

true God who reveals himself, man's apprehension of God at different stages of his own development may be not only incomplete, *but marred by gross misconceptions.*" The Old Testament is on a lower level than the New. Its crudities, monstrosities and visions must be *historically* translated by a more rational and spiritual Christianity.

The bishop might have strengthened the foundation of his chapter on the promulgation of law by giving some slight recognition to the tremendous fact that the moral code issued by Moses was also the accumulated tribal experience of many races under progressive conditions of climatic and social forces. To our mind, the "ten words" are lifted out of all the arbitrariness of a Jewish code because they are the crystallized expression of long, painful, immutable laws of physical, social, and theologic truth.

E. H. D.

By Canoe and Dog-Train among the Cree and Salteaux Indians. By Egerton Ryerson Young (Missionary). With an Introduction by Mark Guy Pearse. pp. 267. Price \$1.25.

This is a charming narrative of missionary experience among the Indians north and north-west of lake Winnepeg. The missionary's circuit was five hundred miles long and three hundred miles wide. From point to point over this vast territory he traveled in the summer season by birch canoe. In the winter he reached the same points by dog-train, often traveling from seventy to ninety miles a day, with the thermometer ranging from thirty to sixty degrees below zero, and sleeping at night on beds improvised from green branches of the balsam tree. The comforts of civilization enjoyed by the missionary and his family were few. Their hardships were many. We do not wonder that they often "got tired of dining twenty-one times a week on fish diet, varied only by a pot of boiled musk rats, or a roast hind-quarter of a wild cat." But the toil and self-sacrifice were rewarded by the conversion of many Indians, and by the evidence that much good was done. The story is told without any effort at fine writing, and without any unnecessary intrusion of the writer's personality. It is remarkably objective and realistic. The style is almost as picturesque as the region it describes. It is a splendid book for boys and girls, and will stimulate interest in missions, and in the noble men and women of culture and education, who take their lives in their hands, and brave danger and hardships for the uplifting of pagan humanity.

J. W. R.

Boston Homilies. By Members of the Alpha Chapter of the Convocation of Boston University. First Series. pp. 408

These are short sermons on the International Sunday-school Lessons for 1891. The Alpha Chapter is composed of men who have been in active life for years, and some of them here give brief exegetical and illustrative expositions of the S. S. lessons for the year upon which we

are entering. We find them specially bright and remarkably free from the far-fetched inferences and conclusions with which such works so often abound.

Illustrative Notes. A guide to the Study of the Sunday-school Lessons for 1891. By Jesse L. Hurlbut, D. D., and Robert R. Doherty, Ph. D. pp. 395.

In this work the teacher has in compact and well arranged shape just what he wants to equip him for class instruction. These notes include "original and selected expositions, plans of instruction, illustrative anecdotes, practical applications, archæological notes, library references, maps, pictures, diagrams." Not a little careful and painstaking labor has been expended on the work, and the S. S. teacher is to be congratulated in having so much that is good at his command.

The Credentials of the Gospel. A Statement of the Reasons of the Christian Hope. Being the Nineteenth Fernly Lecture, delivered in Carver Street Chapel, Sheffield, on Monday Evening, August 5, 1889. By Joseph Agar Beet. pp. 199. Price \$1.00.

This well-printed volume brings to us a work in apologetics of high merit and rare value. Though the elements or principles of the argument are not altogether new, in its method of presentation it moves along a comparatively untrodden path and deals with the subject in the light of the latest results of investigation. In the use of these results a wise and conservative discrimination has been observed, securing its conclusions against the merely temporary value of such as rest only on unverified and shifting bases.

The method is that which finds, out of the indubitable facts of human life, the unquestionable and permanent realities in the moral and material worlds, the social constitution, and the historical development of the race, and then tracing the answering reality to each in the wonderful truths and provisions of the Gospel

The opening view is found in the moral constitution and necessary judgments of the human soul, as presenting a moral standard written within and of permanent authority, whose action is attended with a sense of sure amenability. To this moral sense the Gospel makes a perfectly adapted appeal, and harmonizes the cry of the human soul for pardon with the inviolability of moral law, in such a perfect way as to establish the authority of righteousness most victoriously in the forgiven soul. This perfect response of the Gospel to the moral constitution of man fills us with wonder and faith. A similar inquiry is conducted in relation to the material world. Here we find incontestable evidences of such a Creator and Ruler as Christianity reveals. No other religion satisfies all the realities in the problem. The Gospel

alone sheds satisfying light upon the facts and meanings of the physical constitution. And the divine adaptation of the Gospel is seen in the fact that, imperceptibly and silently, Christ has laid his hand upon every form of material good, and given it to the nations which acknowledge his sway. The evidence of the divinity of the Gospel, reflected so clearly from these sure facts of human life and the constitution of the world, is sustained, by our author, in further inquiry into the Christian documents, exhibiting with all certainty, who Jesus was, and the essential content of the Gospel, together with the confirmatory fact of his resurrection, ratified as it is by a development of the world's history which presents Christ's power as the guiding factor for human welfare.

The whole discussion is a brief one, marked throughout by clearness and force, forming an impressive presentation of an important aspect of the credentials of the Gospel. It deserves a wide reading. M. V.

Eschatology: or The Doctrine of the Last Things according to the Chronology and Symbolism of the Apocalypse. By F. G. Hibbard, D. D., author of *The Psalms Chronologically Arranged with Historical Introductions*; *The History and Geography of Palestine*; *The Commentary on the Book of Psalms*, etc. pp. 360. Price \$1.25.

The present interest in eschatological inquiry is not surprising. In the ferment of thought which marks our age, there is strong and earnest gaze into the future and the destinies belonging to it. The questions involved lie close to human hopes as well as to Christian faith, and it could hardly be otherwise than that the inquiring spirit of our times would be earnestly exercised in their examination and discussion.

Though Dr. Hibbard's work is not likely to contribute greatly toward a settlement of these questions, it is an interesting and suggestive discussion of the view—now rather on the decline—which finds in the symbolism of the Apocalypse a continuous prophetic history of the fortunes of the Church from the apostolic day to the final judgment. The work is not at all in the form of a dogmatic eschatology, but rather an attempted outline exposition of the symbolic history of the Apocalypse. This history is taken as beginning with the fourth chapter. Its successive periods and experiences are traced through the epochs and sub-epochs designated by the "seals," "trumpets," and "vials." The date of the prevalence and rule of "antichrist," which is regarded as the papacy, is fixed as A. D. 756, when the temporal sovereignty of the bishop of Rome was established in possession of the ex-archate of Ravenna. The fall of antichrist is to occur 1260 years later. Then follows the rapid spread of the gospel and the millennium when the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High. Dr. Hibbard, however, does not find the second coming of Christ to be pre-millennial. He finds in the apocalyptic representative no visible personal politico-ecclesiastical reign of

Christ on earth during the thousand years, as in the pre-millennarian theory. The seer saw not a throne, or the throne of David, but "thrones, and they sat upon them, and judgment was given unto them"—a symbolic statement of the truth of the "Kingdoms of the world having become the kingdoms of our Lord," a thorough Christianization of the governing powers of the world in the hands of God's people. Christ's second coming is for resurrection and judgment and the final consummation of redemption.

The closing chapters discuss the resurrection, judgment, intermediate state, Christ's order of the new creation, and the delivering up of the kingdom. Though the reader may not be able to accept the author's conception of the general construction and design of the book of Revelation, on which this eschatological view is largely based, nor agree with him in all the particular explanations given, he will find the discussion full of interest and helpful in his study of the great questions involved in "the last things."

M. V.

Philosophy of Christian Experience. Eight Lectures Delivered before the Ohio Wesleyan University on the Merrick Foundation. By Randolph S. Foster. Third series. 1890. pp. 188. Price \$1.00

The purpose of these lectures is, not to offer a philosophy of Christianity, in the broad sense, but the more particular service of tracing the necessary and legitimate implications of the facts arising in Christian consciousness. It seeks, in what is found to be unquestionably true in the phenomena of actual experience, to determine the necessary presuppositions and conditions. Thus the whole experience of the Church is viewed, not simply as an authentication and vindication of the truth of the Gospel out of which it arises, but as a basis and means of settling questions as to the correct interpretation of the gospel. It reasons back from effects to causes, and with a view to a more exact determination of the causes. While exegetical theology seeks the truth through historico-grammatical examination of the Scriptures, this process expects to find the same truth assured and further explained in the light reflected from the experience of believers. The specific topics of the lectures are: Limitations and definitions; Implications and conditioning Grounds of Experience; Antecedent History and Principles which Color Experience; Process and Elements of Experience—Forgiveness—Regeneration; Facts which Condition Experience subsequent to Regeneration; Some Phases of Experience; Possibilities of Grace, and Advices.

Dr. Foster's standpoint is "that occupied by Arminian theologians, without slavish adherence to all the incidents put into the theory by many of its advocates." The experience, too, which he analyzes, is naturally that which prevails in Methodist Christianity. This, however, does not invalidate the general reasoning; because the experiences

really made the basis of examination and conclusion are the essential ones of "forgiveness" and "regeneration," common to *all* Christian theologies and real Christian experience. As would be expected from the author, the discussion is conducted with ability, vigor, and impressiveness. Even those who do not accept all his conclusions—as we confess we do not—the work is suggestive, stimulating, and valuable. In some places it shows marks of hurried or extempore writing. But it is on a great subject, and brings earnest and strong thought, worthy of equally earnest consideration. M. V.

CONCORDIA PUBLISHING HOUSE: ST. LOUIS, MO.

Dr. C. F. W. Walther. Lebensbild Entworfen von Martin Günther.
Mit 11 Bildern. pp. 256. \$1.00.

It has often been remarked, wait till Walther is gone, and then Missouri will be something else. But Walther will never die. Being dead he yet speaketh. The present generation of Missouri Lutherans will continue under the guidance of his marvellous influence, quite as much, perhaps, as while he moved personally and was almost worshipped among them. And coming generations will fall in large measure under the same sway, for they will be taught at the fireside, in the schoolroom, by the press, and from the pulpit, the evangelical doctrine, the self-sacrificing devotion and the saintly life of this unrivaled leader, who is destined to rank as one of the great men of the century.

Prof. Guenther's "Lebensbild" though not designed as a complete biography is a worthy tribute to the memory of the sainted hero. It is substantially the same as that which has appeared in the columns of the "*Lutheraner*," and is published in answer to many solicitations. It is one of the noblest attributes of a people to prize their leaders. And Missouri's example in this respect commends itself to other Lutherans, who show an ignoble willingness to have the names of men whose deeds and devotion were an incalculable blessing to the Church, sink into oblivion. We believe that if this brief memorial were published in English, it would receive a wide circulation and serve a good purpose beyond the bounds of the Missouri Synod. E. J. W.

CHARLES SCRIBNER'S SONS: NEW YORK.

Word Studies in the New Testament. By Marvin R. Vincent, D. D.
Vol. III. The Epistles of Paul: Romans, Corinthians, Ephesians, Philippians, Colossians, Philemon. pp. 565. 8vo. \$4.00

A cordial appreciation of this valuable work was expressed in these pages on the appearance of the two preceding volumes. The Synoptic Gospels, etc., and The Writings of John. Coming between a lexicon and a commentary it is a unique production and offers often a more direct solution of a difficult passage than the latter while instead of giv-

ing, like the former, the meaning of terms alphabetically, it gives them according to the order in which they come in the text.

Each successive volume, it seems to the writer, surpasses the previous one. The treatment of words shows wide learning, a merit indispensable to lexicography, but it also reveals a sound judgment which is still more invaluable. The author is doubtless supported by the best scholarship when, speaking of *μυστήριον* being rendered by *Sacramentum*, which in classical Latin means the military oath, he repudiates the explanation of the word *Sacramentum*, founded on this etymology, and holds that the meaning of sacrament belongs to *μυστήριον* and not to *Sacramentum* in the classical sense. He is right, too, in rejecting atonement as the proper translation of *καταλλαγή* in Rom. 5 : 11. But his recognition of "a probable allusion to the immersion of baptism" in the phrase 'being buried with Christ,' Rom. 6 : 4, rests on a misapprehension of the methods of burial in vogue at the time.

Besides the Word Studies a brief Introduction to the Epistles embraced in the volume is given. There is also a very full Index of the English words in these Epistles, and another of the Greek words. A fourth volume will doubtless complete the work, and it will then be the most helpful and satisfactory exegetical manual of the New Testament that has been produced in this country.

E. J. W.

History of the United States of America, during the first Administration of James Madison, by Henry Adams. Vols. I and II.

These neat volumes treating of the first administration of James Madison are Vols. V. and VI. of the author's "History of the United States," a work which is intended to cover only the administrations of Jefferson and Madison. Mr. Adams is well qualified, by his previous studies, to deal with this important period of American History. His "Documents relating to New England Federalism," published in 1876, ranks as "the most valuable authority on New England Federalism and its attitude towards the General Government during Madison's administration."

The volumes before us are a history of politics rather than of the people, treating almost exclusively of the operations of the government and its foreign relations. A large part of the work is taken up with that phase of English and French politics bearing upon America, and gives us a very clear insight into their relations with us during the critical period of the war of 1812. Some of the famous European statesmen come under review. It would be hardly fair to criticise Mr. Adams's severe judgment of Madison's Administration until the remaining volume of his history appear. There are in press three more which will deal with the second administration and conclude the history.

The volumes are of convenient size, and their mechanical execution is beautiful. There are some valuable maps and a full index to the two volumes is appended.

E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

System of Christian Theology. By Henry B. Smith, D. D., LL. D.
 Edited by William S. Karr, D. D. Fourth Edition, Revised. With
 an Introduction by Thomas Hastings, D. D., LL. D. pp. 641. \$2.00.

The reading world has not got tired of theology. Four Editions of a work of this character in a few years is a testimony not only to the brilliancy and breadth of one of the most distinguished American theologians, but also to the hold which divine things continue to maintain on human thought. The work is besides rendered peculiarly attractive by freshness of treatment, by attention to modern forms of thought, and by a masterful familiarity with the subjects canvassed. Dr. Smith was essentially a Calvinist. He succeeds measurably in presenting certain modifications of the harshest features of the system, yet the absolute foreordination to faith and the final perseverance of the saints are taught very positively. He aims at a Christo-centric exhibition of divine truth. Dr. Hastings observes in the Introduction: "It is the only Christo-centric system which our American scholarship has given us. This method had long been in his mind. On his twenty-first birthday he wrote to a friend, 'my object is to make and harmonize a system which shall make Christ the central point of all important religious truth and doctrine.' " Yet a Lutheran theologian has said: "Dr. Smith's system of theology is essentially and strongly theocentric. It views everything from the standpoint of the divine council and plan." The fact is it is not possible to make a Christo-centric theology out of Calvinism. It would be a play of Hamlet with Hamlet left out.

The title, "*System of Christian Theology*," is in our judgment a misnomer for this volume. It does not contain the complete system of theology. The great doctrines of the Church and the Sacraments are barely alluded to, and the editor appends a note to the effect that the author gave no lectures upon this part of the theological system. And the volume is simply a compilation made of a phonographic report of the larger part of Professor Smith's lectures. What is given under the head of the union between Christ and his Church is drawn from other parts of the Professor's manuscripts. The amazing omission of the Sacraments from a "System" of theology is thus explained. The brief statements which are given show again that we do not have here a Lutheran teacher. Children are entitled to baptism because they are in the Covenant on the ground of their birth from believing parents, with the common misinterpretation of 1 Cor. 7 : 14, which makes the unbelieving husband of a believing wife just as much a member of the Covenant as the offspring of a believing parent. We object also to the distinction between the visible and the invisible Church, for which we are doubtless indebted to Calvinistic theologians, and deprecate the perversion and confusion which always follow, as for instance that Baptism makes infants "members of the visible, not necessarily of the invisible Church."

Though containing opinions and theories to which a Lutheran cannot subscribe, ministers and students will find these lectures very instructive and stimulating. Among their greatest merits are lucid analysis, clear definitions and masterly generalizations. The exceptionally low price of the work puts it within reach of all.

E. J. W.

Alexander M. Mackay, Pioneer Missionary of the Church Missionary Society to Uganda. A Life. By his sister, with portrait and colored map. 12mo., \$1.50.

The appearance of this book is opportune, coming as it does at a time when the eyes of the world have been turned with fresh interest upon Central Africa by the achievements of the great explorer Mr. Stanley. The readers of Mr. Stanley's "Through the Dark Continent" will remember that one of his self-appointed tasks during his sojourn in Uganda, was the translation of a portion of the New Testament into the local tongue, thus sowing the first seeds of Christianity. This was followed by the formal introduction of Missionaries into Uganda.

The book before us is the life of one of these heroic souls. In 1876, at the age of twenty-seven, Mr. Mackay with eight others, sailed from England for Uganda, and in the short space of three years, he was the only representative in Africa of the original number. He died in Uganda, from a severe attack of fever, Feb. 8, 1890.

Mr. Stanley in speaking of him said: "To my great grief, I learn that Mackay, *the best missionary since Livingstone, is dead.*"

The book is one of great interest and it is especially refreshing to turn from the revolting disclosures about the "Rear-Guard" to this other story of a life in Central Africa—pure, heroic, and saintly. There is quite a contrast between going to Africa as an adventurer and going there with no other purpose than to tell the story of God's love.

E. J. W.

A Good Start. By J. Thain Davidson, D. D. pp. 283.

How we wish, after reading this book, that it might be the privilege of every young man in the land to listen to such addresses as are here gathered as they fall from the lips of Dr. Davidson. This they may not do, but it is possible to have the printed words reach thousands of young men who do not realize the importance of a "Good Start." Dr. Davidson is gifted with a style that appeals to the heart and mind of every young man, and as they read they are made to think, "This man is my friend; he is interested in me, *he* understands my temptations, he loves me;" and if every young man who reads the book does not thank God for having found such a friend we are greatly mistaken. All temptations such as are common to young men are here dwelt upon and there is no dealing with them with gloved hands and they are made to appear beneath the dignity of an intelligent, sensible man. And then, Dr.

Davidson writes so admirably of the dignity of labor; and he makes the "young gentleman who hangs idly about his father's house, because he can find no opening to suit his refined and cultivated taste," seem thoroughly ridiculous. If it were in our power, we should see to it that in every library to which young men have access a half dozen copies of this book might be found. We take great pleasure in recommending it to the students who may read this notice.

Life in Christ and for Christ. By H. C. G. Moule, M. A. pp. 132.

A spirit of true Christian devotion pervades this very neatly gotten up little book. The one theme that runs through all its pages is Christ; and the relations of his people to him are most beautifully portrayed. It will hardly be possible for any reader not to feel his "heart burn within him" as he follows this author while he writes of "The Bright and Morning Star" and "Life in Christ; Christ in Life." E. J. W.

The Sermon Bible. Matthew I.-XXI. pp. 410.

The Old Testament of this series was completed in four volumes. The first covered from Genesis to Samuel; the second, from Kings to Psalm 76th; the third, from Psalm 77th to Solomon; the fourth, from Isaiah to Malachi. This begins the New Testament volumes, and covers the first twenty-one chapters of Matthew. We infer from this that the N. T. will be given more in detail, as is proper. There is one special feature that we have commended before, and now do it again—the references to sermons, theological treatises and commentaries on the passages of Scripture selected for exposition. With this book itself and these references, the preacher will find himself well furnished with material in his biblical studies.

JAMES H. WEST, BOSTON.

Sociology: a volume of Popular Lectures and Discussions delivered before the Brooklyn Ethical Association. pp. 412. Price \$2.00.

This volume comprises fifteen lectures and two biographical sketches. The latter are descriptive of the life and labors of Prof. Asa Gray and of Dr. Edward L. Youmans. Each lecture discusses some important theme in social science. The authors of the several dissertations are capable thinkers on the topics considered. The discussions are all based on the philosophy of Evolution. The principles of Sociology, it is contended, are equally the principles of Evolution, and society, as we now find it, is but the product of those factors in race development which are set forth in evolutionary teaching. In pursuance of this line of argument, many very interesting social customs and problems are discussed. Initial conditions and influences are inquired into and the trend of development with its modifying conditions are carefully traced. Among the questions thus treated are the Growth of the Marriage Relation,

Education as a Factor in Civilization, the Evolution of the State, of Law, of Medical Science, of Arms and Armor, of the Mechanic Arts, of the Wages System, and the Evolution of Social Reform by the Theological, Socialistic, Anarchistic and Scientific Methods. These varied themes are discussed in a very careful and scholarly way. Those chapters which consider more specifically the essential beliefs of Evolution are entitled The Scope and Principles of the Evolution Philosophy, The Relativity of Knowledge and Primitive Man. The book is intended to be educational on the line of evolutionary thought, and is entitled to the respectful consideration of every honest seeker after truth. Every believer in human progress, is, in a certain sense an apostle of evolution. It is in accordance with our every day experience and observation that progress is made by successive stages of development. Instantaneous perfection is not characteristic of human or natural growth. It is the old philosophy of "First the blade, then the ear, then the full corn in the ear" that commands our respectful belief. That inquiry in the philosophy of evolution which endeavors to determine the "Descent of Man" has not yet been established beyond a "reasonable doubt," but there has been collected a vast amount of interesting material which is germane to the discussion and no intelligent person can afford to allow his prejudices to debar him from a calm consideration of the question. In this volume both the general reader and the minute scholar will find interesting and reliable information, as well as clear philosophical reasoning to help him in his inquiries. The publisher of the work deserves great credit for thus giving to the reading public such a mass of reliable information in so compact a form. G D. S.

BENJAMIN GRIFFITH, PHILADELPHIA.

Stories About Jesus. By Rev. C. R. Blackall and Mrs. Emily L. Blackall. pp. 272.

These stories of the life of the Saviour have been gleaned from the four evangelists. The book is written in such language as any intelligent child may fully comprehend and in an entertaining style. Several hundred excellent illustrations, upon which much care was bestowed, help greatly to impress upon youthful minds the character of the country, the dress, the modes of architecture, and customs of the people in the time and land of our Saviour. The book is calculated to inspire an interest in the Scriptures and to win the young to Christ. The volume is published in attractive form. E. J. W.

D. LOTHROP AND COMPANY, BOSTON.

Out-of-Doors with Tennyson. Edited by Elbridge S. Brooks. pp. 112.

Mr. Brooks has collected here the poems of Tennyson which seem to be full of such touches as reveal the poet's deep appreciation of and

love for the beauties of Nature. Perhaps many will be surprised to find how full of word-photographs these poems are, for many who have not failed to see the beauties of Tennyson have yet failed to discover in his poems the close observer of Nature's moods that he really is. "For him she hath a thousand charms," and he reveals it in such gems as "Break, Break, Break," "The Brook," "The May Queen," "Along the Valley," and many others found in this collection. There are numerous, choice illustrations and the covers of the book are exceptionally artistic so that it is among the desirable books that seem specially to belong to the holiday season. The introduction by Mr. Brooks in which he treats of the poet's love of Nature is itself full of poetical thought and finely written.

E. J. W.

HOUGHTON, MIFFLIN AND COMPANY, BOSTON.

Our Old Home. By Nathaniel Hawthorne. 2 vols. pp. 594.

This new edition of one of the most fascinating of Hawthorne's productions is issued in attractive style, and a number of finely executed photogravures illustrate with accuracy the scenes which the writer portrays. It would be but folly to call attention to the beauties of Hawthorne's style, for whether he writes of only a road, a fence, a church, the weather or of men, his readers all know how he does it with the real touch of an artist. His writing of the climate of England is so distinctively his own way of doing it. He says, "And after all there was an unconquerable freshness in the atmosphere, which every little movement of a breeze shook over me like a dash of the ocean spray. Such days need bring us no other happiness than their own light and temperature. No doubt, I could not have enjoyed it so exquisitely, except that there must be still latent in us western wanderers (even after an absence of two centuries and more) an adaptation to the English climate which makes us sensible of a motherly kindness in its scantiest sunshine, and overflows us with delight at its more lavish smiles." The foot-notes gathered from Hawthorne's note-books and the full, and carefully prepared index greatly enhance the value of this edition. E. J. W.

G. P. PUTNAM'S SONS, NEW YORK.

Switzerland. By Lina Hug and Richard Stead.

This volume forms a part of "The Story of the Nations." It is one of the best of the series, and that is saying much in its praise. The story of Switzerland is not easy to tell. The relations between the numerous Cantons, slowly and one after another coming into rank, now at peace and now at war, now clustered about Zurich and now about Berne, now hanging toward Italy, now toward Austria and now toward France, and now independent, are hard to find and follow. But the volume before us has probably all the clearness of which the facts admit, and certainly is very interesting. The history of the Swiss is full of deeds of

valor, even leaving out the perhaps mythical heroism of William Tell and Arnold von Winkelried. The authors, we are glad to see, are not of opinion that that heroism is entirely mythical; they find after judicious criticism a fair measure of truth in the popular traditions.

Of course, considerable attention is given to the Reformation in Switzerland. Zwingli is dwelt upon with pride and affection, as so able, frank, courageous and sweet a spirit, as was his, deserves to be. Much is said also of Calvin and Calvinism; and somewhat which to a Calvinist is hardly pleasant reading. "The members of the Consistoire had power to enter private houses and to regulate even the smallest concerns of life; and they admonished or punished offenders as they thought fit. Even the most trivial matters came in its ken; it prescribed the fashions, even down to the color of a dress, and fixed the *menus* of the table, not less than it enforced attendance at religious worship. The table was by no means profusely supplied either, only one dish of meat and one of vegetables being allowed, and no pastry, and only native wine. We find girls cited before the Consistoire for skating, a man for sniffing in church, two others for talking business when leaving church. Not only was the theatre forbidden, but likewise dancing, games and music, except psalm-singing. Within a period of three years there were passed fifty-eight sentences of death, seventy-six of banishment, and eight to nine thousand of imprisonment, on those whose crime was infringement of the church statutes." Here may be some slight over-drawing, but substantially it is true. One feels however on reading the interesting chapter on "Geneva and Calvin," that there was a better side to Calvin and his work, which this book does scanty justice to. After all, something is required to account for the fact, which our authors admit, that "trained in the school of Calvinism, Geneva gathered moral strength and became the abode of an intellectual light, that has shown for three centuries and that, though growing pale, is not yet extinguished." The book gives brief but satisfactory accounts of Voltaire, Rousseau, Madame de Staël, Von Haller, Bodmer, Lavater and Pestalozzi. Like all the volumes of the series, it is profusely and beautifully illustrated.

J. K. D.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Evidence of a Future Life. From Reason and Revelation. By Luther A. Fox, D. D., Professor of Philosophy in Roanoke College. pp. 378.

The active skeptical forces, coming from the wonderful discoveries and speculations of recent science, are calling forth, in an unusual activity, the better possibilities, from the same source, of defense and strengthening of the truths of the Christian faith. It is a very assuring fact that is seen in our times, as the battle between Christianity and its enemies goes on—that along with every fresh discovery or new insight into nature or history, which seems to make against the verities

of faith or to offer fresh means of plausible attack upon them, there are opened up also in larger measures new resources and facts for their vindication and establishment. We are fairly entitled to say that, despite the activity and declamation of atheism and infidelity in our day, there never has been a time when theism and Christianity with their great fundamental beliefs were more thoroughly sustained or better vindicated in rational evidences than now. The history of our religion shows every period of special assault followed by new and stronger fortifications. Our age is not likely to present a different experience. Thus, as the centuries go by, each one, with its increasingly exhaustive knowledge of the realities of the world's constitution, failing to find disproof of the beliefs in the Christian faith, the possibility or likelihood of such disproof being ever found is continually diminished.

We welcome this volume by Dr. Fox. The work is opportune and able. Probably no single feature of religious and Christian faith has been more exposed to the action of skeptical and disturbing suggestions from scientific speculations than that of the natural immortality of the soul. Besides the urgency with which the question has been again raised whether man *has* a soul, various intrusive and adroit inquiries, not to say investigations, have been carried on as to the *nature* of it well calculated to suggest doubts and unsettle faith. And yet, less, except in scattered form and in incidental way, has been written to meet the difficulties and reassert this particular truth than most of the others subjected to skeptical attack. There was a call for such a work. And we are much pleased with the general method of it. It has not needlessly surrendered the old proofs or abandoned the customary grounds of evidence, as if valueless, but has discriminatingly readjusted the truth they expressed to the new facts brought to light and the altered view-point secured by recent science and philosophy. And it has followed this up with a careful analysis of what science has in fact found, and shows its bearing on the question of immortality.

In carrying out this plan Dr. Fox has ably accomplished his difficult task—difficult because of the wide field from which varied and exact knowledge was needed, and because of the numerous and perplexing scientific questions to be considered. The discussion all through shows a broad and reliable familiarity with past and present thought and the facts and theories of science. It is marked by close reasoning and discriminating judgment. We have been glad to notice the calmness and fairness of the argumentation. Its force is not marred by any signs of special pleading. Altogether it is an able and valuable examination and presentation of the question of man's immortality in the light of the information bearing on the question from recent scientific progress.

The position given to the evidence from the Bible, midway in the succession of the various sources of evidences, does not seem to us the most natural or best. Its best place would seem to be either first or

last—either starting with it as the great truth which revelation sets forth for the faith of the race and for which support and rational vindication are sought from other sources, or concluding with its testimony as the confirmation and full authorization of the various “intimations of immortality” found in the insight of the natural reason. Its present place hardly suggests its unique value among the evidences.

It is not necessary in this brief notice to give the list of distinct topics which form the special subjects of the nineteen chapters of the work. It is assumed that the readers of the *QUARTERLY* will get the book and read it. They will find themselves well repaid in the profit that must come from a good book on a great subject.

M. V.

ELDRIDGE AND BROTHERS, PHILADELPHIA.

Selected Letters of M. Tullius Cicero. With an Introduction and Notes by A. P. Montague, A. M., Ph. D., Professor of Latin in the Columbian University, Washington, D. C. pp. 283.

Of the eight hundred and sixty-four published letters of Cicero, Professor Montague has here given us fifty-one. They cover nearly the last twenty years of the great orator's life and are arranged chronologically. The selections are made from the *Ad Familiares*, *Ad Atticum* and *Ad Quintum Fratrem* and excellent judgment has been shown in making them. We here have types of his friendly and confidential letters as well as of those that are political and of a more public character. Cicero's letters have always been regarded with favor by historians, even by those who had no admiration for the man, and in these selections we have some excellent glimpses of Roman history from 62 to 43 B. C.

The book meets a long felt want among classical students, and will, no doubt, at once take a place among the text-books of our colleges. It is published by Eldredge & Brother as one of the Chase & Stuart Classical Series, and will greatly enhance the value of that highly prized collection of Latin text-books. The publishers were fortunate in their choice of Professor Montague to make the selections and prepare the notes. We have already referred to the discrimination shown in culling these fifty-one from the large number of letters in hand. We are not less pleased with the explanatory notes—rather more. They evince an exceptional appreciation of the wants of the student, giving him neither too little nor too much in the way of translation, and supplying just what is needed in filling up gaps and in giving historical and geographical data. The syntax, too, is not neglected, the subjunctive particularly receiving the large attention it deserves. It is apparent on every page of the notes that the book comes from the hands of a scholarly instructor, who knows the wants of the class-room and knows, too, how to supply them.

FLEMING H. REVELL, 148 AND 150 MADISON ST., CHICAGO.

Studies in the Book. Second Series. Containing Studies on the Earlier Epistles of St. Paul, including I. and II. Thessalonians, Galatians, I. and II. Corinthians, and Romans. By Revere Franklin Weidner, Professor and Doctor of Theology. pp. 109.

Studies in the Book. Third Series. Containing studies on the Later Epistles of St. Paul, including Colossians, Ephesians, Philemon, Philippians, Hebrews, I. Timothy, Titus, and II. Timothy. By Revere Franklin Weidner, Professor and Doctor of Theology. pp. 109.

It is gratifying to every believer to see the increased and increasing prominence given to the study of God's word in our Christian schools, colleges and theological seminaries. Along with this have come increased facilities, and not the least among these facilities, are these books by Dr. Weidner. We have had the pleasure of noticing and commending the first series in a previous issue of the *QUARTERLY*. The author evidently has a mind of a decidedly analytical cast, and he has given it full play in these books, and that, too, with most excellent results. His parallel and confirmatory passages are selected with excellent care and judgment, and abound on every page. His suggestions of methods here and there, and his references to authors and commentaries will be found very valuable.

The Second Series was prepared for Professor Weidner's own use in "Moody's Bible School for College Students," held at Northfield, Mass., during July, 1890, and the Third Series for his use in the "Summer Schools of the American Institute of Sacred Literature." Both are on the same plan and, like the first, are interleaved with writing paper for the convenience of those using them, in making additional notes.

A. S. BARNES AND COMPANY, NEW YORK AND CHICAGO.

Israel's Apostasy and Studies from the Gospel of St. John. By Geo. F. Pentecost, A. M., D. D., author of "In the Volume of the Book," "Out of Egypt," "A South Window," etc. pp. 405.

The "International Sunday-school Lessons" have called forth a large amount of literature on the subjects selected for each year. In addition to many periodicals quite an array of books appear every year. This book by Dr. Pentecost contains expositions of all the lessons for 1891. They may be characterized as expository sermons on the passages of Scripture selected for the respective Sundays. We find them much above the average expositions of this class, not only in fullness but also in suggestions and illustrative examples. In the suggestions of application to our common experiences and every-day life, they are exceptionally good. The inferences, as a whole, are legitimate and presented in such a clear and direct way that they must make an impression. This will be a helpful book for every Sunday-school teacher.

FUNK AND WAGNALLS, NEW YORK.

Samantha Among the Brethren. By "Josiah Allen's Wife" (Marietta Holley). pp. 437. Price \$2.50.

"Josiah Allen's Wife" will always have readers, no matter what her subject may be. Here, however, she has a subject that is of interest not only to the members of one denomination but to all readers. In her own humorous way, and yet with a vein of seriousness running all through, she protests against the decision of the Methodist General Conference, of 1888, in the matter of admitting women as delegates to that body. Or, perhaps, it may be better called a plea for women to have that right. The subject has special interest now, inasmuch as the voting on the question, in the Methodist churches, has recently ended, with a result favorable to "Josiah Allen's Wife's" side. Pennsylvania with her usual conservatism, voted against female representation, but the West and extreme East for it.

The arguments are presented in her usual Yankee dialect of the homely type which adds to the wit that sparkles on every page. The men receive many a home thrust, which the women will enjoy, and the men scarcely less on account of the quaint way in which they are given. It is a book which will prove specially rich in enjoyment if read aloud by a good reader in the presence of six or eight appreciative persons.

PAMPHLETS.

Amerikanischer Kalendar für deutsche Lutheraner auf das Jahr 1891. Concordia Verlag, St. Louis Mo.

The Lutheran Almanac and Year-Book for 1891. Edited by M. Sheeleigh, D. D., and published by the Lutheran Publication Society, 42 North 9th Street, Philadelphia. Single copies, 10 cents each; a dozen, \$1.00. Dr. Sheeleigh has prepared this almanac with his usual carefulness, and it ought to find its way into every Lutheran family. It would help, in a marked degree, to inform our people of many things of which too many of them are lamentably ignorant.

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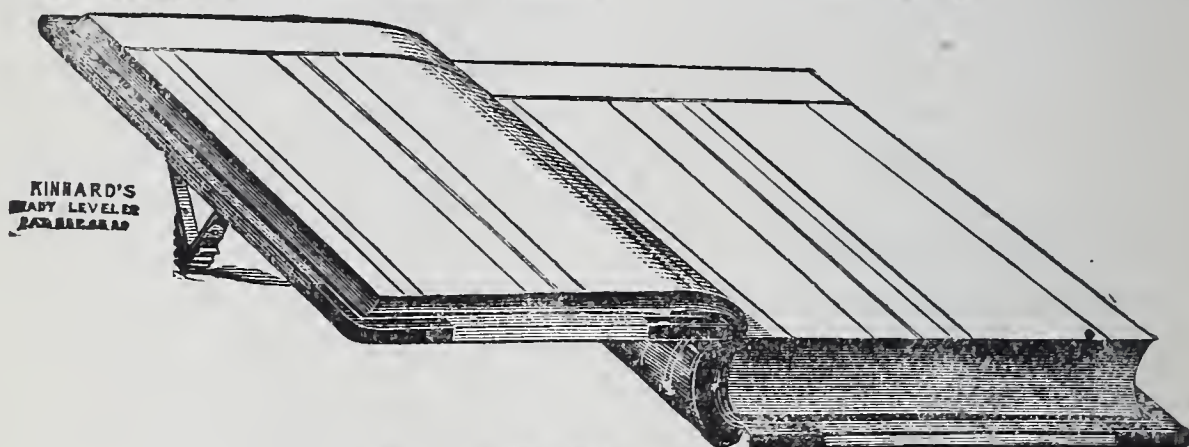
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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

APRIL, 1891.

ARTICLE I.

THE THEOLOGY OF ZWINGLI.

By PROF. J. W. RICHARD, D. D., Theological Seminary, Gettysburg, Pa.

The reader who is familiar with Dr. Bomberger's translation of Kurtz's Church History, will readily recall the following passage (Vol. II, p. 62): "Luther acknowledged no operation of the Spirit, except through the word and the sacraments; Zwingli severed the influence of the Spirit from these instruments, and held that he could operate immediately upon the heart. He regarded the sacraments as only commemorative signs; in the doctrine of the person of Christ, he verged towards Nestorianism, denying that the human nature of Christ participated in the divine predicates. For him justification by the merits of Christ alone, was less of positive than of negative (in opposition to Romish work-righteousness) importance, for, in original sin, he saw only a moral disease, which, of itself, did not constitute sin; and his views of the essence of virtue were so superficial, that he ranked even heathen, like Socrates and Cato, without further qualification in the communion of saints. Along with this his speculations led him to adopt a *fatalistic* predestination, which deprives the will of moral freedom, as over against divine *providence*.—Luther was right in subsequently

saying to Zwingli: 'Ihr habt einen andern Geist, denn wir.'— Cf. *E. Zeller*, das theol. System Zwingli's Tübg. 1853.—*Chr. Sigwart*, Ulr. Zw. Der Char. sr. Theol. mit bes. Rücks. auf Pic. v. Mirandola, Stuttg. 1855. [See, also, *Ebrard's* Lehre v. heil Abendm., for a complete reputation of the above, and *Zwingli no Radical* in the *Mercersburg Review*, 1849. p. 263, etc.—*Tr.*]."

It is proposed to show, notwithstanding this *caveat* of the translator (which can be accounted for only on the supposition that he had never read the works of Zwingli) that Kurtz is right in his statements in regard to the Theology of Zwingli.

1. "Zwingli severed the influence of the Spirit from these instruments (the sacraments), and held that he could operate immediately on the heart."

In the *Ratio Fidei* which Zwingli sent to the Diet of Augsburg (1530), he wrote: "I believe, yea, I know that all the sacraments are so far from conferring grace, that they do not even bring or administer it. In this matter I may appear to thee, Most Potent Caesar, a little too bold. But my opinion is fixed (*sed stat sententia*). For as grace is wrought or given by the divine Spirit, (I speak in Latin, inasmuch as I use the word *grace* in the sense of pardon, namely, indulgence, and gratuitous benefit), so that gift pertains to the Spirit alone. But a channel or vehicle is not necessary to the Spirit, for he is the virtue or influence by which all things are borne, not by which they ought to be borne; neither do we anywhere read in the Holy Scriptures, that sensible things, such as the sacraments are, certainly bring with them the Spirit. * * The Spirit is present by his own benignity before the sacraments. Hence also grace is wrought and is present before the sacrament is administered. From this it is concluded that the sacraments are administered as a public testimony of that grace which is already present to the individual. Thus in the presence of the Church baptism is given to him who before he receives it, either confesses the religion of Christ, or has the word of promise by which he knows that he belongs to Christ. * * Baptism does not bestow grace, but the Church testifies that grace has been wrought in him to whom it is given. Therefore, O Caesar, I believe that a sacrament is the sign of a sacred thing, that is, of the grace

that has been wrought," (*Works* IV. pp. 9, 10, 11). Again: "No element or external thing in this world can purify the soul, but the purification of the soul is only of the grace of God. So it follows, that baptism cannot wash away any sins. As it can not wash sin away, and yet has been appointed of God, it must be a *sign of dedication* of the people of God, and *nothing at all else*." This passage is quoted by Hagenbach as evidence that Zwingli is the forerunner of the Socinians, and that his "statements on baptism are much behind the later definition of the Reformed church, and are essentially different from those of Luther," (*Hist. Doct.* II. p. 366.)

The well-known Lutheran position on baptism, stated authoritatively in the Augsburg Confession, is "that grace is offered through it." Luther constantly asserts that faith must fix itself on the word, baptism, the sacrament, for through these God conveys what he promises: "We *do* nothing, but only *receive* and *have given* to us what is presented and conferred through the word. In baptism which I have not made and which is not my work, but which is the word and work of God, God says to me: Here I baptize thee and wash thee of all thy sins. Take it: it shall be thine. Now when thou art baptized, what more doest thou than that thou dost receive and accept these gifts of grace?" (*Sermon, Anno* 1532). It need hardly be said that the *receiving* and *accepting* must be by *faith*, for already in 1518 Luther had adopted and emphasized the Augustinian maxim: "Not the sacrament, but faith in the sacrament justifies." As further evidence of the emphasis he places upon the means of grace, we quote the following from the Schmalcald Articles: "And in respect to those points, which concern the oral, external word, we should maintain firmly, that God grants his Spirit or grace to no one unless through or with the external word previously delivered. * * We should and must, therefore, constantly maintain that God will not confer with us men, unless through his external word and sacraments. But all that is boasted of, independent of such word and sacraments, in reference to the Spirit, is of the devil." (*Part, III. VIII*).

2. "He regarded the sacraments as only commemorative signs."

Zwingli writes: "In the Eucharist there is nothing but a commemoration. This cup is a symbol, or signifies my blood shed for you. Do we not eat Christ's body spiritually when we believe that he was slain for us? Christ's body is present only to the contemplative of faith." "The Eucharist is our Passover, that is, a commemoration of redemption, a festivity or celebration." "The Eucharist or Communion or Lord's Supper is nothing else than a commemoration, by which those who firmly believe that by the death and blood of Christ they have been reconciled to God, declare this living death." He lays special stress on the words; "Do this in remembrance of me," and delights to call the Lord's Supper *Eucharist*, that is, a giving of thanks, (*Works*, III. p. 257, *et passim*). Even so early as 1523, before he had yet specifically treated the subject of the Lord's Supper, he wrote: "I called the eating and drinking of the body and blood of Christ a remembrance (*widergedächtnuss*) of the passion of Christ, before I had even heard the name of Luther," (*Works*, I. p. 257). Zwingli also interpreted the words: "This is my body," by, this signifies my body, this is a symbol of my body. Hence Christ is not present in the sacrament, except to the *contemplation of faith*, that is, he is merely *remembered* as having given his body, and shed his blood for us.

In contrast with this figurative interpretation of the words of institution, and this commemorative conception of the nature of the sacrament, stands the Lutheran literal interpretation of the words, and the doctrine of the true and real presence of the whole Christ in the sacrament. It were superfluous to cite authorities or make quotations in proof. But there is a point of practical difference on which emphasis may be laid. Zwingli did not regard the sacrament as of much practical importance in the matter of salvation, although he declares that it aids and assists faith, (*Works*, IV. p. 57). Ebrard says: "The question; What is the Holy Supper for the subjective faith-life of the *individual* had no interest for him. He had in view only the relation which the Church in its totality has to the death of Christ. Thus it was one-sided," (*Heil. Abend*. II. 155). With Luther the Supper was preëminently the instrument of a life union, which *actualizes* salvation to the believer, and gives him the full benefit

of the *humanity* of Christ; the human love, and sympathy and intercession of Christ, of which Luther felt the need, and of which he made more in the application of redemption than any one had previously done. Hence from the very beginning he laid stress on the words: "My body broken for you;" "My blood shed for you," as the principal things in the sacrament. It was also this view of the direct practical value of the Lord's Supper as a visible sign, and as a means for actualizing redemption, that helped to shape the Lutheran formulæ for the administration of the Sacrament. For instance: The Brandenburg-Nuremberg Order says: "Take and eat. This is the body of Christ given for thee." "Take and drink. This is the blood of the New Testament, shed for thy sins." The Swabian-Hall, composed by Brentz, has the words: "The body of our Lord Christ preserve thee unto eternal life." "The blood of our Lord Christ be a washing away of all thy sins." The Cologne Reformation, composed by Melanchthon *et. al.*, says: "Take and eat unto thy salvation the body of Christ, which was given for thee." "Take and drink unto thy salvation the blood of Christ, which was shed for thy sins." In these formulæ not one word is said about *remembering*;* nor is the chief emphasis to be laid on

*By no means must it be thought that either Luther or the Lutheran theology, ignores the *commemorative* feature of the Lord's Supper: Luther says: "I hope there is no need to explain at length here what is meant by *Christi Gedächtniss*, Remembrance of Christ, of which I have spoken so much and so often elsewhere, viz., that it is not to reflect on the passion of Christ and to go round with tears for his bitter sufferings, whereby some wish to serve God, as with a good work, and to receive grace. But it is a remembrance of Christ. In this way the power and fruit of his passion is taught and believed. Thus, that our work and service are nothing, that free-will is lost and dead, but that alone through the passion and death of Christ are we released from sin, and do we become godly. It is a teaching and remembering of the grace of God in Christ, and not a work done by us towards God." (*How to Prepare Oneself for the Lord's Supper*, 1530). Also Gerhard: "Christ does not say: Do this in remembrance of my sufferings for you, but in remembrance of me, that is, in grateful and faithful memory of the great love whereby I suffered and died for you, and by which I would also have been ready to have suffered more for you, if my passion and death had not been sufficient price for your sins. (*Harmony of Gospels*, Cap. 171, f. 788). Our souls are not to be in a *passive* state at

eating and drinking; nor on *body and blood*; but on *salvation* and the *washing away* of sins, which are actually conveyed to the *believer* who eats and drinks in the sacrament. In a word, the sacrament has specific reference to the faith-life, and to the eternal life of the *individual*.

3. "In the doctrine of the person of Christ, he verged towards Nestorianism, by denying that the human nature of Christ participated in the divine predicates."

Nestorius denied (428-444) that Mary was the mother of God (*θεοτόκος*), and declared that the human nature was the instrument of the divine, the garment which the Logos made use of: that is, he virtually separated the natures, although he "united the reverence."

Zwingli does not go so far in this direction as Nestorius did, for he calls Mary *θεοτόκος*, and again and again declares that the two natures are joined in one person. His tendency is too much to separate the *works* of Christ, and to affirm that this and that belongs to his *human* nature; this and that to his *divine* nature. It is the *nature* that does or suffers this and that, rather than the *person*. The dualism, or at least the tendency to dualism, is marked. The human nature seems not to have received any new and exalted powers by reason of the hypostatic union. Even the glorified body of Christ has only the attributes that our bodies have. For instance: "The body of Christ is so bound to the right hand of God, that it cannot be anywhere else even unto the day of judgment. This is what Augustine means when he says: 'The body which rose must be in one place,' "(Works, III., p. 512).

The right hand of God is a definite locality. Christ according to his human nature definitely and circumscriptively occupies that place. "In his divine nature he is extended through all things, goes, is present, maintains, knows, disposes all things." In Zwingli's Theology the human nature of Christ takes no part in these postulates.

But as it is difficult to do justice to Zwingli's Christology by the communion. Nor are they to be in a *believing* state merely. They are to be in a *remembering* state also. Hence we do well to include in our words of distribution, "Do this as oft as ye do it in remembrance of me."

making statements of our own, we allow him to speak at length for himself: "John 5 : 17. 'My Father worketh hitherto and I work.' Here *I* is spoken of Christ, yet only according to that more exalted nature which equally with the Father works miracles, and does all things. But a little afterwards when he says, 'Verily, verily I say unto you, the Son of Man can do nothing of himself, but what he seeth the Father do,' he calls the assumed man son, who, he declares, cannot work miracles. For I do not wish to contend with those, who, perhaps not impiously, but not in place, would say that son here is put for the the divine nature, in the sense that the Son does nothing which the Father does not at the same time do. For we have proofs by which we can show clearer than the sun, that the attributes of the divinity are mentioned, but not attributed to the humanity. You cannot to such an extent expand his natural body. Again: 'He hath given to him to execute judgment, because he is the Son of Man.' Here Son of Man is put for human nature alone, as in a former passage (Son of Man who is in heaven) is put for the divinity alone. For it is *προσάπώδοσις*, why the Son of Man should judge the world, because, namely, he is the Son of Man, that is, has assumed human nature. Again: 'I can do nothing of mine own self'. Here *I* is put for the humanity, for he denies to this the power of working miracles, of which he was then speaking. And dost thou, Luther, attribute to it all things, infinity, government and what not? Nor do I here object to receiving *of mine own self* for *alone*. Yet I will not contend. What follows will show satisfactorily that it ought to be referred to his human nature. John, 6 : 55. 'My flesh is meat indeed.' In this passage flesh unquestionably stands for the divine nature, since he himself had declared that it is the Spirit which quickeneth, and that the flesh profiteth nothing. Of this I have spoken sufficiently already. And dost thou think he speaks of the carnal sense when there is such a display of beautiful allegory and alloiosis? John, 7 : 16. 'My doctrine is not mine.' Good Jesus, how is the doctrine thine, if it is not thine? But it was thine because thou art God, and all things which the Father has are thine, and on the contrary what thou hast is the Father's. But it was not thine, because thou art man, It is thine

when thou hast reference to thy divine nature, but not thine when thou hast reference to thy human nature. It is in thy possession, not in thy nature, if we look to the man. In this speech thou dost observe the ethology or mimesis of thy enemies, who regarded thee as man only, not also as God. And dost thou attribute to him according to his humanity all things, which he removed from himself? John, 10 : 18. 'I have power to lay down my life and I have power to take it again.' This belongs to his divinity, not to his humanity ; for that said, 'If it be possible, let this cup pass from me.' Again : 'I and my Father are one,' pertains to the divine nature. They were not *unus* but *unum*, for although they were two indeed, yet one thing, and he makes the Father and himself two witnesses, as required by the law. John, 8 : 16. 'If I judge,' says he, 'my judgment is true, because I am not alone, but I and the Father who sent me.' 'And in your law it is written, by the testimony of two witnesses a thing is established.' Therefore I am one who beareth witness of myself. 'But the Father who beareth witness of me, hath sent me.' Thou confoundest all things by attributing to the humanity what belongs to the divinity, as governing, filling all things and the like. John, 10 : 38. 'That ye may know and believe that the Father is in me and I in the Father.' Here *Me* and *I* have reference to the divinity, for according to this he is in the Father from eternity, and the Father in him. John 12 : 23. 'The hour is come that the Son of Man should be glorified,' and a little later : 'Father save me from this hour,' that is, from this death. Here are human things that thou mightest understand that he was in need of assistance * * 'I will receive you unto myself, that where I am there ye may be also.' Here *I* and *to myself* have reference to the inferior nature, for according to the higher nature he was always with them." (*Works*, III., p. 126-8).

Here we have the famous Alloiosis, of which Luther says : "He calls it an Alloiosis, if something is said concerning the Godhead of Christ, which belongs to his humanity, or *vice versa*, as in Luke, 24 : 26, 'Ought not Christ to have suffered these things, and to enter into his glory?' Here he prates, that Christ is taken for his human nature. Beware, beware, I say of these Alloioses. They are the mark of Satan. For they ulti-

mately form a Christ, according to whom I would not wish to be a Christian, namely, that Christ henceforth can be no more, nor can do more by his suffering and death than a mere saint. For if I believed that the human nature only suffered for me, Christ is to me an insufficient Saviour, who stands in need of a saviour himself." (*Greater Confession*).

With Luther the union of the two natures in Christ is so intimate, the natures are so entirely permeated and directed by the one personality, that whatever belongs to Christ, belongs to him as a *person*, and whatever Christ does, he does as a *person*. Hence Christ the Son of God is born of the Virgin, is crucified, dies, rises again and ascends to heaven. It is the *person* who does and suffers all things that are needful for our redemption. It is the *person* who rules all things and is present in the Church,—a *person* with two *distinct*, but *inseparable* natures.

4. "For him, Justification by the merits of Christ alone, was less of a positive than of a negative (in opposition to Romish righteousness) importance." Zwingli certainly is very distinct and clear in maintaining "that through Christ alone is salvation, blessedness, grace, pardon," and "that Christ is the expiation for the sins of all, and the way of salvation," (*Works*, III. p. 198), and that when "we say sins are pardoned through faith, we mean nothing else than that faith alone renders a person certain of the pardon of sins. For if the Pope of Rome were to say six hundred times, thy sins are forgiven thee, yet the mind would never be quiet and sure of the reconciliation of the Deity, unless it could see and believe beyond a doubt, yea, know, that it was absolved and redeemed," (*Works*, IV. p. 60). Yet as Zwingli does not rest salvation *primarily* on faith as its instrumental cause, as justification by faith is not his article of a standing or falling Church, we miss the positive fulness and confidence of statement which characterize the declarations of Luther. In the theology of the latter Justification consists of two things: The pardon of sins, and the imputation of Christ's righteousness. It is the latter feature which seems deficient in Zwingli. The believer in Christ is justified; but his *justitia* is *formal*. It does not so much constitute also the inner *material*

quality of the believer, so that he becomes a righteous person, by reason of the imputation of Christ's righteousness, and by reason of the positive life-union which faith establishes with Christ. Herein mainly was the deficiency of Zwingli: "The principal task of his life was rather to oppose the false and erroneous notions of his age," (*Hagenbach*, II. p. 313). He did not make adequate provision for the deeper needs of the heart, and for the edification of the Christian man. But this deficiency cannot be traced wholly to his destructive attitude towards Rome. It has a deeper seat. Zwingli had not sufficiently grasped the foundation on which Augustine had erected his system of grace and justification, viz., the doctrine of sin.

5. "For in original sin he saw only a moral disease, which of itself, did not constitute sin." In the "Commentary on True and False Religions" (1525), Zwingli expounds the doctrine of sin, and defines it thus: "In the evangelical doctrine sin is understood in a twofold sense. First, as that disease which we derive from the author of our nature, by which we are addicted to a love of ourselves, of which we spoke while considering the subject of man. Paul has reference to this disease when in Rom. 7 : 20, he says: 'Now it is no more I that do it, but sin that dwelleth in me.' Therefore this sin, that is, vice, is a disease known to us, in which we flee that which is severe and difficult, and pursue that which is easy and pleasant. In the second place sin is accepted for that which is contrary to law, as through the law is the knowledge of sin, Rom. 7 : 7. Every act therefore which is contrary to law is sin. Thus we may see how it is that sin is disease, and sin is transgression of the law. Disease does not know that it is disease, and thinks that whatever it does is right. Not thus does God perceive. But when disease draws all things to itself, and thinks all things should serve it and be subject to its desire, he restrains this excess by means of the law; for the law was given on account of transgression. The Searcher of hearts knows that the nature of all is alike, and that Thersites not less than Agamemnon loves himself. But if loose reins should be given to all equally, it would follow that every one would try by his own powers to subdue all things to himself by violence. Hence pillage, robbery, homicides, parricides," (*Works*, III. p.

204). Here sin is treated mainly from the standpoint of the *act*. But little thought is given to the *antecedent* condition of the actor, the *sinful state*, which constitutes the very essence of sin.

Besides, one misses here also the *moral turpitude*, the *guilt* of sin, the quality which brings condemnation and merits punishment. Principally its evil is that it affects us with self-love, and is the cause of evils to our fellow-men, as robbery, murder, etc. It seems scarcely to have a Godward side. It is opposition to law; it is transgression of law; but it is not that abominable thing which God hates. It is evident that Zwingli had never cried out, "My sins! My sins! O my sins!" His aesthetic nature and humanistic culture had led him to look upon sin as something disorderly, inept, deformed, something that stands in the way of the peace of society—not something which corrupts and defiles and pollutes and exposes him in whom it is found to just punishment.

But this defective view of sin is brought out more fully in "The Declaration on Original Sin," written in 1526, in which Zwingli says: "We have said that original contagion is *disease*, not *sin*, because sin is conjoined with fault (*culpa*). But fault arises from something committed or perpetrated by him who has committed a crime. For instance: To be born a slave is a miserable condition. It is not the fault nor crime of him who is thus born. Then if any one should say: But it is the fault of his ancestors that both they and their posterity should be reduced to slavery, therefore the crime was equally a fault which is followed by slavery, or fine, or punishment. Very well. I mean this: Original fault (*culpa*) is not truly, but figuratively called fault on account of the crime of the first parent. But it is nothing else than a condition, miserable indeed, but much lighter than crime would have merited," (*Works*, III. p. 629). This is very shallow as compared with the description of original sin, found, say, in the Augsburg Confession: "This disease (*morbus*) or vice (*vitium*) of origin is truly sin, condemning and bringing now also eternal death upon those who are not born again by baptism and the Holy Ghost. (Compare Luther in Swabach Articles, and in Smalcald Articles). Here it will be seen that it is viewed entirely on its Godward side, and as some-

thing morally culpable and damning, and which can be arrested in its course of condemnation only by a divine operation. With this agrees also the classic definition of sin given by Melancthon: "Sin is a defect, inclination or action, conflicting with the law of God, offensive to God, condemned by God, and making men subject to eternal wrath and eternal punishments, unless forgiveness be made. In this definition the genera are defect and inclination. Action comprehends all internal and external acts," (*Loci*).

A comparison of these Lutheran conceptions with those of Zwingli, shows a clear fundamental difference. Well does Uhlhorn says: "Zwingli lacked Luther's deep consciousness of sin and guilt. To him sin has more of the character of a disease. He looks upon it from an æsthetic point of view, so that it appears to him as that which is ugly, unworthy, and destructive of happiness, rather than as guilt."

6. "His views of the essence of virtue were so superficial that he ranked even heathen, like Seneca, and Cato, without further qualifications, in the communion of saints."

In the year 1551, only a few months before his death, Zwingli addressed "A Brief and Clear Exposition of the Christian Faith" to the King of France. In chapter XII., *Vita Aeterna*, he writes as follows: "Therefore you may hope that you will behold the companionship, the assemblage, the dwelling together of the saints, of all the wise, faithful, constant, brave, virtuous, who have existed from the foundation of the world. Here you will behold the two Adams, the redeemed one, and the Redeemer; Abel, Enoch, Noah, Abraham, Isaac, Jacob, Judah, Moses, Joshua, Gideon, Samuel, Phineas, Elias, Elisha, Isaiah and the Virgin Mother of God of whom he sang, David, Hezekiah, Josiah, the Baptist, Peter, Paul, Hercules, Theseus, Socrates, Aristides, Antigonus, Numa, Camillus the Catos, the Scipios; here the pious Louis, and thy predecessors, the Louises, the Philips, the Pepins, and all thy ancestors who departed in the faith. In a word, there has not been a good man, nor will there be a pious mind and a faithful soul, from the beginning of the world, to the end thereof, whom you will not see there. What spectacle more joyous, glad and honorable can be conceived? Whither do we

more properly direct all the powers of the soul, than to the attainment of such a life. Although the dreamy Catabaptists may justly sleep a sleep in hell, from which they shall never wake." (*Works*, IV. p. 65).

The appearance of Zwingli's collected writings in print in the year 1543, was the occasion of Luther's writing his "Short Confession" (1544). After quoting the above passage from Zwingli, he says: "There it stands in his treatise, which, as it was written near the close of his life, ought to have been his best. Say now, who wishes to be a Christian? What need is there of baptism, the sacrament, the Gospel, the Prophets, the Holy Scriptures, when such ungodly heathen as Socrates, Aristides, yea, the abominable Numa who set up idolatry at Rome, at the instigation of the devil as Augustine writes in *De Civitate Dei*, and Scipio, the epicurean, should be reckoned among the saints with patriarchs, prophets, apostles in heaven, although they knew nothing of God, the Scriptures, the Gospel, Christ, baptism, the sacrament, or the Christian faith? What can such a writer, preacher and teacher believe of the Christian faith other than that it is like every other faith, and that each one can be saved in his own faith, even an idolater and an epicurean, as Numa and Scipio?" (*Erlangen Ed. of Works*, 32, p. 400).

It will thus be seen that at this point the two systems are utterly antithetical. The antithesis may be traced back to two things: Zwingli's low view of sin, and the slight he puts on the means of grace. Luther held that original sin is truly *sin*, and really brings condemnation where it is not arrested by the provision of the Gospel. He did not deny that God *could* save men without faith, but he declared that no one could show that he *would* save them without *faith*, (See *Letter to Hans von Rechenberg*, *Erlangen Ed. of Works*, 22 : 32, *De Wette*, II., p. 452) which in Luther's theology means *trust in Christ*. (We had intended at this point to trace the views of the Reformers more *in extenso* on the salvability of the heathen and their children, but the limits set to this article forbid. We may make it the subject of a brief monograph in the not distant future).

6. "His speculations led him to adopt a *fatalistic* predestina-

tion, which deprives the will of moral freedom, as over against divine *providence*."

All the leading reformers as disciples of Augustine were at first absolute predestinarians. (*See Kurtz, Ch. Hist., Vol. II. p. 252*). But at Wittenburg, at Zurich, at Geneva, this absolute predestination took upon itself a different phase according to the life experiences of individuals. Melanchthon's predestination was mainly of a cosmological character. He says: "All things which happen, happen necessarily according to divine predestination." "There is no freedom of our will." "It greatly assists in reproving and condemning the wisdom and prudence of human reason to believe constantly that all things are done by God." "The Scriptures teach that all things take place necessarily." "Through the necessity of predestination the Scripture takes away freedom from our will." "If you regard the human will according to predestination, there is no liberty, either in external or internal works, but all things occur according to the divine appointment." (*Corpus Ref. XXI. column, 87 et seq.*) Melanchthon does not deny that the will has some freedom in external matters, as to salute or not to salute a person, to put on or off a garment, and the like. But because God takes no interest in external works, but in the motives of the heart, the Scripture knows nothing of freedom. But Melanchthon makes very little use of predestination in his theological system, and purposely, as he tells us, kept it out of the Confession, as a "tedious and inexplicable subject" which can only "disturb consciences by its inexplicable labyrinths." He declares further that "predestination follows faith and works." Thus it appears that predestination is neither *primary*, nor fundamental with Melanchthon.*

*"In the whole of the Apology I avoided that tedious and inexplicable subject of predestination. Everywhere I speak as if predestination follows our faith and works. And I do this with distinct purpose: I do not want to disturb consciences with those inexplicable labyrinths. Therefore I state that men are accepted on account of Christ, by faith, that is, are justified. Then comes the fulfilling of the law, which has rewards. But righteousness, that is, acceptance at the same time has eternal life; wherefore faith alone quickens, and gives peace to the heart. These things are plain and easy to be understood." (*Corpus*

Luther's predestination is of a different type, and is more directly theological; but it is mainly connected with the impotence of the will. In his Reply to Erasmus on the freedom of the will, he has brought out his doctrine of the bondage of the will with all the force of personal conviction. But with not a little confusion, as not infrequently he confounds impotence of the will with bondage of the will; or better, his doctrine of the bondage of the will is a doctrine of the bondage of the affections, rather than of the deficiency of the soul's power of choice: that is, the soul is so dominated by self-love and by the love of the world that the will proper cannot choose to love God, cannot elect that which is good in the sight of God, cannot lay hold of salvation by its own unaided power. A fair conception of his general position may be obtained from the beginning of his reply to the following fundamental position of Erasmus: "Moreover, by Freewill here, I mean that power of the human will, whereby a man is able to apply himself to those things which lead to eternal salvation, or to turn himself away from them." After a few words of introduction Luther says: "I have shown above that Freewill belongs to none but God only. You might perhaps with propriety, attribute *will* to man; but to attribute *free will* to him, in *divine* things, is too much; since the term Freewill, in the judgment of all ears, is properly applied to that which *can* do, and which *does* towards God whatsoever it pleases; without being confined by any law, or by any command," (*Erlangen Edition, Latin, Vol. 7: p. 188-9*). On the side of God Luther clearly confesses that God knows nothing contingently, but by his inscrutable, eternal and infallible will, foresees, purposes and does all things. But he turns away from this inscrutable will, as having no interest for us. He makes everything of "the proclaimed God," little or nothing of "the God which is hidden in the majesty of his own nature." He says: "Now our business is to look at his word, and to leave that inscrutable will of his to itself: for we must be directed in

Ref. II. 547). This letter from Melanchthon to Brentz, dated, Sept. 30, 1531, has great historical and theological value. It shows by *whom* it was, and *why* it was that Predestination was kept out of the earlier Lutheran creeds.

our path by that word, and not by that inscrutable will. Nay, who would direct himself by that inscrutable and inaccessible will? It is enough for us barely to know, that there is a certain inscrutable will in God. What that will wills, and how far it so wills, are matters which it is altogether unlawful for us to inquire into, to wish for knowledge about, to trouble ourselves with, or to approach even with our touch. In these matters we have only to adore and fear,

“So then, it is rightly said, ‘If God wills not death, we must impute it to our own will that we perish? Rightly, I say, if you speak of the proclaimed God. For he will have all men to be saved, coming, as he does, with his word of salvation to all men; and the fault is in our own will which does not admit him as he says in Matt. 22. ‘How often would I have gathered thy children, and thou wouldest not,’” (*Erlangen Edition, Latin, Vol. 7. p. 222*).

Here we have the two secrets, or rather the *origines* of Luther’s Theology. Man is impotent. His will is in bondage to carnal affections. He can do nothing to help himself. He cannot believe in God, or even commend himself to God. He is the slave of sin. God pities him and speaks to him in his word. God’s word is veracious; it declares God’s will “to save all men.” Thus Luther’s theology begins with man and goes up to God, who manifests himself in the means of grace, which are the bearers of grace. Hence the emphasis which Luther places on the means of grace.

Fundamentally different is the Calvinistic predestination, which starts with the absoluteness and the absolute sovereignty of God, as its primary conception, and deduces everything in analytic method from that primary conception, and places the origin of salvation in God’s absolute decree to promote his own glory through the manifestation of mercy to some, and of justice to others. “Predestination we call the eternal decree of God, by which he has determined in himself what he would have become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man therefore being created for one or the other of these ends, we may say he

is predestinated either to life or to death," (*Calvin's Institutes*, III. 21). The system lays the chief stress on the secret God, the God "in himself," of whom Luther cared to know nothing. "Accordingly the sacraments are viewed more as the signs and seals of a covenant, and less as the vehicles of grace," (Dr. H. B. Smith, *Intro. to Chris. Theol.*, p. 65).

Different still is the Zwinglian predestination, which starts with the Providence of God, which Zwingli defines as "a perpetual and immutable government and administration of all things. By government we mean the power, authority and dignity of God," (*Works*, III. p. 84). On this providence of God he bases election, for he says: "They who recognize the Providence of God, must by the same operation recognize election; for if Providence did not appoint in reference to the sum of each thing, there would be no providence of the Deity, because it does not have reference to all things. Election is nothing else than an eternal and present appointment with reference to those who are to enjoy eternal blessedness. So on the contrary, rejection. Jacob was elected before he was conceived in his mother's womb. Thus all the sons of God are elect before the foundation of the world. But they are elect in Christ, that is, as thus elect they come to God through Christ, for no one comes to the Father except through him," (*Works*, III. 512).

Thus salvation is determined by election, which depends on Providence. Hence Zwingli expressly says that faith follows election,—“on account of God's free election, which does not follow faith, but faith follows election,” (IV. p. 7). “Faith is given to those who are elected and ordained to eternal life. Yet in such a way that election precedes and faith follows as the symbol of election,” (IV. p. 121). This certainly is “a fatalistic predestination.” Salvation is determined by election. Faith is only the “symbol of election.” It is not in its fundamental conception the instrument which appropriates salvation offered in the word and sacrament. Hence it is perfectly consistent for Zwingli to say that the Holy Ghost does not need an instrument.

Thus briefly have we given the chief features of the Theology

of Zwingli. The quotations made are characteristic, and might easily have been extended. It is easy to see how fundamentally different the Theology of Zwingli is from the Theology of Luther. The one is in large degree the Theology of Rationalism, as Reformed scholars now freely admit. The other is the Theology of Faith in the word of God. Hence Luther was right when he said: *Ihr habt einen andern Geist denn wir*. That is, your conception of the plan of salvation is fundamentally different from ours. For this reason, as times and circumstances then were, Luther could not regard Zwingli as in the same *Briiderschaft* with himself. But it does not follow hence that our attitude toward the Reformed is to be that of Luther toward Zwingli. Our own sentiment on this subject, and we believe the sentiment of every *true* Lutheran, is voiced better than we can voice it ourself, by that distinguished Lutheran scholar and divine, Oberconsistorialrath Gerhard Uhlhorn, of Hanover: "Many things have changed during the past three hundred years. To show you this, let me but ask, whether any one of you, even the most decided Lutheran, would venture to say, with Luther, 'The Reformed are of the devil?' or with Westphal, the opponent of Calvin, to call the martyrs of the Reformed Church, of which she has so many, 'martyrs of the devil?' Luther believed that he foresaw that the factious spirit in Zwingli would produce the same fruit as in Munzer and the Anabaptists. We have no difficulty in understanding how he was led to such a conclusion. He had just passed through a severe conflict with the fanatics, and was right in tracing some relationship between them and Zwingli. But we must candidly admit that he deceived himself. The Reformed Church did not end in an Anabaptistic Munster; but stands before us as a Church, richly adorned by God with the gifts of the Spirit, with the life of faith, and with works of love. What follows from this? Necessarily this: that we must look upon and demean ourselves towards the Reformed Church very differently from our fathers, to whom her entire, rich development was not present. If by union you mean this different attitude towards the Reformed Church, so that, without concealing the points in

which, according to our own convictions, she departs from the Word of God, we judge her in the spirit of love and mildness, and recognize the grace bestowed upon her ; if you mean, still further, that we are to look upon Reformed Christians as Christian brethren, and to treat them accordingly ; and still further, that we are to learn from the Reformed Church, and to suffer ourselves to be stirred up, and to be made more complete by her ;—if this is what you mean by union, then I also am a friend of union.

But if by union you mean a fusion of the two churches, so that the Lutheran Church would be united with the Reformed Church without a complete maintenance of its independence in regard to its confession, cultus, and government, I most emphatically say, No ! And my very first reason for saying so is, because such a procedure would render the peace between the two churches, which I would love to see, and that mutual recognition and learning from each other, which might prove such a blessing to both, an utter impossibility. Hitherto, in our land, we have lived in peace with the Reformed Church ; but every attempt to introduce the union would install war in the place of peace. For then both churches, with the natural instinct of self-preservation, in order to save their endangered peculiarities, would give these a one-sided and unusually sharp prominence, and thus all mutual recognition and learning from each other, would come to an end.”—(*Luther and the Swiss*. Translated by G. F. Krotel, D. D., pp. 54–5).

ARTICLE II.

THE ABYSSINIANS AND THEIR CHURCH.

By PROF. GEORGE H. SCHODDE, PH. D., Columbus, Ohio.

The stirring events on the Red Sea and on the eastern coast of Africa during the past half decade of years have brought into public prominence once again that remarkable people, the Abyssinians, the modern representatives of the Ethiopians of history. The late change of rulers promises to inaugurate a new departure for that people in their relation to Western Christianity, civilization and culture. The new King Menelik, formerly as sovereign of the Southern district of Shoa a semi-vassal of the late Negus or King John, has adopted a policy differing radically from that of his predecessor. From the very beginning of the occupation of Massowah by the Italians, Menelik maintained friendly relations to them, and in reality gave no support to the efforts of King John to expel them. Scarcely has he been firmly seated on his new throne, when he has sent an embassy to Rome and has entered into a special commercial and political compact with the Quirinal, granting to the Italians even a protectorate over Abyssinia. This step was all the more remarkable, because this was the first formal political delegation ever sent by the Abyssinians to a western people. For centuries various nations of Europe, as also a number of missionary societies, both Protestant and Roman Catholic, have in vain attempted to secure an opening for new thought and life in the stereotyped civilization of Abyssinia. The late ruler was particularly hostile to western ideas, and received with favor the proposals of the orthodox church authorities of Russia for a closer connection with that people and Church. Now it seems that the Abyssinians, or rather their ruler, are themselves seeking to cultivate closer relations with the representatives of western civilization.

In many particulars the Abyssinians are a unique people, and in their character and history of peculiar interest for the Chris-

tians of the West. Of all the remnants and remains of the once so powerful Christianity of the oriental nations, they are the only nation that has been able to maintain a national and characteristic individuality. The Armenian, the Syrian, the Coptic and other oriental churches have almost been wiped out of existence by the Moslem conqueror. The few thousands that remain of these ancient strongholds of Christianity in the Turkish and Persian Empire, in India and Egypt, are mere ruins of former greatness and a sad reminder of what was lost to Christianity and civilization by the Mohammedan propaganda of the sword and false doctrine. The Abyssinian is the only one of these national churches that has not practically been crushed by the followers of the false prophet. Against fearful odds the mountaineers of the Switzerland of Africa, as Abyssinia is frequently called, have maintained the struggle of life and death with the fanatical devotees of Islam. The contest against Arabic and Moslem aggression in Africa is not a modern struggle, but one that has been carried on for more than a thousand years by the Christians of Abyssinia. The Moslem could crowd back the nations of Europe at the south-east as far as the gates of Vienna, and in the south-west to the north and east of France, but he could not subdue his nearest neighbor across the Red Sea. The Abyssinians still stand as the only non-barbarian people on the African continent that did not yield to the hordes of Islam.

This singular historical prominence naturally leads to the conclusion that they must be a people of rare talents and gifts, differing not only in degree but in kind also, from the great mass of nations by whom they are surrounded. And such indeed is with right and reason their pre-eminence. In reality they are not an African people at all, but a Semitic race and as such ethnographically related to the Hebrews, the Syrians, the Arabs, the Babylonians and other nations that were positive factors and forces in the earliest history of mankind. Their pedigree is thus of the best, and its genuine character is attested by the best of evidences, such as language, comparative physiology, and the like. Although the descendants of the Ethiopians of fable and history, they are not Ethiopians at all in the generally accepted sense of the word; *i. e.* they are neither black nor of the negro race.

They are, although of a "coffee colored" complexion, Caucasians as pure as any nation of Europe or western Asia. Indeed of all the nations of Africa they are the only one, with the exception of the Egyptians, who should *not* be called Ethiopians or blacks. In the older sense of the word, Ethiopia was rather a geographical than an ethnographical term, referring to the inhabitants of Africa. Of these only the Egyptians, whose name was fixed in history, and the Abyssinians were known to early Greece; and applied to them, the name had not the side meaning which it acquired in modern languages, when it was learned that the great majority of Africans were of the negro race and black. In the old sense the Ethiopians still apply the name to themselves, although their favorite appellation is "Geez," *i. e.* wanderers or freedmen, corresponding to the "Franks" of western Europe. As a rule they reject with scorn the name Abyssinia, which signifies a mixture of races, and has been given them as a term of reproach by the Arabs.

The Abyssinians are the only member of the Semitic family which as a nation adopted Christianity. It will ever remain one of the strongest phenomena of history, that Christianity sprang from Semitic soil and at least, in a formal sense, was thoroughly under the spell of the Semitic mind and genius, yet it has found its adherents chiefly among the Aryan people. The inheritance of Shem passed into the tent of Japhet:

The history of Abyssinia is entirely a religious one. Before the advent of Christian missionaries in the fourth century, little or nothing is known of the land or the people. Its Christianity came from Greece. In this way the Abyssinians have the singular fate of being a Semitic people whose mental and moral development was directed almost entirely by forces Aryan in origin, thus inverting the common order of history. Although by instinct and inclination tending toward a national and religious life closely akin to the nomadic Arabs or the more settled Hebrews and Babylonians, many of the leading features of Abyssinian character were engrafted from Greek thought, or rather Greek Christendom. The making of the Abyssinian nation is entirely the work of Greek Christianity. It was not Greek culture, or philosophy, or civilization in themselves that in the

fourth century brought the Ethiopia of antiquity upon the stage of history. It was Greek Christianity that did this and that brought as its concomitants and hand-maidens whatever of culture or civilization entered into the make-up of Abyssinian character and history. Although geographically nearest to Egypt, that classic country has never had an influence for good on its southern neighbor. Of the venerable civilization of the land of the Pharaohs, with its pyramids, temples, and cities, there is no sign to be found in the whole country of Ethiopia. Indeed the antagonism between the Abyssinia and the Egypt of the present day is but a continuation of the feuds of tens of centuries. The subordination of the Abyssinian church to the church of the Copts is owing merely to the fact that the latter represents the monophysitic sect of the old Greek church. But the civilization of Ethiopia is the work of the fourth and fifth century Christianity, and this fact has determined the whole historical development of the people. Abyssinian history is really in sum and substance a chapter in oriental church history, and a very interesting chapter at that. Divorced from religion Abyssinia has never known any civilization or literature. Certain national peculiarities, such as the observance of the seventh day as well as the first, the practice of circumcision as well as baptism, the existence of a singular class of Black Jews called Falashas evidently a branch of the Ethiopic people, the long fasts, and the adherence to the laws of meats as found in the Old Testament, would seem to point to a Jewish period before the Christian period in Abyssinia. But in addition to the stout denials, of native writers, there are no positive evidences as to such a period. The peculiarities in question they themselves explain as being not religious, but rather national characteristics, observed in common with other Semitic peoples.

The precise period of the Christianization of Abyssinia has also exerted a decisive influence on them and their history. It was in the first and second centuries after Christianity had become the religion of the empire, the age of controversies on theological and Christological points. It was not yet the period when a highly developed culture and civilization went hand in hand with the new religion, when grand basilicæ and churches

were built; and when literature, the sciences and the arts had fully readjusted themselves to the new state of affairs and had thrown off their allegiance to the Greek and Latin ideals and had become imbued with the new spirit that had gained the ascendancy in the hearts of men. Before that formative era of controversy was over, Abyssinia had again severed its connection with the Greek church and the Greek world of thought. The Synod of Chalcedon in 451 condemned the Monophysitic doctrines of the Egyptian churches and with this act the Christians of that country and of Abyssinia withdrew from the Church at large. About three centuries later, Mohammedanism conquered Egypt and thus separated the Abyssinian people entirely from all contact with those nations with which they alone could have any spiritual union. The isolation of choice became an isolation of necessity.

The recognition of these factors enables us to understand Abyssinian history and the Abyssinians of to-day. Their isolation at this particular period influenced to a great extent their national development. The conservatism, naturally so deeply implanted in the Semitic peoples, proved a most effective agency in preserving the status of the people as it existed at the time of the separation, and was a powerful factor in the process of spiritual petrification. In the Abyssinians of to-day we practically have a petrified Greek Christianity of the fourth and fifth centuries. The outward forms, liturgies, dogmas and ceremonies, have been handed down from century to century, uninfluenced by the developments that were going on in the civilized world and in the church at large. The spiritual element in the church is gone; it is now mere formalism, and this is the reason of the strange mixture of barbarism and loud professions of faith that exist there side by side. The gifted king Theodorus was perfectly willing to discuss by the hour the five points in regard to the doctrine of the two natures of Christ and on the same day to order the hands and feet of hundreds of political opponents to be cut off, without seeing any inconsistency between his professions and his practices. At the time of separation, the leaven of Christianity had not yet been able to penetrate and permeate the native Semitic character of the people, and in this unfinished

state Abyssinian Christianity and culture have continued ever since. The most brutal of oriental despotisms, such as is characteristic of the untamed Semitic heart, and which is yet seen in the treacherous Arabic Bedouin, is found closely allied with a fervency of prayer, fasts and religious observances of all kinds, that would be too enigmatical to be understood were it not known, that centuries and centuries of isolation and stagnation had not permitted the germs of Christianity to develop into a regenerative power. In many of the ruder virtues, especially those naturally conspicuous in the Semitic peoples, the Abyssinians excel. But those higher qualities of mind and soul which spring from the new life of the Gospel and the possession and appreciation of mental and spiritual gifts are absent. Although a member of the family of nations that belong to the kings among the peoples of the earth and that have been most active forces in moulding the history of mankind, the peculiar historical surroundings of the Abyssinians have been such as to deprive them of their inheritance in this history to which their talents and natural endowments entitle them.

But as there is no ill wind that blows no good, the isolation of the Abyssinians has also been the source of much good to the Christian Church and Christian literature. This people has had the honor of preserving for Christian scholarship a large amount of good literature that would otherwise have been lost to research and science. In the terrible ups and downs of the wars in both Western and Eastern Christianity, many noble literary monuments of the Church were lost. Much of this has been preserved in the seclusion of Abyssinia. In the flourishing period of Ethiopic history, beginning with the fourth century and extending with some interruptions through more than one thousand years, the Abyssinians have displayed a remarkable literary activity. It cannot be said that they evinced much originality; for even that portion of their literature which is not translations, is modeled after Greek, Arabic, and Coptic precedents. There is no national Ethiopic literature with clearly marked individuality, such as we find in the literatures of other nations. But what they lacked in originality, they made up in

diligence. Quantitatively Ethiopic literature is of vast extent, and qualitatively it is important, not only because the works themselves have merit, but because the Greek originals have in the majority of cases been lost. The rediscovery of one of the best translations of the Septuagint, of the Book of Enoch, the only one of the vast number of Jewish pseudepigrapha in the inter-Testament period expressly quoted in the New Testament; the Book of Inbeleer; a large number of patristic works of good value; and of other rare literary remains, stamps the literature of Abyssinia as one that consists not of mere curiosities, but which has substantial value in more than one department. Within the last quarter of a century a number of these works have been edited by European scholars, particularly by Platt, of England, and Dillmann, of Germany. The latter has also prepared a grammar and a dictionary of the language as complete and as scientific as it is possible for the comparative philological methods of modern scholarship to write. But hundreds of Ethiopic manuscripts still lie unedited in European libraries, in London, Rome, Frankfort a. M., Paris, Dresden, Oxford, Cambridge, Berlin.

Unfortunately the Abyssinians can make but little use of this literature themselves. For them it is practically a dead letter. They do not even understand the classical Ethiopic, and use it only as a *lingua sacra* in their worship, without understanding its meaning. The Amharic and Tigre dialects are now spoken and in these the literature is but meagre and of little value.

And yet they are fully aware of their noble ancestry and pedigree, even claiming that their royal house is descendant from King Solomon. In common with nearly all oriental peoples, they claim the Queen of Sheba for themselves, and insist that she went to Jerusalem with matrimonial intentions. The old chroniclers report that she there bore Solomon a son whom she left at Jerusalem to be educated by his father. When a young man, this son, named Menelik, fled from Jerusalem, taking with him the ark of the covenant and a number of priests. The ark he set up in a church of Ethiopia; and ever since that day, the ark or the *tabot*, is the most sacred portion of an Abyssinian house of prayer. Indeed it is only the presence of a consecrated *tabot*

that makes it a church at all. Without it, it is no house of worship; with it, any hovel is a sanctuary.

It must be said that much in the Abyssinian character and customs is peculiarly interesting. In many respects they have been asleep for centuries and centuries. In Abyssinia there are traits of life and conduct that are as primitive and patriarchal as any found in the holy land. The Abyssinian peasant is the counterpart of the Jewish peasant in many respects of the days of Deborah and Barak. Their relations to their rulers and their country, the affairs of war, and their exercises in its practice, recall the days of the Judges. Theodorus was accustomed to go into war accompanied by the religious ark, borne by priests and deacons. He was accompanied also by all his warriors and a great crowd of ecclesiastics. He took with him four tame lions, as did in ancient times Rameses of Egypt and Sennacherib of Assyria.

Abyssinia was, so to say, rediscovered in the sixteenth century; but only through the travels of Bruce in 1769, and others later, did it awaken a general interest in Europe. Practically the influence of the western peoples has not been remarkable for good results so far, the fault of which lies on both sides. Missionary efforts, of both Protestant and Catholic societies, have no conquests of great importance to record. Whether the contact with western Christianity and civilization, that Abyssinia formerly scorned but is now apparently seeking herself, will have better results, it would take a prophet and a prophet's son to foretell. Only time can tell, but the developments are well worthy of attention and study.

ARTICLE III.

THE FINAL PHILOSOPHY*.

By REV. SAMUEL SCHWARM, PH. D., Tiffin, Ohio.

Many and various definitions have been given of the word, Philosophy. It would be difficult to find another word of such prime importance that has been, and is being, used with so many different significations and applied to so widely separated spheres. Almost every branch of knowledge has at sometime been, and is even now being, called Philosophy. It has been made to include all that is possible and real "in the heavens above, in the earth beneath, in the waters under the earth," and also in imagination. So very varied and different has been the use of the word that, in the minds of many, it has no definite meaning nor special sphere. Some would confine it to the natural sciences, some to the mental sciences, some to both these spheres, and some would include in philosophy not merely these but also mathematics, astronomy and almost every branch of knowledge, while others would use the word as being synonymous with the word science.

Therefore, before we can properly discuss "the Final Philosophy" either as a probability, possibility, or actuality, or in any other way, we must first determine what philosophy is and fix its special and peculiar sphere, if this be at all possible. This is possible by a thorough study of the word in its etymological and historical usages. The word wise (*σοφός*) was used by the Greeks early in their history to designate any one who had distinguished himself from the general mass of mankind by any kind of art or skill. This peculiar skill or wisdom was designated by them

*To the individual systems of philosophy which I have examined, and the various histories of philosophy, too numerous to name, and especially to Dr. Stuckenbergs "Introduction to the Study of Philosophy," to Prof. Shield's "Final Philosophy," and to Dr. Sam'l Sprecher's "Ground-work of Theology" and a personal letter, I acknowledge my indebtedness for the thoughts of this article.

by the word wisdom (*σοφία*). And one who was especially distinguished for wisdom was termed a sophist (*σοφιστής*). Thus the seven wise men of Greece were called sophists (*σοφισταί*) because they surpassed all the rest of the Grecian world in wisdom. But Pythagoras, it is supposed, prefixed the word friend, or lover, (*φίλος*) to the word wise; for he said, "No man, but God only, is wise." "Wisdom," he said, "belongs only to God while it belongs to man rather to be a lover of wisdom." This sentiment also accords with the spirit and saying of Socrates, and, also, of Plato. But Pythagoras is probably its author. He was also the first to use the word philosophy (*φιλοσοφία*) to designate a particular subject, rather than the spirit of the one pursuing wisdom. But for a long time, even among the Greeks, the word was used, as it is now, in various senses. Thus Herodotus uses it to designate a desire for learning, and Thucydides employs it in the sense of striving after intellectual culture. Thus sophists and rhetoricians are called philosophers, and the contents of their instructions are called philosophy. The meaning of the word was not definitely fixed, either, in the Socratic School. But we find, that although Plato and Aristotle used the word in a general sense, that they also used it in a technical sense. Thus Plato speaks of philosophy being a setting of the affections on that which in each case really exists, or the essence of things, and the apprehension of the eternal and immutable. But he also uses the word in such a way as to embrace all the positive sciences. Aristotle uses it also to include science in general, and makes it embrace mathematics, and physics, ethics and poetics. But he also speaks of it as being the "First Philosophy," namely, the science of being, which considers the ultimate grounds or principles of everything that exists, especially, the matter, the form, the efficient cause, and end of everything.

The Stoics defined wisdom (*σοφία*) as the science of things divine and human, but philosophy (*φιλοσοφία*) as the striving after virtue in the three departments of physics, ethics and logic. Thus they also used the word rather in a general sense. Thus also Epicurus, who defined philosophy to be the rational pursuit of happiness. In its scholastic sense, philosophy was said by Kant to have been the system of all the branches of philos-

opical knowledge ; but in its cosmical signification, the science of the relation of all knowledge to the essential ends of human reason. Kant also defined philosophy as, rational knowledge by means of concepts. He regarded the following as its primary problems: What can I know? What ought I to do? What dare I hope? What is man? Herbert defined philosophy to be the elaboration of conceptions. According to Hegel, whose doctrine Fichte, in respect to form, and Schelling, in respect to matter, prepared the way, philosophy is the science of the absolute in the form of dialectical development, or the science of the self-comprehending reason, or of reason comprehending itself. According to Schwegler philosophy is reflection, the examination of things in thought. While Trendelenberg regards philosophy as aiming at the idea of the total and universal, which lies at the basis of the parts and of all that is particular, in distinction from the empirical sciences, which contemplate the individual as separated from the totality. Lotze thought it the aim of philosophy to bring into unity and connection the scattered thoughts, to follow them to their first pre-suppositions, and also to their last consequences, and thus to secure a consistent idea of the universe. Joseph Beck regarded it as aiming at the rational knowledge of the truth of the facts of human consciousness ; or the science of the nature, the last principles, and the highest ends of things. Ueberweg says, philosophy is the science of principles.

Different and extremely varied have been, and are the uses and definitions of philosophy, but is there not nevertheless, in spite of this fact, something common and fundamental at the bottom of them all? What is it that the many philosophers and schools of philosophers, from the days of Thales on down to the present, have been seeking? Have they not been after the real *nature* and *cause* of *things*, the *final explanation* of *things*?

This is what the *Greek* schools were after. Some of them found this final explanation, or cause, of things in fire ; some found it in water ; some in air ; some in earth ; some in all these combined ; others in numbers ; others in atoms ; others in pure being ; others in mind ; others in the *search* for the eternal rea-

son of things and of virtue ; others in "ideas ;" and still others in "First Philosophy." But in *all* the end sought was the same, viz., the ultimate principles of things. From Aristotle to Descartes, though the term philosophy was used in many different senses, and was made at times to include Phariseism, and Essenism as well as Christianity, etc., yet the controversies between the Nominalists and Realists, the speculation of the schoolmen concerning God and the universe, indicate that *they*, too, were after the final explanation of being, the first principles. So in modern times the innate ideas of Descartes, the theory of knowledge by Locke, the monads of Leibnitz and his theory of harmony, the substance of Spinoza, the skepticism of Hume respecting final problems, the Kritik of Kant, the Ego of Fichte, the subject-object of Schelling, the panlogism of Hegel, the common sense of Ried, the positivism of Comte, the blind will force of Schopenhauer, the unconscious of Hartmann, the unknowable of Spencer, the conflict between Idealism and Realism, all furnish indisputable proof that the central idea of philosophy in modern times, as well as in ancient and middle, is ultimate principles, the final explanation of things.

The most general characteristic of philosophy, therefore, in all ages has been the search for the ultimate principles by the reason. Thus we have as the peculiar sphere or domain of philosophy, from its origin until now, the search for the ultimate principles of things, the endeavor to solve the "Final Problems." In this search philosophy has developed and used some of the sciences, such as grammar, rhetoric, logic and the natural sciences, etc., but they do not on that account necessarily belong to philosophy, as some have supposed, nor does philosophy, necessarily, embrace their special fields in its sphere. They have been, and are, the servants of philosophy but not an integral part of it. It has its own special domain, a domain not occupied by any other science, nor can it be. Philosophy, says Ueberweg, differs from other sciences in that it is not occupied like them in any limited or specific field, but with the natural laws and connections of whatever is. But it is this very thing which gives it its specific, though unlimited field. The mind is not satisfied with phenomena merely. Impelled by curiosity and

skepticism, it seeks to discover the reason, the underlying thought, the eternal principle, or principles, that makes the phenomena possible and explains them. Other sciences may treat of the phenomena of the mind as they appear in it, but they cannot explain how the mind knows, what the real nature of the things back of the phenomena is, nor whence the power to form concepts. So after eliminating the natural or positive sciences there still remains a special sphere for philosophy, viz., the solution of the fundamental and ultimate problems. And these have truly in all ages, as we have seen, been its sphere, though the nature of these problems have been at various times differently apprehended. Much else has been discussed in the name of philosophy; but that was merely incidental or because it was necessary to prepare the way. These things can be assigned to other sciences or dropped without serious loss. But these problems which pertain to the last things cannot be dropped without the destruction of philosophy itself. They are the very essence of philosophy, as we have seen from the historical use of the word. These problems form the hub of all philosophical speculation. Philosophy wants to discover the last thoughts respecting *what is, whence it is, why it is*; or seeks to learn the essence, the origin, and the purpose of *being*. It is after the idea of that which is. It wants to go back of phenomena and discover the reason which manifests itself in the universe. It desires the underlying truth which must be the explanation of all problems. Philosophy is, consequently, the highest possible demand of the human mind and marks the utmost limits of intellectual aspiration.

Philosophy, limiting it to this described sphere and aim, has been defined by Stuckenberg as, "The rational system of fundamental principles." Its sphere is the fundamental principles, or the discovery of whatever is required to explain being, or the last ultimate principles required to satisfy the mind in its inquiries as to entity. But these principles when found, if more than one, must be put into their proper relations, they must be systematized, so must also the inference drawn from them. Philosophy must be orderly in the arrangement of facts. And these

fundamental facts or principles must be rational, *i. e.*, in accord with reason, not contradictory.

Following this definition, which perhaps is as comprehensive as any that can be given, we have an idea of what *The Final Philosophy* must be. It must give us the fundamental principles upon which the whole superstructure of our knowledge rests. It must solve the ultimate problems of being. It dare not leave any inquiry unanswered, for the mind cannot receive any philosophy as *Final* that fails to account for a single principle. It would abandon such a philosophy and go in search of the missing principle. The Final Philosophy will have all the fundamental principles. It must also solve these principles rationally, or in harmony with reason. Reason may be transcended, but dare not be contradicted; for reason is the only criterion for philosophical truth. It must also arrange its facts in a systematic order. It must show what class of phenomena can be accounted for by this principle, what by that, and so on. It must not leave the interpretation and arrangement of its facts to ignorance or chance. It must complete the beautiful temple of knowledge. The Final Philosophy, therefore, will be the complete, the perfect, the ideal.

We have now found what philosophy is, and what the Final Philosophy must be. Has this already been attained? Do any, of the many philosophical systems that have been reared, meet these requirements? All the philosophical systems up to the present may be said to have one or the other of two tendencies. Hence they have all been divided, by some, into two great classes. These classes are designated as Idealism and Realism, Absolutism and Positivism, Transcendentalism and Empiricism. Trendelenburg has divided them into three classes, viz., Idealism, Positivism and Pantheism. But Pantheism is not a distinct class, for both Idealism and Positivism run into Pantheism. So Idealism and Materialism are a better designation of the tendencies of philosophical thought. It would, of course, be difficult to force all of the different systems of philosophy into either of these classes, and yet on the whole they all lean toward the one or the other. We see these two tendencies al-

ready in the early Greek philosophy. The Ionics thought to account for every thing by the material principle, or, perhaps, it would be more correct to say they overlooked the ideal entirely. With them the fundamental principles of being were found in the material elements, fire, air, water, earth, or their combination. The Pythagoreans were not satisfied with this solution of being, so they sought for the fundamental principle for the solution of the problem of being in numbers, or in the one and the many, the odd and the even; the dimensions and proportions of matter, rather than in its sensible concretions. This seemed to them to be the essence of all things. But the Eleatics were not satisfied with this symbolic principle, they believed there was something behind matter and numbers, hence they abstracted every thing given in experience and declared *pure being* still remained. This they posited as the principle for the solution of all things. They thus recognized an intelligent principle rather than a sensuous or symbolic one. But the intelligence they recognized was that of a machine rather than free. Anaxagoras, consequently, went a step farther and placed a world-forming principle by the side of matter. Thus philosophy gained the ideal principle. Around the one or the other of these principles the philosophic thought of the world has arranged itself. Plato laid hold of the ideal and developed that at the expense of the real. With him the idea was the more real, or the ideal horse was more real than the actual one. Aristotle leaned towards the real or material side and ridiculed the Platonic "ideas." In the middle ages we see the two tendencies in the war between the Nominalist and Realist, Anselm and Abelard. In modern times we not merely see the two tendencies, but we see them developed to their utmost extremes. On the one side Descartes, Kant, Leibnitz, Fichte, Schelling, Hegel, Cousin, etc. On the other Bacon, Hobbes, Hume, Mills, Spencer, Comte, etc.

On the one extreme, of its modern development, we have an Absolutism which would merely evaporate philosophy into a fanciful omniscience. It needs no objective or absolute infinite being as the source of all things, but the mind has been made omnipotent and omniscient and can spin a universe out of its own inherent nature. On the other extreme we have a Posi-

tivism which would simply extinguish philosophy in sheer nescience. In this region every thing is materialized, even the mind itself is but highly organized matter. Every thing that cannot be handled and analyzed is dismissed with the assertion, if there is any thing more than this matter we cannot know it, it is unknowable.

"On the one side the extreme absolutist becomes at length a mystic in science as well as in religion. Having transcended all positive phenomena, or absorbed them in the process of his reason, he claims that to be fully comprehensible which he has proved to be conceivable. He believes he can know whatever he can think. Both the world, therefore, and God are lost in himself; and the universe becomes to him but as a gilded bauble on the stream of nature. And not dizzyed at this height of Pantheism, he even dreams of a kind of intuitive omniscience, by which both experience and revelation are to be superceded, facts resolved into ideas, creation reduced to logic, and the whole dissolving universe reviewed from its genesis to its apocalypse."

"On the other side, the extreme Positivist becomes at length a skeptic in religion as well as science. Having ignored the Absolute, or resolved it into contradictions, he cannot long retain as credible that which he has proved to be incognizable and inconceivable; he cannot believe in that which he can neither think nor know. He is therefore left without God in the world. And the universe remains to him but as a mausoleum of dry facts, life is but a struggle against death, and nature is but the splendid tomb of man. Or if he recoils from this gulf of Atheism, it is only to frame for himself, out of the remaining social phenomena with which he has to deal, a kind of scientific religion, with humanity for his God, savants for priests, industry for his worship, fame for his immortality, and a civilized earth as his heaven."

"The Absolutist, trusting solely to his reason, would penetrate behind or beyond phenomena in search of their essence or cause, and endeavor by mere logical process from assumed principles to revise and reconstruct the existing universe; while the positivist, trusting solely to his senses, would abandon realities for their appearances or phenomena, and endeavor by mere empirical

process, from admitted facts, to investigate and modify the existing universe. And while the former would erect the sciences into a system of philosophic omniscience, and so abruptly consummate the task of philosophy; the other would as abruptly leave it incomplete, by erecting them into a system of philosophic nescience." Thus the eloquent pen of Prof. Shields, has set forth the characteristic development and final outcome of these two leading tendencies in philosophy.

It is not difficult to see that neither of these tendencies can produce the Final Philosophy, for this philosophy will not neglect or ignore any field of investigation. It will search for the truth, for its ultimate principles, in every sphere. And it will accept truth as truth wherever found, whether in the ideal or material region. But in these tendencies of philosophic thought we find that the one excludes the other. Thus in Absolutism we find a tendency to ignore the material universe, a reality to our senses, or to relegate it to the land of mere representatives and images manufactured by the brain. In it a very large field for investigation, a field that has occupied many of the best minds, and which has furnished many important truths for humanity is abandoned, and the ideal alone is fully developed, and that too to the utmost extreme. On the other hand in Positivism we find that the mental, the rational, the spiritual, are entirely ignored; and the actual, the material, the real fact, is run to the utmost. In both these tendencies the mind has erected systems that are simply grand and amazing. But in spite of all that, they are not satisfactory to the unprejudiced mind, for they ignore some of the great facts in consciousness instead of trying to account for them rationally. Hence they have been largely rejected as philosophical systems and candid minds are looking about for something better, something more comprehensive and less exclusive.

None of the extant philosophical systems therefore, it is being admitted, can be the Final Philosophy; for, on the one side, they fail to account for the ideal, the spiritual, the absolute; and on the other, they fail to account for the material, the real, as presented by our senses, or at least fail to account for them rationally. The Final Philosophy we have seen, must account for

all the fundamental principles underlying all being, ideal and material, and it must do this in a way that reason will sanction. It cannot do this by ignoring either the material or the ideal, or by saying the secret of their existence cannot be known, or by deifying a finite mind and giving it infinite attributes, and making it its own absolute.

The absolute philosophy failed because it not merely lacked a rational explanation for the world of sense, but also for another great fact of consciousness, namely, an infinitely powerful, wise and benevolent being, who upholds, preserves and governs all things; and in whom these displays of power, wisdom and benevolence, which the mind has discovered, has a satisfactory explanation. It made the mind the originator of its own phenomena, and hence it had no other reality than the creatures of the mind. The mind was its own absolute. And even the mind resolved itself into bare ideas or naked thought. This system unquestionably showed great mental acumen, but it failed to satisfy the great cry of the human reason after God as well as to account for its belief in an external world. Hence this system is being modified, explained away and abandoned by its own adherents.

On the other hand the Positive philosophy failed, or must fail, because it utterly ignored two great fields of investigation that have occupied many of the profoundest philosophical thinkers from the very dawn of philosophy to the present, viz., metaphysics and religion. It had no use for anything but bare facts, material entities. It deliberately closed its eyes to the great problems of metaphysics and religion and declared them antiquated, though they demand more attention year by year. It boldly declared that there were no such problems, and if there were we could know nothing about them. Hence it has been called the philosophy of the unknowable. But the mind of man cannot long remain satisfied with a system of knownothingism. It demands knowledge. It will not rest with any thing short of a rational solution of the great problems of being. It demands this in connection with the material as well as the ideal. It wants to know what this material is, whether a reality or a mere appearance? Whence it is? Why these changes, these marks

of design in it? And it will not be hushed by a mere ignoring of its questions. It must have what it can recognize as a rational solution of these things. Suppose the universe could be evolved from a lump of protoplasm, as Darwin supposed, yet the mind would demand a satisfactory account of that lump, with all of its wonderful powers, before it would rest; and, unless that wonderful protoplasm could be accounted for, it would reject the whole theory of Evolution. Thus when Darwin begs that he may be permitted this amazing molecule of matter to start with, without being obliged to account for it, he surrenders his whole theory in so far as it was aimed to be a final explanation of things. Thus Positivism fails because it cannot answer some of the most interesting and fundamental questions of the mind.

Some of the individual systems of philosophy may come nearer being the Final one than either of the extremes here indicated; as for example that of Plato, or that of Descartes. But neither of these is satisfactory, for the former develops the *ideal* at the expense of the *real*, and the latter confounds them, or makes the one but the manifestation of the other. That none of the systems that have been erected up to this time can be the Final, is apparent from the fact that there is no prevailing system. Every system so far has been shown to have its weakness, its imperfections.

Is a Final system of philosophy possible? Hamilton thought not. But how can we account for this intense desire of the mind to know the final explanation of things, if they are unexplainable? Why is the mind by its inherent nature compelled to try to solve these final problems, if they have no solution? Is the mind forever, like the caged eagle, to beat its wings against the bars of its prison, and never have its desire gratified? Hamilton says, "It is the weakness of noble minds never to despair of philosophy." But is not the mind so constituted that it cannot despair? In spite of his wonderful logic he was not able to disabuse his mind of this idea. Hence we must believe that such a system is possible. We are compelled, at least, to act as though it were. The solution of these final problems is not impossible. The materials are certainly given somewhere by which

they may be solved, if they are only sought and properly used. If philosophers would but lay aside all prejudice and predisposition, toward pet theories, and would unite in an earnest and sincere search for truth, wherever it may be found, the task might not be so difficult as many suppose. But no matter how difficult, the end sought is worthy the utmost effort.

It is probably too early to construct this Final system of philosophy, though many attempts are already being made, yet may we not even now be able to indicate the line along which this philosophy must be constructed. Prof. Shields thinks this will be done by a reconciliation, and a joining of forces, of the two great tendencies of philosophy. Dr. Sam'l Sprecher says : "I think the Final Philosophy will neither be any of the present systems nor a combination of them, nor yet an entirely new system but a transcending of them which will embrace all the phenomena in both the materialistic, or positive, and the idealistic philosophies. There is no system of philosophy extant that will do this." Hence the Final Philosophy must rise above the present philosophies. It must find some point of union between the two great tendencies and harmonize their facts. Trendelenburg thought he had found the principle of union between the two in *motion*, which he declared common to thought and being. However that may be there evidently is a point of union between them, viz., the idea of an infinite, of an intelligent, of a personal, of a self-existent first cause, which is the cause of all finite things. It is true that the extreme, on the one side, ignores this idea, or declares it unknowable ; and that the extreme on the other hand, has met it by making the human reason omniscient ; but, nevertheless, it is the one great central idea in both systems. On the ideal side we have not only a Descartes, a Leibnitz, a Hartly, etc., who admit the absolute necessity of such an infinite intelligence to account for finite intelligence, but also a Kant, who, though he denies that the existence or non-existence of such a being can be demonstrated by the speculative reason, yet declares his existence to be the absolute demand of the practical reason. And even the most extreme Absolutists admit the existence of such a being to be necessary in that they try to supply his place by the finite reason. On the

other hand, in the natural and positive sciences, we have the necessity of such a being, to account for existing facts, declared by the greatest names in their domain. In Astronomy, Copernicus, Kepler, Newton, Mitchell, etc.; in Geology, Boyle, Hugh Miller, Dana, Guyot, etc.; in Natural History and Science, Ray, Cuvier, Ritter, Agassiz, etc. Even a Darwin could not account for his prolific molecule of protoplasm without admitting the existence of such a being. Thus it is seen that both these tendencies demand an infinite, self-existent, intelligent first cause as the cause of all things else. They have different ideas as to what the true nature of this great first cause, which is so absolutely demanded, is, but it is nevertheless present in their systems as the one great point they have in common. This undeniable principle gives them a common and harmonious standpoint, from which they should act in unison. "The mind," says Trendelenburg, "is indirectly forced to posit the absolute, and to posit it in such a form that the world in its unity may be viewed as in some sense the visible, corporeal counterpart of the creative spirit. Hence we must apprehend the world in its most intimate nature, in order to understand God in his essence. To this end, all sciences must co-operate for the building up of an organic philosophy of things, a philosophy having its foundation in the firm ground of the individual, the particular, and in which nothing real is divorced from its corresponding thought and no thought is without its realization—a philosophy in which things are exhibited as setting forth the reality of the divine idea, and the divine idea as constituting the truth of things. In such a philosophy the world is the glory of God and God is the postulate of the world. Where the separate sciences work in opposite and hostile directions, it is the mission of philosophy to reconcile their differences by showing them their place in that single whole, which is ruled and comprehended by mind alone, and so direct them that they shall all appear but as partial manifestations of one organic idea of the universe."

Whatever the Final Philosophy may be it must begin with facts in consciousness. These present the most reliable basis; for if that which appears in consciousness is not reliable nothing can be. We can in that event have no reliable basis of knowl-

edge or philosophy. Hence modern philosophy started with the fact of self-consciousness. Descartes said, I think, therefore I am. That is, through thought he became conscious of his own existence. This then was a fact that had to be accounted for. What is this self? Whence is it? Why is it? What will become of it? These questions pressed for an answer. They could not be ignored. They led to others of as great, or greater, importance. Thus his philosophical system was constructed. Perhaps the first fact in consciousness is that of being, entity, existence; a consciousness that something is. The mind next becomes conscious of the existence of itself, or it becomes self-conscious. Along with this comes also a consciousness of something other than itself, or a world-consciousness. From the contemplation of these two, or in some way, it becomes conscious of a *God*, to whom it attributes the creation and preservation of self and the world. Thus we have three great facts in consciousness, the *universe*, *self*, and *God*. These great ideas are not innate in the sense that we were born with them in the mind, but they are innate in the sense that the mind has a special receptivity for them. They are not the result of education solely, for no amount of drilling could impress them on the mind of a horse or a dog. But it is natural for the human mind to conceive them. Hence they are found in every sane mind that is capable of reasoning. For these great facts in consciousness the Final Philosophy must account rationally. It dare not, as has already been said, ignore them. But as has been shown, in the examinations of the tendencies of philosophical thought, the mind attributes its own existence and that of the world also to God, whom it considers the great uncaused cause of all things. It does this because it is so constituted that it must have a designer for design, a cause for an effect, an independent for a dependent, an infinite for a finite, a perfect for an imperfect. I know that Hume argued that these ideas come through experience, as for example the apparent relation of cause and effect, and that they are not necessarily true. If this were the case the mind might be disabused of these notions, but in spite of all of Hume's logic humanity is still looking for a cause ad-

equate to the effect, for an infinite to embrace the finite. It may be true that the proofs thus far discovered for a self-caused, all-wise, personal being, who is the sufficient cause of all else, do not amount to an absolute demonstration. But does his existence need demonstrating? Does the mind need a demonstration for that which is to it self-evident; for that which is absolutely necessary for its own being. Does the mind, or reason, any where ask for a demonstration of that which is self-evident, axiomatic? It does not ask of mathematics, even, that it demonstrate its own axioms, neither ought it demand of philosophy a proof for that which is necessary and self-evident; for that, the truth of which, it beholds immediately. In fact the existence of God can be just as easily demonstrated as the existence of the world, or of the mind itself, or the axioms of mathematics. The Final Philosophy will therefore take this demand of reason for an absolute, for an infinite, intelligent, personal God, as a fixed point from which to explain being, the existence of itself and the world. And this will not be irrational, but will be meeting the very highest demand of the reason. It is infinitely more reasonable, or philosophic, to postulate an intelligent, personal, infinite, spiritual being as the creator of things, than to suppose them the result of non-intelligent, unconscious selection, or chance. Only the fool could say in his heart, there is no God. The common reason of sane humanity declares in favor of God and against the extreme notions of Absolutism and Positivism. The Final Philosophy in postulating this supreme being will therefore be doing only that which is the very highest demand of finite reason. Here reason can rest, being satisfied, but here alone.

But is this God knowable? The extreme positivist declares him, even should he exist, unknowable. But how could the reason have a conception of a being who is wholly unknowable? That it has a conception of such a being is the testimony of the whole of humanity. He must, therefore, be knowable, not comprehensible by the finite reason, but, nevertheless, apprehensible. And the knowledge of reason is reliable so far as it goes. We conclude, and rationally, too, when we look at an intricate and useful machine that it had an intelligent maker, though we

never saw him. Shall he, therefore, who made the eye, not see? or the ear, not hear? or the knowable mind, not know? or the personality, not be a person? Can the creator of the conscious mind be unconscious? or of the free will himself be a slave? Reason gives emphatic answers to these questions, for it sees at once that it cannot be otherwise. It cannot know all about this being, but it can know something from the things which he has made, "even his eternal power and Godhead."

And that which reason has postulated as a necessary, a self-evident principle for the explanation of being, is also declared by a special revelation. Now the Final Philosophy will not accept this revelation without a thorough rational investigation, neither will it reject it if it should prove to be well founded and genuine, but it will gratefully accept it as supplementary to its own. There is nothing unphilosophic, or irrational, *per se*, in the idea of an infinite mind making a special revelation of itself to the finite mind, especially not if the finite mind has to some extent lost its knowledge of the infinite. It is the most reasonable thing to suppose that this God, whose footprints we see all about us, will speak also to us. Hence the claims of this special revelation will be thoroughly investigated by the Final Philosophy and, if found genuine, will be accepted with joy.

And it is also claimed that this God reveals himself unto the hearts of those who comply with the conditions of this special revelation in an especial manner. It is claimed that the God thus revealed speaks peace unto these souls, drives away their fears and gives them the blessed assurance of eternal life. The Final Philosophy will not fail either to investigate the claims of Christian experience and to receive its testimony also if it proves genuine. This philosophy will have no prejudice against revelation or Christian experience, but will go hand in hand with them if it finds that they have the truth as their content. It will recognize the great truth that truth must be harmonious, for God is *one*. Thus the Final Philosophy will in all probability be truly Christian. Dr. Sam'l Sprecher again says, "It," the Final Philosophy, "will be the philosophy resulting more and more from the observation of the facts of the contact of the soul of man with God as well as with the created world. Just

as the doctrines of Christianity have made the modern systems of philosophy differ from the ancient, so will the *extensive and continued experience of its power make the (Final) system differ from all the past and the present.*"

This will not necessitate philosophy usurping the sphere of religion, nor religion that of philosophy, not at all. Philosophy has come by her truths in an independent way, by the way of rational investigation; while religion has come by hers through a special revelation. Philosophy will not be so unphilosophical as to reject the truths of religion simply because she has come by them in a different way. All that she will demand is that they be veritable truths, and if, after investigation, they prove to be such, she will gladly receive them as supplementing and substantiating her own, for the very essence of the true philosophical spirit of a love of truth for truth's sake. On the other hand religion will not be slow in appealing to philosophy to prove that her truths are both rational and necessary. Thus the Final Philosophy and religion will not only be harmonious, but mutually helpful. Thus religion will substantiate and supplement the truths of reason, while reason will show the rationality of religion and will give her a solution of many problems unrevealed. Thus revelation reveals the creator and governor, but it does not reveal the process of creation, nor the wonderful laws of that creation, etc. This reason must discover.

The Final Philosophy having thus by rational investigation secured a sure foundation, and an ultimate principle sufficient to explain all being, will go on searching for truth in every domain and will construct it into a rational and symmetrical system that will be comprehensive enough to embrace all truth. In this beautiful temple of knowledge, of which the God of truth is the foundation and the capstone, every truth will find its proper and appropriate niche, whether it comes from the external world, the mind, or the eternal and infinite. And when this temple shall have been constructed it will be a matter of astonishment that there should ever have been a war between truths that are so harmonious and necessary to each other.

ARTICLE IV.

REMINISCENCES OF REV. JOHN UHLHORN.

Read before the German Historical Society of Maryland, by
JOHN G. MORRIS.

I purpose this evening to record some reminiscences and biographic incidents concerning the Rev. John Uhlhorn, who from 1822 to 1833 was associate pastor of Zion's church on Gay Street with the venerable Rev. Dr. J. Daniel Kurtz. I was a cotemporary pastor of another congregation, and was on terms of intimate familiarity with them both for some years. Mr. Uhlhorn, of whom I now speak more particularly, was during his residence here a conspicuous figure in one department of Baltimore Germandom, and as such he eminently deserves the notice of our society.

Mr. Uhlhorn was born in Bremen in 1793, came to Baltimore in 1822, when he was 29 years of age, and immediately entered upon his career as assistant pastor of old Zion's, of which our honored member Dr. Scheib is still pastor, after a service of over 50 years.

Before Mr. Uhlhorn came here, the congregation had declined and it was thought by the leading members that the preaching of a young and eloquent man would bring back many who had become careless and had strayed away. They could not secure the man they wanted from the ranks of the German ministers of that day in this country, and having heard of the extraordinary pulpit ability and refined scholarship of Mr. Uhlhorn in Bremen, they elected him assistant to Dr. Kurtz. He accepted the call and arrived here as above specified. I have not been able to ascertain whether he had been pastor of any church in Bremen but it is certain that he was a very popular preacher, and had many friends among the influential families of that city.

He was warmly received here and became an inmate of the family of Mr. Philip Rau, a respectable merchant of that day at the corner of Paca and Franklin, but whose residence was on

Penn'a Avenue, near Biddle. Mr. Rau was connected by marriage with the Sauerwein, Sadtler and Boehm families and was a man of influence in Zion's church.

Mr. Uhlhorn came here as a young, highly educated and fashionably attired clergyman, and for some time he retained some of the peculiarities of the Bremen costume. He wore frills to his shirt bosom and his hands, as well as rings in his ears and on his fingers and cultivated his hair to hang in rather long curls over his shoulder. He however soon laid aside this apparent foppishness in dress by the advice of friends and conformed to our plainer American style.

In 1824 (?) he married Miss Doris Tensfeldt of this city. Two daughters and two sons were born to them; one of the daughters died at 10 or 12 years of age; the other daughter is still living here; the sons emigrated to the west many years ago where they both died. Mrs. Uhlhorn herself died in Baltimore about a year ago.

Mr. Uhlhorn's health gradually declined and in 1833 he determined quite suddenly to return to Europe, leaving his family here. I was very intimate with him and was familiar with his proceedings, but I was amazed one night upon meeting him in a public hall, when he told me that he was going to sail for Bremen on the next day. I took a last and sorrowful leave of him, believing it was the last I should ever see of poor Uhlhorn, and unhappily it so turned out. He died there in March of the following year in the house of one of his old friends who cherished him with all the affection of a father. When I went to Bremen in 1846, I visited this old man at Mrs. Uhlhorn's request and ascertained the particulars of his death and burial, although about ten years had already elapsed since that event. When I told the good old man, whose name was Kruse, the design of my visit, and that for ten years I had been the intimate friend of his protégé, he burst out into a fit of convulsive weeping and lamented as if for his own first-born. It was an affecting interview in which my own feelings were tenderly aroused. At Mrs. Uhlhorn's request, I also visited the grave of her husband, drew a sketch of the monument his admirers had erected over him

and copied the long inscription from it which I sent to her. *Requiescat in pace.*

But it is of the preacher, the scholar and the man I would particularly speak.

He had all the elements of the pulpit orator, a full orotund voice, a pleasing personal appearance, a perfect memory, a thorough acquaintance with his subject, complete self possession, fluency of speech and brilliant imagination. His descriptive powers were inimitable, his bursts of emotion were sometimes overwhelming, his gesture in itself was speaking. No wonder that in the first years of his ministry here he drew immense audiences. Old Zion could sometimes not hold the crowds which came to hear him preach. The Germans of every class and modes of thought from every section of the city rushed to Gay Street every Sunday to secure seats in the church, and no wonder, for never before had the German church in Baltimore such a mighty preacher. Hundreds unused to church-going hung upon his utterances with rapture,—they left the place of worship delighted and they were loud in the expression of their admiration. His manner in the pulpit would be considered rather overstrained, or what some would style theatrical, at the present day, but in his more moderate moods, he was simply grand and impressive. As an instance of his descriptive power, I will state an interesting incident. I read a published lecture *On Action* in elocution in a New England periodical, which the lecturer illustrated by an example he had witnessed in Baltimore. He says, that happening to be in Baltimore one Sunday, he strayed into a church, attracted by the music. He soon discovered it was a German church and he did not understand one word of the language. He concluded however to remain. He then describes the manner of the preacher and afterwards inquired whether the subject of his discourse was not The Prodigal Son, which he was told was the fact. He says, from the manner and *action* of the speaker, he could see the inconsiderate young man leaving his father's house—his subsequent career—his lamentations in his impoverished condition—his contrition over his folly—his resolution to return—his confession of his sin to the father and the father's joyful reception of him—that all these scenes were

so impressively acted out in the manner, tones, words and gestures of the preacher, that the scene could be no other than that of the Prodigal Son and he brought it before his class as an illustration of *action* in elocution. I remember showing this article to Uhlhorn, but he had too much good sense to betray any feeling of gratified vanity.

His talent for word painting, as it is called, was remarkable. His description of character by his gesture and elocutionary action was extremely accurate and striking. An acquaintance of mine once heard him preach on the parable of the Pharisee and Publican, and he says that the description of these two diverse characters was wonderfully dramatic. He represented the pompous, boastful, pretentious self-righteousness of the one and the humble, penitential self-abasing behavior of the other not only in words but in action and look and gesture. He scowled with contempt upon the poor publican in his imitation of the pharisee and shed tears of penitence with him when he offered his fervent prayer.

Numerous striking instances of a similiar character might be given. In addition to his extraordinary descriptive talent, he had an uncommon faculty of influencing crowds in a state of panic or subduing to calmness a mass of people from a high and dangerous degree of excitement.

Dr. Sadtler has furnished me with the following fact illustrative of Mr. Uhlhorn's power over a crowd of highly alarmed people.

On one Sunday just about the close of the morning service a terrific storm occurred. The church was shrouded in twilight gloom within while without the rain descended in such overwhelming torrents that the audience could not leave the building. The lightning was most vivid and the reverberating thunder was so instantaneous that the people were in constant alarm lest the edifice or the lofty shot-tower adjoining would be struck and utter destruction would befall them. They stood around in excited and terrified groups, some ready to scream as crash succeeded crash. Then Mr. Uhlhorn ascended the pulpit and called upon them to be quietly seated. The burst of eloquence that followed was not easy to be forgotten by those who heard it. Naturally, he descanted upon the almighty power of God, but

he soon glided over into the more consoling assurance that that power was tempered with mercy and that the God of the storm was also an omnipotent Father who loves his children. It was not long before that excited congregation was reduced to perfect calmness, and mingled awe and confidence took the place of abject fear and quaking terror. With a touching prayer he dismissed them as the storm abated.

But the admiration of Mr. Uhlhorn's preaching was too intense to last; the people began to grow tired of these repeated pulpit exhibitions of unctuous sweetness, as is always the result of analogous displays; the crowds thinned out, and in the course of a few years, the congregation dwindled down grievously. I have heard him preach on a Sunday afternoon to less than a hundred persons, though this is not a fair test but it is true, that the morning audiences had also declined. This, of course, mortified Uhlhorn exceedingly, although perhaps, he was to be blamed for a part of the decadence.

There are not a few English pulpits in Baltimore which have had the same experience. When a gifted man by one bound, as it were, attains the height of celebrity, he is apt to grow giddy—the sudden elevation intoxicates him and he falls almost as soon as he rose. A sky rocket makes a dazzling display and for awhile draws the admiring attention of the crowd but, after a few brilliant bursts of stars and sparks, it comes down shorn of all its fiery coruscations.

On the other hand, the man of the pulpit or of any other pursuit, who slowly mounts the steep, sometimes even falling back some steps, but gradually going up and up by constant endeavor and untiring energy and at last reaching the summit, will remain there as the reward of his struggle and to the admiration of the public.

Mr. Uhlhorn was endowed with a wonderfully retentive memory. I have heard him repeat odes of Anacreon and of other Greek poets with perfect correctness. He could recite chapters of the Bible and other books without scarcely missing a word. But these were not the most striking proofs of the strength of his memory. Old Dr. Kurtz has told me that Uhlhorn could

repeat a long German hymn *backward*, after reading it over several times.

This remarkable faculty was sometimes put to the test in the company of friends. He would be challenged to give an illustration of it and would accept it. A German hymn unfamiliar to him, and we know they are usually long, was selected and he would retire to a corner of the room, and after reading it over several times, he would return and repeat every word of it. When the astonishment of persons present was expressed in strongest terms, he sometimes would quietly say, "Perhaps, I can do better than that," and reading the long hymn over again several times, he would repeat it *backward* with surprising correctness. He had a good voice as a vocalist as well as a speaker and there were at that time few professional singers who could render such pieces as "In diesen heiligen hallen" with more artistic power than he.

He was well acquainted with the German poets, and could quote passages from them to any extent.

He was an ardent admirer of the beauties of nature and I often took long walks with him to the country when he would pour off a series of original verses in a sort of adoring ecstasy of the enchanting scene around him or quote German poetry expressive of the beauties of nature.

He was a poet himself and I have a copy of a German hymn he wrote to the grand old melody of "Wie schoen leicht um der morgenstern" which was sung at the laying of the corner-stone of the Lutheran Theological Seminary, at Gettysburg, on which occasion, he also delivered an oration.

His power of impromptu versification was simply marvelous. I never met a man who equaled him in this talent. I have heard him recite, off-hand, verses of good character upon subjects that were before the company or upon men present showing that they were extemporized on the spot, and many of them were unsurpassed for genuine wit and brilliant fancy. This faculty, besides his other social accomplishments, rendered him a very agreeable companion when he was in the mood, for he like other men of genius had his seasons of real or imaginary depression. The fragrant flower sometimes hangs its head and

droops but expands its petals again when the sun-light falls upon it after a refreshing shower.

I do not remember that he ever told me that he had a German University education. I should judge that he had not. He was not what we call a scientific theologian, by which, I mean he was not an encyclopedist in theology nor in general science but he was a well read man and never forgot what he read. He must have had a good gymnasium training for he seemed to be familiar with the Greek and Latin classics.

Mr. Uhlhorn was extremely neat in his dress and precise in person, never appearing in public without a scrupulous attention to what is regarded as distinctive of a well bred gentleman. His study was an example of order and cleanliness unlike that of many scholars, or diligent readers. It looked more like a lady's sitting room than a student's apartment. There was no smell of tobacco smoke, no books lying loose on the floor or on chairs, no scraps of paper on the clean carpet or on his desk, not even a spittoon was seen, and much less a row of tobacco pipes suspended from the wall. His library was not large, and he was not what we would now call a profound student, nor even a close reader. He depended too much on his wonderful gift of extempore speech and a general knowledge of matters suited to the pulpit. He never cultivated authorship, and I do not remember ever seeing any thing from his pen in print, except a few addresses and poems.

On the 29th of Oct., 1833, he sailed for Bremen in the vain hope of improving his health, which had been impaired for some time previously. His friends took a melancholy farewell of him on the deck of the ship, many of whom apprehending that it was the last time they should ever see him. He arrived out safely in November and received a most hearty welcome from many of his former associates and admirers in that city. Although the voyage had not improved his health, yet he preached twice in the Dom, where he was obliged to exert himself unusually to be heard by all who filled that capacious building. Besides this, the excitement of the occasion and the highly wrought expectations of the immense crowd which thronged the house even to the doors had an unfavorable influence upon his nervous system

and his bronchial affection, so that he declined from day to day. I have seen the last letter which he wrote to his wife dated Mar. 3, 1834, in which he expresses the ardent hope of soon seeing her and the children. It is full of tender, loving and parental solicitude: whilst he recites some of the many evidences of the kindness of his Bremen friends and of the numerous invitations to their hospitable homes, he informs her that he had taken passage on the ship Braunschweig, Captain Baltgen, which would sail in a few weeks,—but at the same time he complains of a troublesome cough and hoarseness which annoyed him much.

On the 10th of the month the disease assumed such a dangerous aspect that his physician, Dr. Barkhausen, pronounced him beyond the reach of medical skill, and on the 22nd he died at the age of 41, in the arms of his friend Kruse, a respected citizen of Bremen.

In a letter of Mr. Kruse to Mrs. Uhlhorn he says, "I cannot describe my feelings, and as I and my family mourn, so mourns the whole city of Bremen. * * He was, so to speak, a member of my household during his life, and as we desired to bear the same relations in death, his mortal remains will be buried in my family vault on the 27th of this month."

The lifeless remains were kept in this man's house until the day of the funeral. It was crowded every day by multitudes of persons who went to testify their respect for the man whom they had admired and to whose preaching in the Dom they had listened with rapture. The funeral was attended by thousands of persons not only from Bremen but from other places and it occurred on the very day on which the Braunschweig sailed for Baltimore, so that instead of taking him as a passenger, it conveyed to his family and friends the sad although not unexpected intelligence of his death. Six ministers headed the procession of whom Rev. Dr. Kottmaier had delivered a touching discourse in the house. It was such a funeral as the Germans well know how to arrange and carry out, when a man of distinction is buried. As may be supposed the Bremen papers were filled with obituary eulogies, poems and the chief incidents of his life,

reciting in the loftiest language the wonderful gifts and pulpit eloquence of the lamented Uhlhorn.

From one of these poems consisting of 10 stanzas of six lines each, I will read the first two :

Ist Uhlhorn todt? tönt's bang von Mund zu Munde,
Ist sie dann wahr, die trauervolle Kunde?
Ist uns sein Geist so früh entflohn?
Er dessen Wort den weiten Dom erfüllte,
In Lichtgewand den Ernst der Wahrheit hüllte
Steht schon vor Gottes ew' gen Thron?

Zu früh für uns zu früh von hier geschieden
Für viele, denen herzlich er hinieden,
Ein Freund, Berather, Bruder war!
Ach, wär en, nicht so bald, so bald ge storben,
Hätt er den Beifall Tausender erworben!
Auch fern von uns, noch manches Jahr!

On the Sunday after the funeral, four of the Dom preachers delivered brief addresses after the regular funeral sermon and Dr. Kottmaier after uttering many things complimentary to the deceased, said, "He had a long cherished desire to revisit his native city and his numerous friends here by whom he was received with hearty rejoicing in November of last year. They gathered by thousands to hear him preach twice in the Dom. They felt themselves drawn to him and edified by the vivacity and clearness of his discourses, by the wonderful beauty of his illustrations and by the forcible presentation of divine truth. Truly, he was gifted with wonderful pulpit ability."

That was 57 years ago and yet while few of our circle of acquaintance ever knew him, there are still some of us who remember him distinctly and though Uhlhorn had many of the infirmities of our human nature, yet we will hold his name in reverence and honor as long as we remain among the living.

ARTICLE V.

MASSILLON.

By REV. H. H. HALL, A. M., New Lisbon, Ohio.

There is a tendency to think that the last subject we consider is the most important and best. We have an illustration of this in every pulpit in the land. If a preacher is very much in earnest and has an enthusiasm of his subject, he is apt to make one phase of truth everything upon one Sabbath and another upon the next. It is because truth is many-sided, and we can never say all, even, though we run the risk of contradicting ourselves. Henry Ward Beecher said: "When I discourse about Moses I am sure that he is the greatest man that ever lived; and when I discourse about Paul, I know that he is the greatest man that ever lived." We have now written of Bourdaloue and Bossuet and Fenelon, and in spite of what has just been stated, we dare to say, that we here take up the pen to write, take him all in all, of the most gifted and extraordinary of the powerful preachers of the time of Louis XIV. Bossuet was a great man and sublime orator. Fenelon was a saint and pastor. Bourdaloue was a priest, and in addressing the hearts and consciences of his hearers, was without a rival. He was called "The king of preachers, and the preacher of kings." But as he neared the end of life, in magnanimity of spirit, he said of young Massillon what John the Baptist spake of Christ, "He must increase but I must decrease." The successor became "the most exquisite and most attractive of preachers."

Jean Baptiste Massillon was born June 24th, 1663, at Hyeres, in Provence. Early in life, he had those graces of person and speech, which command at once the favorable notice of mankind and foretell future preëminence. At the age of 18, he entered the congregation of the oratory. The following year, he began the study of theology, and then became a professor in one of the colleges. Soon, his lectures gave him high stand-

ing. But his success as a speaker, manifest in several funeral orations and other discourses he had already delivered, marked him out for the pulpit, instead of the professor's chair, although his own preference inclined him to the latter. He had an excessive modesty of disposition and wished to be obscure. His residence, for a while at Septfonds, was entirely agreeable to his passion for seclusion, and all his life, it is said he was attended with a longing for the sweet solitude of that abbey. But in obedience to the order of his superior, he came to Paris, and his eloquence was so uncommon, that he moved the town. The King wished to hear him at court, and he preached before that august presence. He took for his text, "Blessed are those that weep," and began with these words :

"Sire, if the world should speak in place of Jesus Christ, it would not, doubtless, address to your majesty the same language.

'Blessed is the prince,' it would say to you, 'who has never fought without being victorious ; who has seen so many Powers armed against him, only to give them a glorious peace (*the peace of Ryswick*), and who has always been superior both to danger and to victory !

Blessed is the prince who, during the course of a long and flourishing reign, enjoys at leisure the fruits of his glory, the love of his people, the respect of his enemies, the admiration of the world ! * *

Thus would the world speak ; but, sire, Jesus Christ does not speak like the world.

'Blessed,' he says to you, 'is not he who is the admiration of his age, but he who is chiefly occupied with the age to come, and who lives in contempt of himself and of all that passes. * *

'Blessed is not he whose reign and deeds are destined to be immortalized by history in the memories of men, but he whose tears shall have effaced the history of his sins from the memory of God himself,' etc., etc."*

Paris was soon filled with his fame.

In the above extract, there appears a disposition to flattery and homage, which seemed to characterize, to a considerable

*Mathew's Monday Chats.

degree, the preaching of Massillon. On account of this, he was severely criticised. Calumny whispered of an understanding between Louis XIV. and the great preacher. Furthermore, Voltaire wrote to Argental, "The sermons of father Massillon are one of the most *agreeable works* we have in our language. I love to have them read to me at table." The query arises, what was there in this man or his preaching, that made his discourses "agreeable" to such men as Voltaire and Louis XIV? It was even hinted that a scandal, affecting Massillon, caused a feeling of affinity between these men. But all the atmosphere of France, and especially of Paris and the court of Louis, at that time, is sufficient explanation, in his exculpation from the charge of compliment. Paul had a remarkable suavity, but he never spared the sinner. So Massillon. His sermons are before us, and we wonder at the simplicity and directness of their style. There is no sign of effort at studied phraseology, which always destroys the grace and beauty of the Gospel. Like Demosthenes, he had an eye to truth. He did not ease the consciences of his hearers and make the matter of salvation an easy thing. Upon the subject of sudden conversions, which often occurred under the power of his eloquence, he was troubled and uneasy. He seemed to have little faith in "these sudden miracles which, in a twinkling of an eye, change the face of things—which plant, which pluck up, which destroy, which build up at the first onset. An illusion, my dear hearer," he went on to say; "conversion is usually a slow, tardy miracle, the fruit of cares, of troubles, of frights, and of bitter inquietudes." And the praise, which the king himself paid him, is not only significant upon this point, but a striking testimony of his gift as a preacher of God's word. He said: "In hearing some preachers, I feel pleased with them; in hearing you, I feel displeased with myself." Religion, with Massillon, was a serious business. And the tremendous effect of his discourses upon his audiences, is sufficient proof of his absolute sincerity. There is nothing in all the annals of the Church, like the attitude of this man of transcendent genius, standing before the court of France, rarely polished it is true, but voluptuous as could be, and drawing and holding and moving them, as people never were moved with

his heart—searching and spiritual expositions of the plain doctrines of Jesus. It also affords an illustration of the unparalleled power of the simple Gospel, proclaimed to the world. Says James, “Raise me but a barn under the shadow of St. Paul’s Cathedral, and give me a man who shall preach Christ crucified with something of the energy which the all-inspiring theme is calculated to awaken, and you shall see it crowded with warm hearts; while in the statelier building hard by, if that Gospel be not preached there; the martins and vespers shall be chanted only to the statues of the mighty dead.”

The printed discourses of Massillon became, at once, part of French literature. “We know no other instance of a writer,” says Wilkinson, “limited in his production strictly to sermons, who holds his place in the first rank of authorship simply by virtue of supreme mastership in literary style.” His chief work is, “*Le Petit Careme*”—The Little Lent, which is composed of sermons preached before the king’s successor, young Louis XV. D’Alembert tells us, that Voltaire had always lying on his table the *Petit Careme* of Massillon, to fix his taste in prose. In this little work, containing six sermons, written in six weeks, the preacher lectures those in high place upon important truths and government. The purpose of the book was to guide the young king, just as Fenelon’s great work was written for his royal pupil. And in lauding it, somebody exclaims: “The *Petit Careme* of Massillon, a masterpiece fallen from heaven, like *Telemaque*, sweet and sublime lessons which kings should read, which the peoples should adore!”

We speak here of a matter, to which reference has already been made. And, but for a talent which Massillon had in a most wonderful degree, we would not allude to it again. He was asked one day, where he had obtained such knowledge of human passions and sins, and his reply was, “From my own heart.” However it was, his understanding of the world and the human heart was amazing. Beautiful and tender sensibility in youth, and in later years so celebrated and popular, sought for by the people, who ran continually after him, it may indeed be, that in one or other of these periods, there was a slip of passion.

It is certain, that he was the subject of unremitting assault from envious and malignant enemies, which fact, considering his exceeding sensitiveness and modesty, makes his life, to us, extremely pathetic. He seems to reply to these charges and innuendoes in his sermon, "On the World's Injustice toward Good People," and in that, "On Slander." "Never, perhaps, was there a Christian orator who possessed a more perfect knowledge of the heart of man. He insinuates himself into its inmost recesses: he explores and lays open every avenue to public inspection. He delineates the affections, describes the first causes of the corruption, and displays the inward workings of the mind, with such precision and clearness, that every individual who has departed from the ways of virtue beholds as exact a delineation of his features, as if the picture had been designed for him alone."* In illustration of what is here stated, let us take a few quotations. In his discourse, "On a Future State," after speaking of doubts upon the subject, he proceeds to tell the cause: "The pretended discovery owes its origin to far different causes. The truths of religion began to appear doubtful, in proportion as his morals were corrupted; then only he wished to be convinced that man was like the beasts of the field, when he had brutalized the faculties of his soul; impiety gained admittance by shutting every avenue to truth; and incredulity gained his affections, when he perceived that it alone could deaden the stings of conscience, and enable him to give loose rein to the infamous passions without restraint. By these means he acquired the sublime knowledge of infidelity; by these great efforts he discovered a truth which had been concealed from, or more properly held in detestation by, the rest of men." In his sermon, "On Impurity," he portrays with striking vividness the awful degradation, disquietude and remorse of the impure and then exclaims, "Ah! my God, thus dost thou chastise the sinner by means of his very passions; and thus dost thou forewarn him, by the universal decay both of his health and fortune, of the eternal torments which thou hast in store for those who delight in carnal pleasures." In that, "On the

*Rev. Edward Peach, in his preface to Massillon's Sermons.

Woman Who Sinned," he speaks of the strenuous efforts of the sinner, to conceal his crime and declares: "To all this add those cruel moments when the passion, becoming less lively, leaves us leisure to fall back upon ourselves, and to feel all the unworthiness of our condition; those moments when the heart, created for more solid pleasures, is wearied of its own idols, and finds its punishment in its disgusts and in its own inconstancy. Profane world! if this is the felicity of which you so often boast to us, confine it to your adorers!"

The plan of Massillon's sermons is extremely simple. He arranged them according to the sentiments of his text. For instance, the division of his discourse on the words. "It is finished," has been highly extolled. "This imports the consummation, first, of justice on the part of God; secondly, of wickedness on the part of men; thirdly, of love on the part of Christ. He began with a short exposition and adapted himself to even the most unlearned. His splendid and ever alert imagination adorned the sermon and made it attractive to the most elegant taste and refined scholarship. His power of amplification was unrivaled. Sainte Beuve says: "In Massillon this natural manner had no appearance of severity, but rather an appearance of abundance and overflow, like that of a stream running down a gentle declivity, the accumulated waters of which fall by their own weight. Massillon, more than any other orator, has resources for the fruitful development of moral themes; and the utmost grace and ease of diction spontaneously unite in his style, so that his long and full period is composed of a series of members and of reduplications united by a kind of insensible tie, like a large, full wave which is composed of a series of little waves." Again, "Such is the impression which Massillon has made upon me as I have read and studied him to-day in his ever beautiful, but regular and calm pages. Let us never forget, when reading them, that he is wanting who animated them by his temperate action and by his personality, he whose voice had all the tones of the soul, and of whom the great actor, Baron, said, after hearing him: 'There is an orator! we are comedians.' Let us never forget that in that eloquence, so copious and so redoubled, each of his hearers, on account of the very diversity

of expressions upon each point, found the shade of language which suited him, the echo which responded to his own heart ; that that which seems to us to-day foreseen and monotonous, because our eye, as in a great alley or a long avenue, runs in an instant from one end of the page to the other, had then an increasing and a surer effect from the very continuity, when the whole, from the height of the pulpit, was gathered together, and slowly suspended, growing larger as it was unrolled, and thus, as was said of the ancient eloquence, fell at last like snow.*"

He made few gestures, and did not thunder in the pulpit, but spoke with "sweet persuasion." To the great pulpit gifts of Bourdaloue, he added pathos. His manner was engaging and graceful, his attitude meek and modest, and himself powerfully and deeply moved, he stirred his hearers to the depths of their souls. There was nothing artificial nor farfetched, but all the beauties of expression came without his noticing them, and even the hearer was unconscious of them, "except by the enchantment which ravished him from himself." He had, when he began, a downcast eye, which he kept dropped, until after awhile, he now and then raised it and glanced over his audience. But even this was regarded, in his case, as the finest of gestures.

And in the history of oratory, one can find no grander or more consummate triumphs than crowned the efforts of Massillon. We must take into account his auditory. The court of Louis XIV. was more magnificent than that of any of his predecessors. It was so large, that it could not be accommodated in any palace in the city of Paris. So, a superb building was begun by him at Versailles, which is said to have cost two hundred millions of livres. The king burned the bills, so that the cost might never be known. Furthermore, that court was constituted of debauchees, whose licentiousness made society rotten to the core. In the matter of adulation and praise, the king was insatiable. All classes vied with each other in gratifying this inordinate appetite. It was an age of glitter, for beneath the show and veneer all was corruption. Louis increased his stature to what was thought imposing, by wearing red heels to

*Mathews' Monday Chats.

his shoes four inches high, and then stalked and danced and rolled his eyes, turned out his toes and it was decided the sublimest sight upon the earth. All the gentlemen at the court strutted and stuck out their elbows and tied themselves in about the waist. Bolingbroke said of Louis XIV., that he was "the best *actor* of majesty that ever filled a throne." Well, before that audience, never exceeded in mundane polish and politeness, gay, blustering and frivolous, stood Massillon, and plead for virtue, truth and God. With such surroundings, listen to this passage from his sermon, entitled, "Fewness of the Elect."

"I confine myself to you, my brethren, who are gathered here. I speak no longer of the rest of mankind. I look at you as if you were the only ones on the earth; and here is the thought that seizes me, and that terrifies me. I make the supposition that this is your last hour, and the end of the world; that the heavens are about to open above your heads, that Jesus Christ is to appear in his glory in the midst of this sanctuary, and that you are gathered here only to wait for him, and as trembling criminals on whom is to be pronounced either a sentence of grace or a decree of eternal death. For vainly do you flatter yourselves; you will die such in character as you are to-day. All those impulses toward change with which you amuse yourselves, you will amuse yourselves with them down to the bed of death. Such is the experience of all generations. The only thing new you will then find in yourselves will be, perhaps, a reckoning a trifle larger than that which you would to-day have to render; and according to what you would be if you were this moment to be judged, you may almost determine what will befall you at the termination of your life.

"Now I ask you, and I ask you smitten with terror, not separating my lot from yours, and putting myself into the same frame of mind into which I desire you to come,—I ask you, then, if Jesus Christ were to appear in this sanctuary, in the midst of this assembly, the most illustrious in the world, to pass judgment on us, to draw the dread line of distinction between the goats and the sheep, do you believe that the majority of all of us who are here would be set on his right hand? Do you believe that things would even be equal? Nay, do you believe

there would be found so many as the ten righteous men whom anciently the Lord could not find in five whole cities? I put the question to you, but you know not; I know not myself. Thou only, O my God, knowest those that belong to thee! But if we know not those who belong to him, at least we know that sinners do not belong to him. Now, of what classes of persons do the professing Christians in this assembly consist? Titles and dignities must be counted for nought; of these you shall be stripped before Jesus Christ. Who make up this assembly? Sinners, in great number, who do not wish to be converted, only to relapse into sin; then a multitude who think they have no need of conversion. You have thus made up the company of the reprobate. Cut off these two classes of sinners from this sacred assembly, for they will be cut off from it at the great day! Stand forth now, ye righteous! where are you? Remnant of Israel, pass to the right hand! True wheat of Jesus Christ, disengage yourselves from this chaff, doomed to the fire! O God! where are thine elect? and what remains there for thy portion?

“Brethren, our perdition is well nigh assured, and we do not give it a thought. Even if in that dread separation which one day shall be made, there were to be but a single sinner out of this assembly found on the side of the reprobate, and if a voice from heaven should come to give us assurance of the fact in this sanctuary, without pointing out the person intended, who among us would not fear that he might himself be the wretch? Who among us would not at once recoil upon his conscience, to inquire whether his sins had not deserved that penalty? Who among us would not, seized with dismay, ask of Jesus Christ, as did once the apostles, ‘Lord, is it I?’ ”*

It is said, that so powerfully did Massillon, on this occasion, work upon the imagination of his auditors, that they were struck with the most solemn awe. Their demonstrations made him desist for a while, but he continued and finished. After the discourse, there was no praise of the speaker, but the people, “all retired in silence, with pensive looks, downcast eyes, and sorrowful countenances.”

*W. C. Wilkinson's rendering.

At the funeral of Louis XIV. also. Every earthly thing is destined to pass away. Such is the lot of even greatness and grandeur. Death is the end of all.

"The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave, await alike the inevitable hour." The king seemed to have it all his own way, and for many years enjoyed full swing. But the good things of life, for him, were now over. The glare and splendor were rapidly growing dim. For some time, already, there had been descending upon the scene, a gloom and darkness, which were ominous, and filled the very air with portentous and direful forebodings. Arrogance and effrontery cannot always hold out against God. At last, the *Grand Monarque* lay dead like any other mortal. The people were come together to pay to him the last, sad rite. Massillon arose in his modest downcast manner, and standing before that vast assembly, held in his hand an urn, in which, was a lock of hair from the dead man. With raised hand, he stood still and pale as a statue, until the audience were hushed into the most awful silence. Moments passed. It was thought that he had been stricken dumb before the august assemblage. Then, in tones which thrilled and brought the whole audience, at once, upon their feet, he uttered his first sentence: "God alone is great." Henry Ward Beecher manipulated the mob, when, in England, he plead the cause of the North, in our late war. Jonathan Edwards produced a mighty effect upon his congregation, when he warned them of the danger of their feet slipping. But nothing equals the stupendous victories of this eloquent preacher at the court of Versailles.

Massillon knew when he had been eloquent. When he was spoken to, of his brilliant outbursts, he replied: "The devil told me so before you." But when he thought of the transient and slight results upon their lives, these encomiums only made him sad. "And of what use is it," he would say, "for us to please you, if we do not change you? How are we benefited by our eloquence, if you are always sinners?" He further expressed his regret and the self humiliation he felt on account of these eulogiums. Alluding to humble missionaries in the country places, who did much more lasting good by their preaching, he

added, "We discourse, and they convert." How unsatisfying, after all, are the emoluments and honors of the world! They can never meet the deep needs of the soul and bring to it the joy and poise it is always wanting. Massillon realized the difficulty of doing true and radical work for our Lord among the proud people of a gay and opulent city. And, although he was remarkably distinguished and popular in Paris, and his name was great and powerful throughout all France, he thought with envy of some obscure preacher, in an obscure place. He wanted, now and then, to renounce every vestige of fame, and in some quiet parish, do good that was lasting, and which affords the spirit happiness, because it is an abiding work.

We had thought of putting upon these pages an eloquent passage from a sermon of a great preacher of modern times, so that, by contrast the wonderful stateliness of Massillon's style might the more readily appear. But we will not take the space. And this does not detract from his simplicity and plainness, but only adds an astonishing dignity. He stood and moved and spake like a giant. He had an orator's physique, but that is only helpful, not essential. Henry Grattan was short of stature, and his appearance was, in every way, against him. His arms were too long, and he strode when he walked. But though his body swayed like a pendulum, his mind was full of grace and sympathy and splendor. It was the triumph of mind over matter. With his fine body, Massillon had a noble and beautiful mind. We see, in one respect, a similarity in him, to another Irishman—the man who for thirty-five years, in the eyes of the whole world, "stood for Ireland"—Daniel O'Connell. That kindly and gallant genius had made careful study of Pitt's speaking, and was gifted with the most natural action. He had an orator's instinct, and was never more at home than when an audience was at his feet. He never prepared his speeches. "I never write out any discourse before hand," said he, "nor could I do it without utterly cramping the force and nerve of the very limited talent I possess." For that reason his addresses often wanted finish, and were cumbrous. Sheil's phrase about him was, "He brings forth a brood of lusty thoughts without a rag to cover them." Another spake of him as "throwing out his

opinions in a negligent manner." And, still another called his speaking, "public talk." But, in spite of all that, he spoke for hours, with "superb and exhaustless eloquence." The same was true, in a measure, at least, of Massillon. Many of his discourses lacked completeness, and his finest passages often wanted proper setting. Like the eagle, he had to be free, and studied form seemed to hinder his flight, trammelled his genius and power.

His last years were spent quietly, in his country seat, at Beauregard. Here he plied his pen, now and then, as the humor took him, entertained his friends, and issued forth, occasionally, to preach a sermon, or administer some rite of the church. He died September 18th, 1742, in his eightieth year. We close with these words of Sainte Beuve :

"I recollect that formerly M. Ampire, in his lectures at the College of France, wishing to characterize those three great epochs of Pulpit Eloquence among us, the time of its creation and puissant establishment by Bossuet, the time of its full growth under Bourdaloue, and finally the epoch of its extreme expansion and autumnal fertility under Massillon, connected with it the ancient names, now become symbols, which consecrate the three great periods of the tragic stage in Greece. Of these names there are two at least which may be recalled here without incongruity ; there is something of the greatness and of the majesty of *Æschylus*, as well as of *Corneille*, in Bossuet, just as there may be visible something of *Euripides*, as well as of *Racine*, in Massillon." * * *

"With him expired the last, the most abundantly eloquent, and the most Ciceronian of the great voices which had filled and moved the age of Louis the Fourteenth."

ARTICLE VI.

A PRACTICAL VIEW OF THE COMMON SERVICE.

By REV. J. B. REMENSNYDER, D. D., New York.

"The proof of the pudding is in the eating," runs the homely adage. This is only another way of saying that the test of a theory is its working in practice. The writer is in a position to speak from this standpoint with regard to the Common Service. It has now been in use in his congregation for more than a year. Its practical efficiency as an order of public worship has been thoroughly tested. The experiment, too, has been upon a proportional scale. It has not been in some small inland village, remote from the currents agitating the life of the church, but in the chief metropolis of the nation, where those tendencies are developing and coming into collision, which will inevitably shape the future of Protestantism. The test is more complete also in a large city, because of the wide extremes embraced in such a membership. Here, the rich and the poor; the highly cultivated and the most illiterate; the ritualistic and the Puritanic, meet together in the same congregation. And what has been the verdict? I can best express it in the language of one of my most intelligent members who voluntarily remarked to me the other day: "Was there ever such a success as the Common Service—every one has admired it and not one word of complaint has ever been uttered against it." And still more recently a deacon said to me. "The Common Service is much more devotional than the old Service; every one notices the difference; that it is a more complete, satisfactory worship is felt by all." It is the unanimous feeling of the congregation that it is a most fitting, appropriate, devotional and beautiful, in short, an *ideal* service.

And what is yet more pleasing is the favorable impression made upon strangers and members of other churches. Without exception they have expressed their delight with it as a judi-

cious mean between the excess of the Episcopal service, and the meagreness of non-liturgic services. But what is better and more significant still, is the attention which it has directed to the Lutheran Church from eminent Christian thinkers and leaders of other denominations. These have now for the first time awakened to the fact that the Lutheran Church has an historical service. And this knowledge has wonderfully increased their respect for the Lutheran Church and their belief that she will have an important part to play in deciding the church of the future. Thus said Dr. Warren (Dr. Tyng's successor), Episcopalian, to the writer: "This service has a great advantage over ours in that it gives the sermon the central place." Wrote Dr. McCracken, Presbyterian (Chancellor of the University of New York), after attending a service, and then taking the book with him to inspect it carefully: "Each examination leads me to say with increased emphasis that the Common Service is more near to an ideal liturgy than any church "book of prayer" now in use. It will be *helpful to many a minister not enrolled in a Lutheran synod.*"

Similarly the liberal and learned Dr. Schaff writes: "I was always in favor of a brief liturgical service and have followed the liturgical revisions of the Lutheran Church with much interest, and *congratulate you on the result.* I was much pleased with the Common Service, and will drop in again." Dr. Deems, Methodist, writes in the same manner. And recently Dr. Lyman Abbot, successor of Henry Ward Beecher, and editor of the *Christian Union*, solicited a copy of the Common Service from the writer, saying that he believed it would be an important help for him in framing a contemplated liturgic service for his congregation.

From these and many like instances, it is evident that one year's use of the Common Service in New York City has done more to give the Christian public a definite idea of the Lutheran Church, to effect the recognition of her distinctive character, and to secure a favorable and creditable impression of her moderate liturgic worship, than decades of our past nondescript and indeterminate modes of service. The trial of the Common Service has then been more than a success. It is a success, marked,

exceptional, and noteworthy to an unexpected degree. It has demonstrated the wisdom of the General Synod in framing and authorizing it. It has placed a lever of practical working power in our hands such as we have not had before. It has come, too, at a most opportune time, when liturgic tendencies are growing everywhere, and when fragmentary and individual liturgic forms are being introduced into many congregations to meet the non-liturgic popular demand. At such a juncture a church which can say: "We have a definite historical service; a judiciously ordered worship; in harmony with venerated Christian usage, and used by millions of Christians now," enjoys a wonderful advantage. It is in a position to reap a rich harvest, by being fully abreast of the times.

To us, then, with such a practical test before our eyes, and with such happy results, the storm of opposition raised by those who will not use the Common Service themselves, and, like the dog in the manger, will not suffer any one else to use it, is quite inexplicable.* The objections that have been advanced—and

*After this paper had gone to the printer, it occurred to me to ask for the experience of a dozen or so of the more than forty of our pastors whom I personally know to have introduced the Common Service. They have answered with one accord that the result has been "a complete success." They say respectively that a trial of a year or two years "has shown it to be eminently helpful as a means of devotion," that it has caused "a marked improvement in the spirituality of our worship," that as the outcome of our use of the Service, we "must give it our unqualified approval," "the longer we use it, the better we like it, and the more helpful it is—and we use it in full," "my town members, the young people and many of the country people are delighted with it," "it has been a help in our services, improved our congregational singing, and besides giving the people a greater part in the Service it has, I think, given then a different and truer idea of the object of public worship." Such testimonials come from the pastors of three of our most important churches, in Baltimore, from J. C. Koller, D. D., S. A. Holman, D. D., L. E. Albert, D. D., F. P. Manhart, W. S. Freas, S. P. Hughes, J. Zimmerman of Syracuse, N. Y., Edgar G. Miller, Middleburg, N. Y., D. W. Smith, D. D., Mansfield, O., J. H. Harpster, Canton, O., and M. L. Young who serves country churches in Somerset Co., Pa., in which there had previously been no Service used, and who says "the favor with which it was received and continues to be used is a source of much gratification to me."

he has carefully looked at them all—the writer does not deem worthy of serious consideration. Nevertheless, lest they exert an injurious effect, and cause false impressions, they should be briefly met.

And first it may as well be understood that this question is not to be decided by wind and noise. Wordy violence, stormy invectives, loud denunciations, and large boasting, such as we had in the last number of the *QUARTERLY*, and such as are characteristic of every emanation from that source, are utterly unworthy of the subject, of the situation, and of the grave and serious interests involved. Wisdom will not die with any single individual, and when we consider the eminent liturgists of the three great English-speaking bodies, whose patient and self-sacrificing labors and unanimous judgment have given us the Common Service, the common sense of most people will tell them that the alleged rashness, and folly, and stupendous blundering, belong rather to the accuser than to these three eminent committees, every member of which he accuses. And there is another reason why these violent methods are injudicious. The men against whom they are directed are not of a nature to be swerved by them. They have not taken their stand inconsiderately. They know the Lutheran church. And they understand well that they are in sympathetic accord with her spirit. They recognize her genius as she calls to them from the heights of the past and present. They know what she has suffered a thousand times hitherto from false friends. They see where her colors are flying, and neither misrepresentation, nor threats, nor abuse, shall drive them from their fidelity to her. They perceive full well that in the Common Service she has flung her grand old banner to the breeze, and with her they mean to stand or fall. Nothing then is to be gained by these reckless charges and arrogant methods, which assume that our clergy can be hoodwinked by the “claiming everything” of politicians, and which but expose our church to the ridicule of others. Hence these harsh measures might just as well be abandoned.

The first argument usually advanced against the Common Service is that we do not need it, that in fact it is undesirable, that it is a mere sentiment, that uniformity is rather injurious than other-

wise, that it is opposed to spirituality, and that a common service would make us a dead church. But if this were true it would hold just as well against the use of the old Order. Its usage caused a uniformity of worship just as this does. The only difference in the Common Service is that it widens the application of the principle of uniformity to the other general bodies—that is all. Besides, if uniformity in Christian worship is undesirable, then the first thing we have to do is to get rid of the Creed, the Gloria in Excelsis, and the Gloria Patri. They are our most conspicuous illustrations of uniformity, and they are in the old Service as well as the new, and they are in the services of the non-Lutheran denominations too. Away then with them, they are the very Magna Charta of this deadly uniformity, and they must first of all be stricken down. This illustration is quite sufficient to expose the utter irrationality of this cry against uniformity. When I sing the “Rock of Ages,” or say “The Lord’s Prayer,” does it kill or fan my devotion to know that other Christians are singing or praying the same words? Besides, if uniformity be undesirable, what right has our General Synod to have kept on promoting it ever since its origin? Why not stop issuing hymn and service books, and advise the congregations all to have independent services, lest they fall into this deadly snare of uniformity. If uniformity be a dangerous thing, then the less of it the better, but if it be a good thing, the more of it the better. We all want unity, why not then have uniformity? If we have the same faith, is it harmful to use the same words? St. Paul did not think so. He charged: “Now I beseech you brethren, by the the name of our Lord Jesus Christ, that ye all *speak the same thing*, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment,” (1 Cor. 1 : 10). Here, the apostle even makes uniformity of words—“that ye all speak the same thing,” precede unity of spirit—“that ye be perfectly joined together in the same mind.” And what said our great founder, Luther: “It would be beautiful and admirable, if in every territory, *the order of service would be the same*, and the surrounding towns and villages would follow the same.” (German Mass 1526). And what thought the wise organizer and leader, whose administra-

tive genius first gave us a historic beginning in this country, Muhlenberg? Says this far seeing patriarch: "It would be a most desirable and advantageous thing if all the Evangelical Lutheran congregations in the North American States were united with one another, and if they all used the same order of service and the same hymn book." (Letter, Nov. 5th, 1783). And it was the recognition of the great importance of uniformity of worship to a denomination, which led our pious fathers in the first synodical convention held in America, A. D. 1748, amid the trying circumstances of their situation, to adopt tentatively an order of service which all agree "to use with a view of introducing into our congregations the same ceremonies, forms and words." ("Lutherans in America," pp. 258, 520).

And what has our own General Synod said as to this desirability? When the idea was first officially presented to her notice at Springfield, in 1883, just one century after the patriarch Muhlenberg had uttered this fervent wish, she took the following action: "that we hail as one of the most auspicious outlooks of our church in America *the prospect of securing a common service for all English-speaking Lutherans.*" Not only was this action taken unanimously, but, at the suggestion, as the writer remembers, of the venerable Dr. Morris who was in the chair, it was adopted by a rising vote. Yet now, those opposed to the Common Service see fit to close their eyes to all these significant facts, and either to indulge in sarcasm at this sentimental dream of a few visionaries, or to pretend that dire evils lurk under this spectre of uniformity. But Paul, Luther, Muhlenberg, and the General Synod, were right. A uniform order of service is not a sentiment, but a decidedly practical thing. Nothing gives greater power to a denomination than a common worship. It lets people know who and what you are. It is a tie that draws your members together, and holds them true into whatever locality they may remove. The sons and daughters learn to love it, and it becomes a dear bond to mother church. Her own faith and church life, too, are poured into that service, and thence into the spiritual fibre of those who use it.

It was the practical aspect of the case that led the writer to offer the original resolution proposing a common service in, the General

Synod South, at Staunton in 1876. He was then pastor at Savannah, Ga. Many Lutheran travelers visiting the South, came to worship. Some would have the General Synod book, and some the General Council book, but none had the right book. Both in service and in hymns they were totally dissimilar. These laymen and women universally expressed regret at this state of affairs. "We might just as well have left our books at home," they would say. "Why don't we when we are all Lutherans have a Lutheran hymn and service book that we can use in any Lutheran church?" And was this not natural,—rational, the dictum of common sense? A few weeks ago, a General Council pastor at Utica, N. Y., learning that a family of his had moved in our immediate neighborhood, fraternally dismissed them to St. James, and wrote me a letter to that effect. Calling on them, they brought out three new and costly copies of the General Council Church Book. [The Council's edition of the Common Service is just about issuing from the press.] How pleasant it was to tell them that they could not use them, but must discard their accustomed service and hymns, and provide themselves with others totally new to them! I can imagine however, how an opponent of the Common Service would have enjoyed this situation. To him it would have been a powerful illustration of the danger and "peril" of uniformity. The issue of three books by the General Synod, which is said to have been mooted by some one, was doubtless intended for sarcasm. A hundred years since Muhlenberg's suggestion, this unhappy state of affairs has continued. And it is neither creditable to the Christian character, or the practical judgment of our General Bodies that it has not been remedied. It is high time to put aside this partisan feeling and narrow prejudice, and for the fellowship of Lutheran worshippers, and the welfare and progress of our beloved church, to agree upon a common Lutheran service, and hymn book as well, as Dr. Butler proposed when the Church Book first appeared. And now, just when this deeply felt want is at the point of being realized, comes this bitter opposition, this sounding of past party slogans, this old spirit of strife, dissension, and liturgical anarchy. Verily, a solemn responsibility are those taking upon themselves, who would inflict this deadly

blow upon the church and by it retard her progress another half century, until all hope of leadership in this country is gone.*

Another objection adduced against the Common Service is that it is a menace to our Christian liberty. This is the argument that is most loudly and vehemently appealed to. In protest against this pretended peril, writers work themselves up to every degree of fury. The Confessions and history are appealed to to show that the General Synod in providing the Common Service has violated the principles of Lutheran liberty, and justifies revolutionary resorts against her authority. That is simply what this outcry about endangered liberty amounts to, and nothing less. The unfairness in quoting the Confessions on this point, and that on the part of eminent theologians, is something amazing. They only quote those parts which declare the one and manifest side of the truth that uniform rites are not *necessary*, and that where held to be so as a matter of *conscience*, they interfere with Christian freedom. This is all they teach on that side, and as not a soul has ever thought of disputing this, why raise an outcry about it? But the other side of the truth viz., that uniform ceremonies are highly advantageous and desirable as promoting order and fellowship of worship in the church, the Confessions just as sharply emphasize. Thus, Article XV., *Augsburg Confession*, enjoins: "Concerning ecclesiastical rites our churches teach that those rites ARE TO BE OBSERVED, which

*Before the present controversy had arisen, Dr. J. G. Butler of Washington thus strongly and sincerely appealed for a convention to bring about liturgical agreement: "Now we have neither unity nor uniformity, and are lax in the extreme, embracing the extremes of formalism and fanaticism. * * * Greater *uniformity* in our church services would conduce greatly to the outer and inner *unity* of the church, in which there is now too much that is loose, and in many cases, even disorderly. * * * This *uniformity* secured in our churches, the doctors might wage their polemics with a fury increasing with years." When a writer who in his dispassionate judgment has thus urged a common service, and deprecated polemical assaults on it, and then when it appears after the lapse of a quarter century, makes his pen an incessant and violent polemic against it, I submit that he is his own judge and executioner, and should be glad to take a quiet position in the rear.

may be observed without sin, and are PROFITABLE FOR TRANQUILITY AND GOOD ORDER IN THE CHURCH." Art. XXVI.: "Yet most of the traditions are observed among us that *things may be done orderly* in the Church, as viz., the order of lessons," &c. And in the conclusion: "Among us, in large part, the ancient rites are diligently observed. For it is a CALUMNIOUS FALSEHOOD, that all the ceremonies, all the things instituted of old are abolished in our churches." *Apology*, chap. IV.: "It is pleasing to us that, FOR THE SAKE OF UNITY AND GOOD ORDER, UNIVERSAL RITES BE OBSERVED." Have not the anti-common service theologians read these strong confessional presentations in favor of retaining ancient and what the *Apology*, chap. IV., calls "UNIVERSAL rites for the sake of unity and good order?" And if they have read them, how can they in an alleged discussion of the whole question utterly ignore and never once mention them? What our Confessions then teach is, that to ordain certain liturgic forms as necessary to salvation or as meritorious works is Romanistic and tyrannous, but that it is a "calumnious falsehood" to say that they teach that, where rightly understood, pure and venerable liturgic forms should not be universally used among Christians. And such forms they furthermore say "are to be observed" as preventing distraction and as "profitable for tranquility and good order in the church." Now, as this is the only ground on which any one has ever advocated the Common Service, viz., not as necessary, but as promoting good order, unity, and Christian fellowship, *i. e.* on the ground of *expediency*, our position is strictly within the lines of our Confessions, identical with them, while that of our opponents is entirely outside of them, directly opposed to them. But let us look to Luther, the great champion of liberty. He says: (German Mass, 1526) "This order has been issued because there is a general demand for a German Order of service, and much offense on account of the various forms of new masses, each one forming his own, though as a matter of *conscience* toward God, this outward Order is of very little account, still *under the law of charity*, as St. Paul teacheth, we ought as far as possible to have *the same outward forms*." Again: "I beg that this form be used in a certain prescribed set of words, that not one man should have it one way to-day, and

another to-morrow. Here it is necessary TO CURB OUR LIBERTY!" Now what is Luther here doing except arguing for our Common Service and showing that the protest against it in the name of liberty, is simply a plea for a license that would produce universal dissimilarity, confusion and distraction in worship! But these objections are absolutely annihilated by the very constitution of the General Synod. Art. IV., says: "The General Synod shall be charged with the duty of providing the books to be used in the public worship of the church, such as Liturgies, Hymn Books, etc., and no district synod SHALL PUBLISH OR RECOMMEND books of this kind other than those furnished by the General Synod." Here it is as clear as the light of the sun that every district synod even, and much more every individual congregation, for the sake of order and uniformity has surrendered to the General Synod its liberty with regard to the preparation of liturgical forms, prayers, and hymns of public worship. How absurd, therefore, to contend that that is an invasion of liberty and congregational rights, which is enjoined upon the General Synod, in her organic law, as her solemn duty! Our public worship is to be regulated by the General Synod, and it was never designed that she should issue two, three, four, or fourteen hundred and fifty diverse books for each congregation's taste; but one and the same book for all. If issuing the Common Service is a violation of liberty then the General Synod was guilty of it with the Old Order. Nay her whole history has been one of tyranny, for she has repeated, time and again, her testimony that "uniformity in public worship is highly desirable."

But the reply may be made, we do not object to the General Synod authorizing the service, but you have invaded our liberty in defending that service. This is the gist of nearly all that is written lately. We answer: when the General Synod,—our supreme ecclesiastical body,—had solemnly issued the Common Service, and when attacks, invectives, and scorn, were at once poured upon it in the most wanton and violent manner, it became our imperative duty as loyal sons to defend her action, and *never has there been one line written except in answer to these attacks.* But on the contrary, it is the *liberty of the friends of the Common Service that has been most wantonly invaded.* We

have not for one moment been permitted to use our General Synod's service in peace and quietness. All that we have done is simply to use it ourselves, without even making a suggestion to those using the old order. For this, we have been subjected to a continual deluge, of hard names as "extremists," "mediævalists," "Romanists," and tyrants hanging "yokes" and forging "fetters" for our brethren. Worse still, the church papers have been used to detract the service and prejudice our laity, or if possible hurl firebrands among our congregations. "Open letters" have been scattered; political slates made up to elect packed delegations to General Synod; letters written to incite schemes of opposition among the members of district synods; threats used as to loss of place in the church, etc., etc. Of all these the individual proof is in hand, and the recklessness it evinces causes one to blush that such things can be possible in the Lutheran Church. In the face of such persistent persecution, the outcry of invaded liberty from the other side sounds like a hollow mockery.*

Again it is charged that the Common Service is too elaborate, complex, lengthy, and a liturgical extreme. A great parade is made of its many parts, Latin names, etc. The best reply to these utterly unfounded charges is the practical use of the service. In practice it takes my congregation, singing all the responses, which could be more briefly said, just *nine minutes* to get through the entire liturgical part up to the hymn before the sermon, which embraces almost all that is liturgical in the morning service. The Episcopal service, Dr. Arthur Brooks, an extreme low churchman, assures me takes *sixty minutes* up to the Sermon. Giving a half hour for the sermon, and five minutes for the General Prayer, the universal expression of our people is that were the Common Service a line shorter, our whole service would be inadequately brief. Taking this service before a number of leading ministers of non-liturgical denominations, and reading a

*It is noteworthy that all the opposition to the Common Service has come either from Professors without congregations, or from Pastors who have never tried it, most of whom have never used any service, and never expect to use any, whatever its merits, being opposed to all liturgies.

paper on it, while each had a copy, their universal opinion was that the only objection that might arise to it was that it was *too brief, that there should be a wider range of special prayers*. But its absolute simplicity and direct straightforwardness of movement were admitted without a dissenting voice. And the writer had too much respect for his church to state that a professed liturgist in it declared it to be "the extremest plane of liturgism known to Protestant Christianity."

As to the Latin names in the service, I have never noticed them myself in rendering it nor has one of my people ever alluded to them, and on this moment taking up the book to find them, I see that they are so trivial, and inconspicuous, with their meanings clearly implied, or at once following them, that they are altogether unworthy of mention.

So simple is the service, each part proceeding in direct succession, that after having had but two sparsely attended meetings to learn the morning service, we introduced the evening service without any preparation whatever. Three weeks after its introduction a touching illustration of its simplicity and yet fullness occurred. Calling on two servant girls whom I had confirmed I found they both had copies of the Common Service. I asked them if they had any difficulty in turning back,—the only place where it occurs—to find the Introit and Collect for the day. Their answer was one that goes to the heart. "None whatever, we learned it at once, and now we are so glad, for our mistress takes us to the Adirondacks, and as we cannot get to church, we will every Sunday morning go through the service, read the lessons and prayers, and have a worship to ourselves." Here is a lesson for learned Professors to cogitate, who with a table full of lexicons and encyclopedias groan that they cannot find their way through the labyrinthine mazes of this extreme and elaborate service.

The fact is, it is not true, but it is a libel on our intelligent and pious laity to say that they do not want and will not have this service. If this be so, why all this hysterical alarm on the part of those opposing it? No, it is the *ministers* who are arousing opposition and seeking to prejudice the laity against it by every means in their power. I will take this service to the humblest

congregation in the Lutheran Church, *where no mischief-maker has been at work*, and introduce it and have it in a few weeks so popular and so entwined in the affections, that no power can thereafter displace it. The laity were weary of our suicidal diversities, they wanted to draw together with one mind and voice, they felt the need of the prevalence of common sense in our discrepant General bodies having at last a Common Service for Lutherans. And, after the solemn and unanimous action of three successive General Synods, had each minister made a simple statement of the facts of the case, saying that the advisory power of the General Synod should be respected here just as in the apportionment system, or it might as well be disbanded, there is not a congregation in the land that would not have said: "Let us give it a fair trial." Aye! but that is just what its opponents are afraid of. And so, the laity must needs be so prejudiced against it as a Pandora's box of all evils, that they will not touch it, lest trying it, and finding it good and blessed for their devotional use, they would not let it go.

Again, it is charged that the Common Service is a relic of mediævalism, a slavish transfer of the worship of the sixteenth century. It is said: This is the nineteenth century, and we want a worship adapted to our modern time. But here we at once find the opponents of the Common Service hopelessly divided against themselves. For another wing replies: Our objection is just the reverse, viz., that *it does not conform exactly to the sixteenth century*. This it did as adopted at Harrisburg. But the three joint committees made certain minor additions thereafter, and to these we are opposed, tooth and nail. We reply: These additions are only a few lines, some fifty words, quoted literally from the Holy Scriptures, requiring but a half minute to say them, and unquestionably improving the service. The answer comes: That doesn't matter at all. They don't belong to the standard usage of the sixteenth century, that is enough, we want no nineteenth century service. As then, one party cries: "Away with it, it is of the sixteenth century," and the other replies: "Away with it, it is not of the sixteenth century," one completely annihilates the other. Consequently, we need here make no further reply. "A house divided

against itself cannot stand." Squarely contradicting each other in their opposition, they may indeed combine for the destruction of the service; but their mutual contradictions also show the hopelessness of these parties ever giving us anything in place of it. It is proper, also, to suggest to the practical sense of the reader, that if the Common Service as adopted at Harrisburg (as we are now told) was a brief, simple, Protestant, and Lutheran service, that the addition of a few choice Scripture lines, said almost in a breath, could transform it into an elaborate, complex, Romish, and un-Lutheran service is as patent an absurdity as ever was uttered in human speech. Those who regard the Common Service as it now is, "with disgust and aversion," as a "yoke of mediævalism," and as a "menace to our liberties," are not going to regard it an angel of blessing when shorn of these brief little additions taken from the Bible. Yet the two professors who have written most against it say this is all they ask. It will take a far more radical surgical process than this to get the cloven hoofs and horns out of it. If these revisers could ever agree among themselves, which we do not believe, what kind of a service would they give us, especially as one of them writes to the *Independent* that the great majority of them are opposed to any service whatever.

But again, it is objected: The Common Service was meant to bring about unity, but it has only caused contention and strife. But the introduction of Christianity caused strife, persecution, and set child against parent and brother against brother. Did that prove that it was not the religion of peace? Was it the Gospel's fault, or the infirmities and misdeeds of men? It was sought to crush Luther by this same cry: Your cause begets strife and foment trouble. "Peace, Peace," cried the Papal Legate and Erasmus. How memorable was Luther's answer: "I rejoice exceedingly to see the Gospel this day, as of old, a cause of disturbance and disagreement. It is the character and destiny of God's word." Luther and the Reformation were not the cause, but the innocent and righteous *occasion* of the conflicts of that period of battle. But the real cause was those who needlessly stirred up the strife. And when the atmosphere cleared, the Church was incalculably the gainer.

Just so now, the Common Service has indeed been made the excuse and *occasion*, but it is not the cause of all this contention. It is itself a scriptural and Lutheran treasure, hallowed by the use of the saints in all ages, a priceless means of spiritual worship. Had it been met with but a show of courtesy, had it been accorded a respectful trial, and allowed to stand upon its own merits, there would have been no trouble. The sole cause of any existing strife and contention rests with its assailants. Whatever disturbance they are making is all that exists—there is none other. If they will but let us who use it alone, as we do them, there will be a peace as great as when Christ stilled the tempest. But whatever strife the bitterness and injustice of some may foment, when the storm is over the Common Service will be found to be worth all it has cost the Church. For the increased order, edification and efficiency which it will give to worship in our thousands of English Lutheran congregations for coming centuries; the healing influence which such a common worship will have on our unhappy divisions; and the respect which such a definite and known Lutheran service will gain for us among sister denominations, will make the Common Service worth an hundred fold more than all the heartburnings and sacrifices it has cost its friends; and its adoption an epoch of our church progress, for which its present opponents will be no less thankful than ourselves.

A significant word in conclusion. The General Synod is *obliged to keep good faith with individual synods and congregations*.* For a number of years the General Synod announced

*It is important to remember, too, that notwithstanding all the clamor which a few men have raised against it, the introduction of the Common service has proceeded much more rapidly than that of the old Order. Two years after the issue of the latter the Publishing Committee reported that they had issued an edition of 3,220 copies, "but only a very small portion of our General Synod churches in comparison with the whole have introduced the new book, and from all parts of the Church, owing to the predilection of pastors and members, a demand has been made for an edition of the hymn book, pure and simple." Two years after the first appearance of the Common Service 5,000 copies had been sold, and including the Books of Worship containing it the number exceeded 12,000. These are official figures which any one can easily verify.

that a common service was preparing, which was purely Lutheran, and which it was desirous that its congregations should freely adopt. The pastors and congregations believed and trusted the General Synod. They were not liturgical specialists themselves, but felt assured that the General Synod, acting with the other two great general Lutheran bodies, would make no mistake. When then the Common Service came, a number of the congregations, and these among the leading and influential in the Church, put away the service they were using and adopted it. The people were willing, because they respected the authority of their supreme church tribunal, and also because they were assured that a service, so widely authorized, and resting upon such a sound historical basis, would be likely to last. Tinkering and change with their public services would come to an end. They would have a service and a Book of Worship that they could transmit to their children. Now the General Synod has a plighted faith with these congregations. Dr. F. W. Conrad voiced this truth at Allegheny when he said: "The congregations using the Common Service are acting in good faith under the General Synod's authority, and they are to be undisturbed." But individuals are making strenuous efforts to induce the General Synod to violate its faith with these congregations. Now these congregations say to these agitators: "Why did you sit still in the General Synod all the years the Common Service was being prepared, and published, and utter not a word of protest, yea! even openly or tacitly endorse it? You are now too late. We have adopted the service and must be let alone." This is the just position of these congregations, and upon it they mean to stand. Should these agitators succeed in their plans, by might of circulars, slates, craft, and otherwise, and induce the General Synod to break its faith with these congregations, and undertake to mutilate the Common Service, and interfere with their present peaceful worship, there will be serious business ahead.

The writer questions neither the piety nor Lutheranism of any one who prefers not to use the Common Service. Such are perfectly free to use any meagre part of it, or the Old Order altogether. All that he asks, in the name of justice and

peace, is freedom for himself and others to use the Common Service, as they may prefer. And he asks the temperate opponents of the Common Service, to say to its intemperate and reckless enemies: "Pause, you have reached the Rubicon!"

As the discussion of the Common Service has brought to the surface in the General Synod many old elements of anti-liturgic hostility and as it has been sought to make it appear, that liturgic forms are opposed to spirituality—a position of self-stultification for the witness-bearers in a confessedly liturgic church—I append as *a propos*, a letter given me for that purpose by REV. M. W. HAMMA, D. D. It well shows how travel, observation, and culture, enlarge and correct our views. And it reveals to us a leading cause of the antagonism to the very moderate liturgical form of the Common Service, viz., crudeness, narrowness, prejudice. As, step by step we all are overcoming these, the

"Ragged rims of thunder brooding low,"

will break away, and light will pierce the storm cloud of opposition. DR. HAMMA has been spending many months as a close and thoughtful observer of Lutheranism and religious life in Scandinavia, and his words have great weight in the present struggle to make our church liturgic here in keeping with her universal historical character. He says:

"There was nothing that we saw in Scandinavia that interested us more than the church and the religious life of the people. It is said in America by those who try to justify their own scheme of sectarian proselyting, that the state church in Scandinavia is so dead in "formalism" and indifference that true religion is at the lowest ebb. This has been so often and confidently affirmed by certain self-righteous religionists among us that some were inclined to believe it. But in looking into the question for ourselves, we were greatly gratified at what we learned and saw. Instead of finding a dead church and a people so far without religion that they need foreign missionaries sent among them, we found a state of things at which the philanthropist and sincere Christian might well rejoice.

Of course, everything in this world is only comparative. Nothing here among men is absolutely perfect.

While the system of a state religion has its objections, here in Scandinavia as elsewhere, nevertheless, in most respects, I believe it will compare very favorably with the church of any other country. To the casual observer almost everything may appear as mere "formalism."

The buildings which are simply the old Roman churches, turned into the Lutheran in the days of the Reformation, with very little change, the altars, baptismal fonts, pulpits, etc., remaining about the same, might be mistaken for Catholic churches, at sight. The dress of the ministers, especially on communion and festival days, generally seems very similar to that of the catholic priest.

The liturgy is full and imposing, though not of undue length. The whole service seems wrought out in set forms from beginning to end. In other words, here we find universally prevalent a very "High Church Lutheranism" which many of us in America have been educated to regard as "Ritualism"—mere dead "Formalism." One's prejudices instilled by early education die very hard and possibly never pass *entirely* away, even though we may think they have.

Be that as it may, I must confess that this very "*High Church Lutheranism*," with its *high* "Ritual," with its apparent "Formalism," throughout has produced the highest expression of applied Christianity among the Norwegians, the world has yet seen.

We have traveled more or less extensively in every Christian country in existence and can conscientiously say that we have never seen the religion of Christ so highly and generally exemplified as by the people of Norway. And the same may be said in almost equal measure of the whole Scandinavian race. "But," says some one, "are these people really a *spiritual* people?" That question has been answered already in the foregoing. "Ye shall know them by their fruits." Could an unspiritual religion produce such fruits? "Do men gather grapes of thorns or figs of thistles?"

We found the pastors as a rule to be the most godly, conse-

crated and self-sacrificing men, and their congregations made up of as earnest and devout worshipers as can be found anywhere, indeed far exceeding in their reverence for sacred things some of those who send missionaries among them.

I am thoroughly convinced that an apparently ritualistic system of worship, even like this, is not necessarily opposed to the development of a true spirituality among a people. There the system has had a most thorough trial for 350 years, and the results if they prove anything, prove that it most likely promotes the highest gospel graces in heart and life, for here we find the highest type of Christian nation in the world."

Just before going to press there came unsolicited into the writer's hands two communications giving the testimony of men from other Communion, whose estimate of the Common Service is not affected by any personal or partisan bias. An extract from a letter written by Rev. A. H. Studebaker, Baltimore, March 12th, says:

"The other Sabbath a Methodist Doctor of Divinity from Brooklyn was introduced to me at the close of one of our services. After some pleasant remarks of a personal character he said, 'I must tell you how delighted I have been with your service. What is it? Where did you get it? Tell me about it. As a Methodist I am not particularly a friend to a set service, but I am compelled to say that this was one of the most devotional, Scriptural and every way helpful services in which I have ever engaged. For anyone desiring a form of worship, this seems to me to be the ideal.'"

The other is the *New York Observer* of March 19th, that staunch Presbyterian journal which has for half a century stood at the head of the American religious press. In a long editorial on Lutheran Public Worship it says:

"American Christians in general do not realize that the Lutherans form one of the largest and most influential communions in this country and in the world. In the United States their numbers are surpassed by only three or four of the greatest denominations. Throughout the world they are estimated at

over fifty millions. By far the most impressive liturgical services we have ever attended were in European Lutheran churches, where the clergyman led the vast congregation with intelligence, spirit and power, he and they joining in the singing with remarkable harmony and enthusiasm.

By the joint action of the three general bodies with which most of the Lutheran congregations using the English language in public worship are connected, a common service has recently been prepared and published. It is not a new service, but a *consensus* of the Lutheran liturgies which were used in the early years of the Reformation. Its character is thus indicated in an instructive preface: "The Lutheran liturgies of the sixteenth century were not new and original works, erected by the Reformers, but they were chiefly revisions of the services of the Latin Church, with some additions, *all, however, in the language of the people*. The sermon has a greatly increased importance and the purity of doctrine is most carefully guarded; church song takes a new flight; an addition is made here and there, as of the general prayer, the exhortation to communicants, or some other new feature; but the whole outline and structure of the service of the Western church for a thousand years before the Reformation is preserved. Whatever seemed to the Reformers to be contrary to the pure teaching of Holy Scripture, was removed; whatever was pure and Scriptural was retained in the old order of parts, and thus the continuous succession of pure service was unbroken." In a succeeding paragraph Dr. Schmucker gives the historical facts which explain the close agreement between the first Prayer-Book of the Church of England and this Lutheran common service which "has given expression to the devotions of countless millions of believers throughout many generations. It can lay claim, as no other order of service now in use can, to be the common service of the Christian Church in all ages. It can reasonably be tendered to all Protestants who use a fixed order, as the service of the future, as it is of the past." This Lutheran Service-Book differs from the modern Episcopal Prayer-Book in several important particulars. It places the sermon at the centre of the service instead of at the end, where it is usually in non-liturgical as well

as in other churches. It is also much shorter than the ordinary liturgical services of Protestant churches, occupying scarcely fifteen minutes before the sermon, including two Scriptural lessons and a hymn; and about ten minutes after the sermon, to which is allotted a half hour. This is in full accord with the spirit of the Reformation, which exalts the office of instruction in public worship. Without the full shining of the Word, devotion degenerates into superstition, or formalism, or both. This Lutheran service is also extremely simple in its arrangement. It reads without any break, except in changing the Introits and Collects for every Sunday, the worshiper turns to where they are all massed in succession for the entire year. This makes the service easily followed, even by strangers to this form of worship.

“To many devout persons this Service-Book will be chiefly interesting and acceptable because of its scriptural character, a large part of its phraseology being in the language of sacred writ, the Psalms and Lessons being given in the incomparable English of the Version which has been more widely read than any other words that were ever written. As this book of worship is used largely in other tongues, in many different countries, it is doubtless more universal than any other. As the form of worship in which millions of evangelical believers unite in drawing near to God, it commands our reverent regard.

“Perhaps the most remarkable thing about this service is that it is not commanded but commended to the use of the churches for which it was provided. So careful are the Lutherans of the liberty of the people in matters of worship, that they maintain the principles embodied in the Augsburg Confession, namely, that unity of doctrine and the administration of the sacraments are sufficient for true unity of the Church, that differences in rites and ceremonies are not injurious to this unity, that ordinances of men ought not to be forced on the congregations. At the same time it is believed that harmony and edification are secured by pure and holy worship that is common and universal. Consequently this common service for English-speaking Lutherans has been prepared by the General Bodies of the Church, and is commended to all their congregations with the hope and prayer that it may voice a still greater volume of evangelical worship.

ARTICLE VII.

THE LUTHERAN SOURCES OF THE COMMON SERVICE.

By EDWARD T. HORN, D. D., Charleston, S. C.

The object of these pages is to exhibit the Lutheran sources of the Common Service. The libraries at Philadelphia and Gettysburg can furnish much additional matter, for I am compelled to depend on my own meagre collection and notes; but they will only confirm and reënforce my positions. Let me ask those who have an interest in the subject to patiently read a few dry pages, in order that they may see how completely the *Common Service* sets forth "the common consent of the pure Lutheran Liturgies of the Sixteenth Century, and when there is not entire agreement among them, the consent of the largest number of those of greatest weight."

I am concerned, however, lest any one should think its fidelity to the Lutheran type the only basis of the *Common Service*. Its foundation is deeper, wider and older; its claim is varied; its authority unimpeachable; but this paper is no more than an exhibition of some of the proof that the *Common Service* is a reproduction in English of "the old Lutheran Service, prepared by the men whom God raised up to reform the Service, as well as the doctrine and life, of the Church, and whom he plenteously endowed with the gifts of the Holy Ghost." I speak confidently: yet add, as it becomes us all to add, the words with which Cardinal Newman's brethren in the Oratory at Birmingham are said to conclude every remark, "But I speak under correction."

The *Common Service* is not the transcript of any Lutheran Service of the Sixteenth Century. The Orders from which it is derived afford precedents for many things, which it does not adopt. While it exhibits the *consensus* of the pure Lutheran Liturgies of that age, in strict accordance with the spirit of Christianity embodied in our Confessions it freely rejects what was temporary and adapts the whole to this new age.

I.

The Orders of the Sixteenth Century recognize that we can make no Service binding on the congregation, and that no part of a Service should be used any longer than it serves to edification. These principles they establish and enforce. In accordance with all the authorities, therefore, these principles are announced in the *Preface* of the book as part of the Service itself.

Again, it soon became the custom in the Reformation to allow in villages and country places a simpler service than that which the larger cities and towns were able to maintain. In this German versifications were substituted for the older prose texts which a trained choir was needed to render, and some of the parts of the service were omitted. Different Orders also substituted alternate forms for some of the parts of the service. The *Common Service* recognizes this custom and principle, 1. by stating "the entire conformity with good Lutheran usage" of such a simpler service; 2. by permission of alternate forms; and 3. by providing not the *minimum* of Lutheran service, but *the full Lutheran service with all its provisions* for all who wish to use it. We need no citations to prove that this is in accord with all the Lutheran Liturgies of greatest weight and with the sound Scriptural principles they urge.

II.

Having ascertained and observed the general principles which characterize every pure Lutheran Church Order, we next come to the question, What are the constituent parts of the normal Lutheran Service, and in what order should they appear? To answer this, we should know the parts and order of the Service before the Reformation, and the manner in which the typical Lutheran Orders dealt with them. As to the old Service, I shall take the liberty of referring my readers to my *Liturgics*, especially on pp. 117ss. As to Lutheran usage, we must first of all decide which are the typical or pure Liturgies, and then discover whether they do present one type of Service, and afford a *consensus* from which the "old Lutheran Service" may be reproduced.

It is wrong to suppose that it is necessary to examine and put

on record the dictum of every one of the Church Orders of the Sixteenth Century. What this would amount to, I shall show further on, when we come to the question of the position of the Lord's Prayer in the Holy Supper. To throw light on the subject I have prepared a little chart which shows at a glance the relations of the principal and typical Lutheran Liturgies of that age to one another. It is based on the list given by Richter (*Ev. Kirchenordnungen des xvi. Jahrh.* II. 509ss.), and my own careful examination. It does not claim to be infallible; here also I speak under correction; but I think it pretty faithfully sets forth the case. It does not include all Lutheran Orders, nor even all which belong to this type, but it is enough. It arranges these Orders on the basis of their *liturgical* relationship. Thus an order may derive its ecclesiastical constitution from one source, but its arrangement of the Service from another; my table would show simply its dependence on the latter. The table asserts the practical derivation of the Liturgical reformation from Luther's *v. Ordnung des Gottesdiensts* and *Formula Missæ* of 1523, which his *German Mass* of 1526 was a tentative effort to carry into effect in the German tongue. A glance at the table shows the central importance of the Saxon group, including *Mecklenburg* 1552 repeated in *Wittenberg* 1557 and 1559. Hardly less important is what I am accustomed to call Bugenhagen's group, headed by *Brunswick* 1528, which, with *Hamburg* 1539 and *Pommern* 1535 (which Richter calls the living picture of the Reformation in North Germany), I shall often refer to. The lines show how the Saxon influence (especially of the typical *Saxon* (Duke Henry) of 1539, was sought and felt in all later orders. The Prussian series (except 1557), while obedient to the general type, have a character of their own. On the other side of the page, *Brandenburg-Nürnberg* 1533 has originality. Through *Mecklenburg* 1540 (a transcript of it) it mingles with the *Saxon* 1539 in the Mecklenburg-Wittenberg group. Lines show other tendencies than those of the *Formula Missæ* entering into *Schwäbisch-Hall* 1543 and *Cassel* 1539, to be perpetuated in the latter case in *Edward VI.* 1549, and to appear in *Austria* 1571.

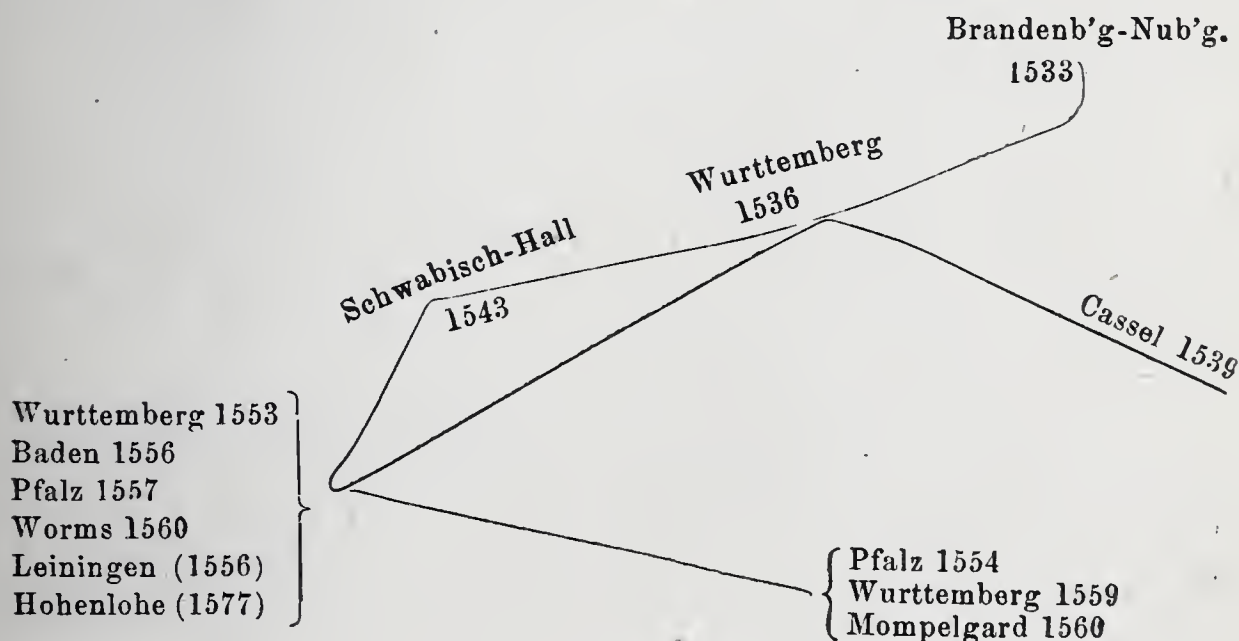
A subdivision would be made among these Orders by a strict

historian. *Brandenburg* 1540, *Pfalz-Neuberg* and *Austria* 1571 retain more of the old Service than the other groups do, though conforming to the general type; and are by some called "Romanizing." In some features, however, these go further than the Saxon group, *e. g.* the *Pfalz-Neuberg* 1543 omits the traditional Gospels and Epistles, after the example of *Brandenburg-Nürnberg* 1533.

Again, the *Reformation of Cologne* 1543, cannot be appealed to with the same confidence we accord to the Saxon liturgies, because of un-Lutheran Protestant elements in it. But it is to be observed that the service of worship it gives does not depart from the Lutheran type, but furnishes much material; and it is especially valuable to us because the dependence upon it of the first Prayerbook of *Edward VI.* 1549 (whose place among Lutheran liturgies is shown in our chart) entitles us to free use of the inimitable English translations given in that book.*

Now, in reference to these Liturgies, it is evident that it is not necessary to cite every one of a group, such as "Bugenhagen's," or the "Saxon," which merely repeat one Service. The *dictum* of a few which all acknowledged as models, outweighs the agreement of many which copy one of them. Those few

*It will be observed that the Liturgies of S. W. Germany have no place on my chart. On this subject see my *Liturgics* pp. 120, 1, and, besides authorities there cited, Herzog, PRE. VII. 722. The great importance of the Würtemberg Orders is not denied; but they do not follow the Lutheran type of Service. I subjoin a little diagram of mutual relations of Orders of S. W. Germany.



models we call the *Liturgies of greatest weight*. Such are Luther's Orders, the *Brandenburg-Nürnberg* 1533, the *Wittenberg* of 1533, which brought Bugenhagen's influence anew into the Saxon group, *Saxon* 1539, the *Mecklenburg* 1552 as repeated in *Wittenberg* 1559, and Bugenhagen's Orders already referred to. And it is evident that illustration and confirmation may be sought in the other Orders on our list, under the limitations we have indicated.

The first report of the Joint Committee (Phila., May, 1885) promptly adopted by the three General Bodies, gave the parts and order of the Normal Lutheran Service thus:

- I. Introit.
- II. Kyrie.
- III. Gloria in Excelsis.
- IV. Collect.
- V. Epistle.
- VI. Alleluia.
- VII. Gospel.
- VIII. Creed.
- IX. Sermon.
- X. General Prayer.
- XI. Preface.
- XII. Sanctus and Hosanna.
- XIII. Exhortation to Communicants.
- XIV. Lord's Prayer and Words of Institution *or* Words of Institution and Lord's Prayer.
- XV. Agnus Dei.
- XVI. Distribution.
- XVII. Collect of Thanksgiving.
- XVIII. Benediction.

Of these parts the *Formula Missæ* omits X. and XIII., and puts XII. after the Words of Institution and before the Lord's Prayer. The *German Mass* 1526 has all but III., X., XI., XV., putting the *Sanctus* during or after XVI. *Wittenberg* 1533 has all (the *Da Pacem* instead of a lengthy prayer after the Sermon) and transposes the *Sanctus* to the place of the *Agnus Dei*. The *Visitation Articles* 1533 has all but II., VI., XI.; the *Da Pacem* as in foregoing; for VI. "a spiritual song;" and allows

the *Sanctus* instead of XV. *Brunswick* 1528 has all, putting XVI. before XV. and XIII. before XI. *Brandenburg-Nürnberg* 1533 has all but XI., thus: XIII., XIV., XII., XVI., XVII., the *Agnus Dei* during the *Distribution*, and inserts the *Pax* and *Benedicamus*. *Pommern* 1535 has all in order. *Saxon* 1539 has all but X. *Mecklenburg* 1552 has all, putting a Psalm in place of VI. and not prescribing XV. during the *Distribution*.

To these may be added: *Deutsch-Kirchenampt* 1525 has all, putting VIII, IX. and XIII. before XV. The *Prussian Landesordnung*, 1525, has all but the Sermon, and puts XIII. after XIV. *Schwäbisch-Hall*, 1526, omits the Epistle and *Agnus Dei*. *Döber's Mass*, 1525, (in *Schlüter*, 1531) omits IX., X., puts XII. after XIV. and XIII. after XV. *Liegnitz*, 1534, omitting only XV. and putting instead of the Creed a hymn to the Holy Ghost, puts the Lord's Prayer after the Sermon and VIII., XIII. before XI. *Bremen*, 1534, omits XI. and puts the Sermon before the Creed. *Nordheim*, 1539, omits XI. and XII. and puts the Creed after X. *Meissen Vis. Artt.*, 1539, omits XI., XII., XV. *Hamburg*, 1539, has all, but puts the Exhortation before the Preface. *Brandenburg*, 1540, omits XIII. *Halle*, 1541, repeats Wittenberg, 1533. *Pommern*, 1542, has all but XV. *Osnabrück*, 1543, puts VIII. after X. and seems to omit XVII. XVIII. *Reformation of Cologne*, 1543, puts VIII. after X. and omits XIII. *Prussia*, 1544, omits XI. *Ritzebüttel*, 1544, omits I., XI., XII., XV. and puts *Song* instead of VI. *Schwäbisch-Hall* 1543, omits IX., X., XI.; puts VIII. after XVI., while XII. takes the place of XV. *Pfalz-Neuberg*, 1543, has all. *Stralsund*, 1555, has all but the Exhortation and does not prescribe the *Agnus Dei*. *Edward VI.* 1549, omits VI., XIII., X.

To summarize: the following Orders of those we have instanced, HAVE ALL THE PARTS: *W.*, 1533; *Br.*, 1528; *Pom.*, 1535; (*Saxon*, 1539;) (*Meckl.*, 1552;) *Strassburg Kirchenampt*, 1525; (*Prussia*, 1525;) *Hamburg*, 1539; *Halle*, 1541; (*Pommern*, 1542;) *Pf.-N.*, 1543; (*Stralsund*, 1555).

Döber's Nürnberg Spitalmesse, 1525, *BN*, 1533, *Liegnitz*, 1534, *Bremen*, 1534, OMIT ONLY ONE PART.

Nordheim, 1534, *B.* 1540, *Ref. Col.* 1543, *Form. Missæ*, 1523, HAVE ALL THE PARTS BUT TWO.

The *Meissen Vis. Artt.*, 1539, *S. H.*, 1526, and *Edward VI.*,
OMIT ONLY THREE.

But let us more closely examine the omissions that occur. The two omissions of the *Formula Missæ* are the *General Prayer*, and the Exhortation to the communicants; the latter a Lutheran addition to the Service, the former a Lutheran restoration. The *German Mass* also omits the General Prayer; it omits the *Gloria in Excelsis*, for which Luther had not yet German verse (though he might have had prose); puts German song in place of the Alleluia; lets the Exhortation (now freshly invented) take the place of the Preface; and omits the *Agnus Dei*. This is followed by the *Visitation Articles* of 1533, which puts "a spiritual song" instead of the *Alleluia* and the *Sanctus* for the *Agnus Dei*. *Saxon*, 1539, again omits only the General Prayer.

Prussia, 1525, omits only the Sermon, which was new, or just restored to the Service. So does *Döber*, omitting also the General Prayer. *Bremen*, 1534, follows the *German Mass* in substituting the Exhortation for the Preface: so does *Meissen Vis. Artt.*, 1539. The *Ref. of Cologne*, 1543, omits only the Exhortation. *Ritz*, 1544, omits the Introit, Preface and Sanctus. *S. H.*, 1543, omits Sermon, General Prayer and Preface. *Pr.*, 1544, again puts the Exhortation instead of the Preface. *Stralsund*, 1555, omits the Exhortation.

The true statement of the case then is: The new elements in the Lutheran Service are 1. the reintroduction of the Sermon, which had fallen out of the Roman Mass, 2. the restoration of the General Prayer, and 3. the insertion of an Exhortation before the Communion.

These are characteristic elements of the Lutheran Service, but the early Orders did not at first know how to assimilate them; some omitting one or the other; some, as *Pr.*, 1525, *S. H.*, 1526 (with implied approval of *F. M.*, 1523) letting the Sermon precede the whole, or as *S. H.*, 1543, letting the Sermon come after the Holy Supper; and others wavering as to whether the Preface and the Exhortation were compatible, the Exhortation being a sort of preface too. The historical significance of the Preface was not immediately seen. On one other point there

was diversity—some kept the *Agnus Dei* as the principal song in the Distribution of the Holy Supper; others thought it enough to require appropriate song; and some preferred another hymn, especially John Huss's *Jesus Christus unser Heitland*. *This explanation covers nearly every variation noted and greatly strengthens the authority for the "Normal Service."*

And now as to *the order of the parts* of the Service. At first it may seem to the bewildered reader that there is very little agreement among these liturgies. But let him turn back and look again. Of those we have examined, the following preserve the order given above: *Saxon*, 1539, *Meckl.*, 1552, *Pom.*, 1535, *S. H.*, 1526, (*Pom.*, 1542, *Pr.*, 1544, *Pf. N.*, 1543, *Stralsund*, 1555, Edward VI., 1549.) The order is preserved in all cases but one, by *F. M.*, 1523, *G. M.*, 1526, *W.*, 1533, *Vis. Artt.* 1533, *B. N.*, 1533. *Pr.*, 1526, *Bremen*, 1534, *Nord.*, 1539, *B.* 1540, *Halle*, 1541, *Ornabrück*, 1543, *Ref. Col.*, 1543, *Ritzebüttel*, 1544. and *Hamburg*, 1539. It is preserved with two exceptions by *Br.* 1528, *Str. K'ampt*, 1525, *Düber*, 1525, *Liegnitz*, 1534, and *S. H.*, 1543.

We submit that any one examining these Orders with the simple purpose to find what the parts of a full Lutheran Service are, would be compelled to admit that every one given in our list belongs to it; and that, in spite of the variations in the order of the parts, the order given in the *Common Service* is established by Lutheran usage as well as by the pre-Reformation Service and sound liturgical principles.

III.

The Parts of the Service and their order having been ascertained, something remained to be done. Was anything to be added? Was anything to be taken from it? Were the old Orders to be modified in any respect or were they to be taken as they were. It is well-known that they directed the minister to *sing* the parts which belong to him; at certain points he was bidden *turn to the altar* and again to *turn to the people*; Luther retained the *Elevation** and so did the Prussian Orders until

*Done away in Wittenberg *Consistorial-Ordnung*, 1542.

1544. Some Orders began the Service with a Confession of Sins; Some put the *Benedicamus* before the *Benediction*; some inserted *The Peace of the Lord be with you* before the Distribution; and some *retained other prayers besides those* admitted into our service. It must be observed that the *Common Service* has omitted what was inapplicable or inexpedient; retained what is edifying; and avoided any prescriptions which were not needful to show the right use of the parts of the Service. In the following pages we will show on what authorities the amplifications of the Normal Order rest, and also the sources from which the texts given in the *Common Service* were derived.

As *additions*, not as integral parts of the historical Service, the Committee proposed (Phila. 1885; *Harrisburg Report*, p. 4) and the General Bodies approved 1. *At the beginning*: a Hymn of Invocation of the Holy Ghost; the words, In the name of the Father, and of the Son, and of the Holy Ghost; and the Confession of Sins. 2. *After the Creed*: the Principal Hymn. And 3. *After the General Prayer*: another Hymn.

As professed additions, considered and approved at that time, these require no Lutheran precedent; but they are not without it. No one will question the propriety of adding *Hymns* to the Order already given, or its entire conformity with good Lutheran usage. It is freely acknowledged that the historical position of the Principal Hymn is *between the Epistle and the Gospel*, and therefore the *Common Service* with its usual accuracy has provided that *instead of the simple Hallelujah, a sentence for the Season of the Church Year may be sung with it; or a Psalm or a Hymn may be sung after the Hallelujah*; but it was thought better not to divide the Lessons, nor to disturb the convenient Hymn before the Sermon, familiar to our people. This takes the place of the *Kanzellied*, sung after the Minister has gone into the pulpit and begun the liturgical introduction of his Sermon. *Liegnitz* 1534, and *Ritzebüttel* 1544, prescribed in this place a *Hymn to the Holy Ghost*. Another Hymn is put after the General Prayer. When there is no Communion it closes the Service; or if there be a Communion, the people sing while the Minister goes to the altar and makes ready for it. The permission to use before the whole Service a Hymn of Invocation

of the Holy Ghost, proper in itself, and accordant with the historical opening of all sorts of Christian Service, indicates what should be the nature of the singing which in many churches precedes the Service. My notes refer to Spangenberg, *Kirchengesaenge* for this. *Austria* 1571 says, "At the beginning of every spiritual office earnest prayer must be offered to God for grace, enlightenment and help, and *Veni Sancte Spiritus* must be sung."

The words, *In the name of, &c.*, occur in this place in the *Strassburg-Erfurt Kirchenampt* of 1525.

It was thought best to retain a *Confession of Sins*. While such a confession does not belong to the Normal Lutheran Service, it has good Lutheran authority. (See my *Liturgics*, pp. 107, 8.)

The question then arises concerning the text adopted by the *Common Service*. The form given in *Meckl.* 1552, *Wittenberg* 1559, traced by Richter to John Riebling 1534, and repeated in *Austria* 1571, is the only one having authority among us. The address (founded on Heb. 10 : 22) and the opening versicle also are from *Meckl.* 1552; the second versicle is from *Düber's N'b'g. Spitalmesse, Strassb'g K'ampt, Cologne* 1543 and *Austria* 1571. The original bids the people to say the confession with the Pastor, but assigns the second part of it to another Minister; and directs that it be said by people and minister kneeling towards the Altar. It is there given in the singular number, *I confess*. It has been adapted to our use by the rubrics, *Kneeling or standing, The congregation shall say with the Minister*, and the use of the plural instead of the singular. The *Declaration of Grace* is found in the same Order.

IV.

We now come to the parts of the Service, and will notice as we meet them certain minor additions which (upon good Lutheran authority) were made in the final arrangement of the Service. Such are the collection, the *Pax*, the Words of Dismissal, the *Nunc dimittis*, and the *Benedicamus*.

Those familiar with the Orders will recognize the propriety of

allowing instead of the Introit a Psalm or Hymn. This accords with Lutheran usage, and needs no further note. It will be remarked, however, that while the *Church-Book* prescribed the omission of the *Gloria Patri* in Lent, the *Common Service* has not such a direction. The Roman Missal does indeed omit it from *Judica* Sunday until Easter, and so does the Bamberg Missal, on which so many of our Orders were based; but *Lossius* gives it for Palm Sunday and has no Service for Holy Week; Spangenberg, *Edward VI.* and the Nürnberg *Officium Sacrum* retain the *Gloria Patri*. Therefore the *Common Service* retains it.

The Introits are given in full in *Lossius*,* Nürnberg *Officium Sacrum*, and in Spangenberg† whenever a full Service is given; and the Bamberg Missal gives those in use before the Reformation, to which our Orders refer. The Biblical sources of the Introits are given in Jacobs: *Lutheran Movement in England*, p. 294. Wherever the Introits as given vary from the texts of the *Church Book* (e. g. Second, Fourth, Seventh and Twentieth Sundays after Trinity) the change is in obedience to the originals. An alternative Introit for Easter is given suggested by Schoeberlein III. 148 and Loehe. The 27th after Trinity is based on the Bamberg Missal and Lossius. For the *Annunciation*, instead of that given, Bamberg, Lossius and Spangenberg gives the Introit for the 4th Sunday in Advent; while N'b'g. *Off. Sac.* gives the Introit for the 1st Sunday in Advent. For the *Visitation*, N'b'g. has the Introit for the 4th in Advent, Lossius has the *Gaudeamus*, and Spangenberg has Ps. 106 : 4, 5, 1. The Introit for *Evangelists*, etc., is the Roman for St. Paul's day. Lossius, Sp. and N'b'g. have Ps. 139 : 17, 1, 2, but our English version does not agree with the Latin. The Introits are "marked" or "pointed" according to the latest English authority. The arrangement of the Sundays after Trinity

**Psalmodia, hoc est, Cantica sacra veteris ecclesiae selecta etc., per Lucam Lossium cum praefatione Philippi Melanthonis. Viteb. Rhan 1561.*

†Kirchengesaenge Deutsch auf die Sonntage u. fürnemliche Feste, durchs ganze Jar, etc., 1545.

These books were in the hands of the Sub-Committee.

(differing from the Roman, *after Pentecost*) accords with the Bamberg use, which the Reformers kept.

The *Kyrie* needs no further remark.

Nor does the *Gloria in excelsis*. The rubrical permission to use another Canticle or Hymn except on occasions when a full Service is desirable, accords with Lutheran usage. Many of our sources prescribe the versification of the *Gloria in excelsis* (by Nic. Decius, 1531) *Allein Gott in der Höh' sei Ehr*; some having both the Latin and the German hymn, though the *Gloria* was in German prose with notes as early as the Strassburg *Kirchenampt* 1525, and in Döber's *Spitalmesse* 1525 as given in *Schlüter* 1531. In the latter the Minister said, "Glory be to God on high," and the choir answered, "Peace on earth, etc.;" and this is the way in which it usually appears.

For the general purport and the origin of the *Salutation*, see my *Liturgics*, p. 62. Though no mention of it appears in the outline of many Orders, I do not think it was meant to be omitted, except, perhaps, in such a case as *Pommern* 1534, which says, "Let us pray,—*without turning to the people*." For instance in Richter's resumé of *Mecklenburg* 1552 while the *Salutation* is omitted from the outline of the full Service for the city, it is expressly given for the village- and country churches. Music is provided for it in old Cantionales, and it is prescribed in *BN.* 1533, *B.* 1540, *Prussia* 1544, *Ritzebüttel* 1544, *Waldeck* 1556, *Edward VI.* 1549.

The invaluable notes on the *Collects* of Dr. B. M. Schmucker doubtless are treasured in the Library of the Seminary at Philadelphia; and my notes are too incomplete to be of service.

As to the *Epistle*: It is hardly necessary to bring proof that while some of our Orders preferred the *lectio continua*, it became Lutheran usage to retain the traditional Epistles and Gospels. (*F. M.* 1523 omits them, advising the choice of better; *Prussia* 1525 omits on ordinary Sundays; *Riga* 1530, *BN.* 1533, *Meckl.* 1540, *Pfalz-Neuberg* 1543 omit, but the old use was afterwards restored.—The *German Mass* 1526, *Prussia* 1544, (except at *Königsberg*), *Liefland* 1570, *Württemberg* 1553, *Cologne* 1543, *Saxon* 1539, *Nordlingen* 1539, *Brandenburg* 1540, *Brunswick* 1528, *Hamburg* 1539, *Lubeck* 1531, *Pommern* 1535,

Schl., *Holstein* 1542, *Meckl.* 1552, *Calenberg-Göttingen* 1542, *Br. Wolffenbüttel* 1543, *Hadeln* 1544, *Hildesheim* 1544, *Br. Lüneberg* 1619, 1643, 1647, *Coburg* 1626, *Meckl.* 1650, *Halle* 1660, *Reuss* 1766, *Prussia* 1822, retain them.) The rubrical permission of other Lessons from Holy Scripture and the prescription of the Epistle and Gospel for the day, therefore have good authority. It should be added that Epistles and Gospels have been supplied to the days of Holy Week from the *Comes Theotinchi*, except the Epistle for Good Friday, which has good Lutheran authority.

For the *Hallelujah* see *Liturgics* pp. 61, 82, 108, 109. The rubrical permission of a Sentence, Psalm or Hymn after it may be justified by the multifold practice of our Church, which I must beg the reader patiently to consider.

1. Prescribe a *Psalm*: *Meckl.* 1552. *Pom.* 1535 a Psalm, or Latin *Alleluia* or *Gradual*.

2. A German Song, such as *Nun bitten wir den heiligen Geist*: *G. M.* 1526, *Vis. Artt.* 1533; *Ritzebüttel* 1544.

3. Psalm or Sequence: *Bremen* 1534; on Festivals, *Pom.* 1535; Sequence or Spiritual song, *Meissen Vis. Artt.* 1539, *Saxon* 1539.

4. *Hallelujah* and Sequence or Psalm. *Nordh.* 1539, *Hamb.* 1539. *B.* 1540, *Cal. Gött.* 1542, *Pom.* 1542, *Osnabrück* 1543, *Cologne* 1543. *Wit.* 1533: "After the Epistle the children shall sing an usual *Alleluia* in Latin, at times also a *Gradual*, and then a German Song from Holy Scripture, which may be sung only to save time. On Christmas and until Purification the Sequence *Grates nunc omnes* shall be sung, the first verse three times and the last once, and, between its verses, verses of *Gelobet seistu Jesu Christ*, so that they both be sung through together.—On Easter and until Ascension in the same manner *Victimae paschali* and *Christ lag in Todesbanden*.—On Pentecost *Veni Sancte Spiritus* and *Nun bitten wir den heiligen Geist*.—On the Nativity of John Baptist, *Psallite regi nostro*. The Sequence, *Laus tibi Christe* may be sung once or twice in the year on a Sunday. But the Sequence *de Sancta Trinitate* as often as it is wished." *Prussia* 1544 has *Hallelujah* arranged to the melody to which

the German Psalm is to be sung. Special Psalms or Songs are assigned to the Festivals.

There is no question with reference to the *Gospel*, except as to the authority for the liturgical setting with which it is given. Until the Reformation, and still in the Roman Church, the Gospel was introduced by a prayer for the cleansing of the lips of the reader, a request to the priest for his Benediction, his Benediction, the Salutation and Response, and the announcement of the Gospel. To this is answered, *Glory be to Thee, O God*. And after the reading the response is, *Praise be to Thee, O Christ*. The people stand while the Gospel is read. This traditional posture is retained in many of our churches, and the *Common Service*, while not prescribing it, cannot but recognize and allow it. It omits all that precedes the announcement of the Gospel's; announces it (*Br.* 1528, *BN.* 1533, *Pom.* 1535); allows the Response, *Glory be to Thee, O God*, (*Pom.* in *Kliefoth* V. 33), saying which the people may stand up; and after the Gospel prescribes the answer, *Praise be to Thee, O Christ*. That this was usual in some places, though it is not prescribed in the Orders, is rendered probable by the fact that it is given with music by Lossius and Vopelius* (Preface to Meckl. Cationale I. 1.). Many of the Orders say simply "*The Gospel*"; some, that it shall be sung in the usual tone, with face turned to the people, (*G. M.*, 1526, *Wit.* 1533); *Pom.* 1535 allows it to be read if the Minister cannot sing; *F. M.*, 1523 says it neither forbids nor prescribes candles and incense; and *B.* 1540 retains the usual Benediction and requires the Gospel to be sung in Latin, then read in German.

The *Nicene Creed* (called the *Patrem*) or its equivalent, *Wir glauben all*, is prescribed by all our authorities. Only *Düber* 1525 has the Apostles' Creed; and the *Pomeranian Agenda* (*Kliefoth* v. 45) puts the Athanasian Creed instead, at the Opening of Synods, on Trinity Sunday and once a month. It also allows the *Te Deum* to be sung instead.

We have mentioned the variations of early Orders in reference to the place of the Sermon. It must be added that in

*Neu Leipziger Gesangbuch, etc., von Gottfried Vopelius, Cantorad D. Nicolai, 1681.

German congregations the Sermon itself has a liturgical setting. In the *Agenda* of the Synod of Missouri, for instance, the preacher is directed to go into the pulpit while the Creed-Hymn is being sung, and at the close of it say in the pulpit a free prayer on Festivals, but on ordinary Sundays the Apostolic *Votum* or greeting, after which he gives the introduction to his Sermon. After the introduction he announces his theme; a verse of a hymn is sung; then he and the congregation kneel and silently pray the Lord's Prayer; whereupon he again announces and reads the Gospel for the day, which also is the text, the congregation standing, and after stating the divisions of his Sermon on ordinary Sundays he offers another prayer. At the close of the Sermon come the General Confession and Absolution.

We have not found such minute directions in our authorities. Daniel (*Cod. Lit.* II. 143) gives the following from *Brunswick-Lüneberg* 1657: "Before the sermon the preacher shall say the customary *votum* or prayer, Grace, mercy and peace from God the heavenly Father, His Only-begotten Son Jesus Christ, with the Holy Ghost, be and abide with us evermore. Then shall follow a silent prayer; then let all join with him in saying the Lord's Prayer. Then a Hymn. Then let the text be read and let him begin his sermon."

Kliefoth V. 47 gives as a general description 1. The Apostolic Greeting; 2. Exordium connecting the Sermon with the season and exhorting the people to prayer; 3. The Lord's Prayer or a prayer ending with it. *Lüneberg* 1598 and *Verden* (he says) have the prayer immediately after the *votum*; *Pommern*, *Hoya*, *Lauenburg* have a hymn before the call to prayer. *Löhe* (*Agenda* 3rd ed., p. 21) has merely the Apostolic Greeting before the Sermon, and adds that if the Sermon end with the *Gloria Patri* or a similar Doxology, the people may say *Amen*. *Kliefoth* (v. 367) advises that the Sermon always end with a prayer, closing with the Lord's Prayer and followed by the Apostolic Greeting.

Our Service, not bound to this elaborate arrangement, simply bids the Minister say at the close of his sermon: *The peace of God, etc.*

In the first report of the Committee it was proposed to add

to the Normal Order given above the *Collection of the Offerings of the Congregation*, but the place into which it was to be inserted was not determined. For the reasons which connect our offerings with the General Prayer, I refer to *Liturgics*, pp. 74 and 111; as also for the proof that our offerings ought to have a place in the Service, and had a place in the old Service, from which they were pushed by the false notion of the Sacrifice of the Mass and the consequent perversion of the Offertory. The Romish Offertory (described in *Liturgics*, p. 110) had taken the place of the old-Christian Offertory and (though *B.* 1540 retains it) was rightly excluded by the pure Orders, but nothing took its place. This want *Ref. Col.* 1543 tries to supply by this provision: "After the General Prayer the whole congregation shall sing the Creed [omitted before the Sermon] for such confession of faith befits the whole people of Christ, who have just heard his holy Gospel together. And since every one has heard the holy Gospel with true faith, and therefrom has learned that God out of his boundless love has given him His Son and with Him all things, and out of such faith gives himself to God and our Lord Jesus Christ as an offering, so while they sing the Creed believers ought to bring their freewill offerings, each as God in kindness has blessed him." *Edward VI.* 1549, omitting the General Prayer at this place, says after the Sermon or Homily or Exhortation, "Then shall follow for the Offertory one or more of these sentences of holy Scripture, to be sung while the people do offer; or else one of them may be said by the minister immediately afore the offering. Where there be clerks, they shall sing one or many of the sentences above written, according to the length and shortness of the time that the people be offering. In the meantime, whiles the clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind." The simple adoption from Schöberlein of passages from Ps. 51 to be sung as an Offertory in accordance with 2 Cor. 8 : 5, the permission of other suitable song, and the rubric *The offerings shall be gathered*, which does not prescribe whether they shall be gathered before or after the Prayer, or during or after the Song; with the rejection of Löhe's doubtful suggestion (too closely con-

nected with the old perversion) that during the song the elements of bread and wine may be put upon the altar or uncovered there, restore an essential part of the Service, interpret our contributions to the Church, and accord with the only precedents which the Orders of that age contain.

The *General Prayer* and the *Litany* have been fully illustrated in Dr. Jacobs' *Lutheran Movement in England* (pp. 303ff. 230–241). The Litany, which is Luther's, retains a petition for travelers, which Luther's did not have.* The *N'b'g. Off. Sacr.* prays for "perpetual victory over all *Thine* enemies," but "its" has been kept with Luther. It is not necessary to multiply authorities for our use of the Litany. *Saxon* 1539, for instance, ordained that it should be sung at the Ember-seasons daily for a week; in the cities every Wednesday and Friday after the Sermon; and in villages once every Sunday. *Meckl.* 1552 has "After the Sermon sing the Litany or Psalms."

The "*Bidding Prayer*" is found in The Frankfort *Agendbüchlein* 1565 (see Höfling's *Urkundenbuch* p. 101; see also *Schw. Hall* 1526 in Richter I. 43). Our Service omits a prayer for *women with child*, and in turn inserts the Collect for the Catechumens (one of the very few original translations which the book contains) and a prayer for our enemies. The General Prayer No. VII. is of Anglican origin. "Though generally attributed to bp. Sanderson, the *General Thanksgiving* was certainly composed, and probably at the suggestion of the Presbyterians, by their representative Reynolds, who afterwards conformed and was made bp. of Norwich." (Trollope, *Liturgy and Ritual*, p. 147.) The prayers for the *good estate of the Church* and for *all conditions of men*, were composed by Gunning (1661) afterwards Bp. of Chichester and Ely, and are supposed to rest upon the Bidding Prayer just described. (See Blunt, *Annotated Bk. of C. P.*, p. 238.)

The manner in which the Reformation dealt with the Preface,

**Kliefoth* v. 68: It was natural for the seafaring Mecklenburgers and Pomeranians to pray also for "all who travel by land or water." "Lossius says that when the Litany is sung at ordinations, all the petitions for the Church are to be sung *on bended knees*. The *Meckl.* 1708 bade the boys kneel while intoning the words, *O Lamb of God*."

the question being complicated with the introduction into the Service of an Exhortation to the communicants, will appear from the following summary. (See *Liturgics*, pp. 46-49.)

1. *Have the Preface without the Sanctus*, (the latter being introduced after the *Words of Institution*): *F. M.* 1523, *Pr.* 1525; *Düber* 1525; *Strassb. K'ampt.* 1525,

2. *Like Pre-reformation Service*: *Wit.* 1533 (if wished), *Halle* 1541; *Col.* 1543; *Augustus of Saxony* 1580; *BL.* 1657; *Pr.* 1821, *Austria* 1571, *Regensburg* 1630, *Pom.* 1563, *Br.* 1569, 1615, *Jevers* 1562, *Stralsund* 1555.

3. *Omit*: *BN.* 1533, *Schw. H.* 1526, *Württemberg* 1536, *Schw. H.* 1543, *Würt.* 1553, *Coburg* 1626, *Gotha* 1645.

4. *Omit, and replace with the Paraphrase of the Lord's Prayer*: *G. M.* 1526 (the *Sanctus* being sung during the Communion), *Nordheim* 1539, (*Pr.*, 1558 and *El. Saxony* 1580, *Kliefoth*).

5. *Retain Preface and direct priest to say certain prayers while the Sanctus is being sung*: *B.* 1540, *Eliz. of Br. Lüneberg*.

6. *Ordinarily the Exhortation instead, but on Great Feasts the Preface*: *Saxon* 1539, (*Hadeln* and *Schw.*: *Kl.*), *Magd.-Halberstadt* 1632, *Magdeburg* 1653, 1740.

7. *Have both the Preface and the Exhortation*: *Br.* 1528, *Hamb.* 1529, 1539, *Lübeck* 1531, *Pom.* 1535, 1542, *Schl. Holst.* 1542, *Göttingen* 1530, *Meckl.* 1552 (1534), *W.* 1559, *Meckl.* 1650, *BL.* 1619, 1643 (the last three allowing the omission of both, if time presses).

The texts of the proper Prefaces are found in *Daniel Cod. lit.* I. and in *Saxon* 1539 or *Meckl.* 1552. The *Trinity Preface* has been abbreviated. As an example of the questions which had to be met in the preparation of the text, I will give the translation of the *Preface for the Passion Season*. The original is:

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus qui salutem humani generis in ligno crucis constituisti, ut unde

Der Du das Heil des menschlichen Geschlechtes am Stamm des Kreuzes vollbracht hast, auf dasz vom Holz das Leben wieder entsprosse, wie der Tod vom Holze den Anfang genommen hat, und

mors oriebatur inde vitar esurgeret; der am Holze den Sieg genommen,
 et qui in ligno vincebat, in ligno ihn am Holze wieder verlöre durch
 quoque vinceretur, per Christum Christum, unsern Herren, durch
 Dominum nostrum, per quem. welchen.—*

1. Of this the *Church-Book* gave the following rendering :
 Who for the redemption of our sinful race was lifted up upon
 the cross ; to the end that where death began, there also life
 might be restored ; that he who overcame at the tree of the
 garden should also be overcome at the tree of the cross.

Then came these emendations :

2. (Through Jesus Christ) Who for the redemption of our sin-
 ful race was lifted up upon the Cross ; to the end that as death
 came from the tree, so life might also shine from the same ; that
 he who overcame at the tree of the garden, should be overcome
 on the tree of the Cross.

3. (Upon the Cross ;) to the end that as death began at the
 tree, so from the tree life might again go forth ; that he who
 overcame at the tree, should be overcome on the Cross,

Showing that the former versions rested on an error.

4. Who, by the Tree of the Cross, didst give salvation unto
 mankind : that whence death arose, thence Life also might rise
 again : and that he who by a tree once overcame, might likewise
 by a tree be overcome, through Christ our Lord ; through
 whom etc.

This is from Shipley's *Ritual of the Altar*, and after many emen-
 dations, successively rejected, was adopted by the Committee.

The *Roman Missal in English* gives

5. Eternal God, who hast appointed that the salvation of
 mankind should be wrought on the tree of the Cross ; that life
 might spring whence death had arisen : and that he who had
 overcome by a tree, might also by a tree be overcome ; through
 Christ our Lord.

The *Exhortation* is a Lutheran addition to the Service. One
 form, composed by Luther and first published in the *German*
Mass 1526, is a paraphrase of the Lord's Prayer and an Exhor-
 tation to the Supper. It was adopted by *Nordh.* 1539, *El. Sax-*

*See a different form in *Mecklenburg Cationale* I. i. p. 126.

ony 1580, Coburg 1626, Saxon 1539 Oldenb. 1573. The form generally adopted is the composition of *Wolfgang Volprecht*, the Augustinian Prior at Nürnberg. It is found in *BN.* 1533, 64, 91, 92, *Veit Dietrich* 1543, 44, 45, 69; *N'b'g. Agendbüchlein* 1586, 1639, 1691, *Rothenburg* 1668, *Frankfort Feldprediger ordnung* 1734, *El. Brand'b'g.* 1540, 1542, *Pfalz* 1543, *Schw. H.* 1543, 1771, *Württemberg Series*, and so forth. It has been much abbreviated in the *Common Service*.

We have now come to the important question of the relative position of the *Lord's Prayer* and the *Words of Institution* in the Holy Supper. A full transcription of the evidence on the subject will show the whole field and give the student a notion of the *families* of Lutheran liturgies:

1. *In the Pre-reformation Missals the Words of Institution precede the Lord's Prayer and are not given simply but involved in the Canon of the Mass and the Offering of the Mass.*

2. *Luther in F. M.* 1523 and his *Weise der Mess*, 1524 places the *Words* before the *Lord's Prayer*. In this he is followed by Bugenhagen 1524, *Düber* 1525, *Pr.* 1525, *Strassb'g Kirchenampt* 1525, *Riga* 1530, *Schlüter* 1531, *BN.* 1533, *B.* 1540, *Ref. Col.* 1543, *Edward VI.* 1549, *Pfalz-Neuberg* 1543, *Veit Dietrich's Agend-büchlein* 1543 and subsequent editions, *N'b'g. Officium Sacr.* 1664, *Rothenburg* 1668.

3. *Luther in his German Mass* 1526 has only a Paraphrase of the *Lord's Prayer* followed by the *Words*. So *Nordh.* 1539, *Saxon* 1539 (see 4.), *Pr.* 1544.

4. The *Lord's Prayer* (simple, not in paraphrase) precedes the *Words* in (a.) Bugenhagen's *Group*: *Br.* 1528, *Hamb.* 1529, *Lübeck* 1531, *Schl. H.* 1542, *Pom.* 1535, *Br. Wolf.* 1543. *Myn-den* 1530, *Soest* 1532, *Bargerdoorp* 1544, *Hadeln* 1544. (b.) *Saxon Vis. Artt.* 1533, *W.* 1533, *Bremen* 1534, (c.) *Württemb'g.* 1536, 1553, 1559, 1582, 1589, 1602, 1615, 1660, 1743, 1747, 1821—until now. (d.) *Saxon* 1539 (on festivals Preface, Sanctus, Lord's Prayer, Words; given with musical notes), 1624, 1771, 1712; 1580; *Coburg* 1626; *Saxon* 1685, *Gotha* 1682; *El. Saxony* 1557, 1594—and until now. (e.) *Augsburg Agendenbuch* 1537.—*Hamb.* 1539. (f.) *Pommern* 1542, 1563, 1568, 1661, 1691, 1731.—*Halle* 1541.—*Göttingen* 1542.—*Schw. H.*

1543.—*Osnabrück* 1543.—*Bonn.* 1652.—*Meckl.* 1552, *W.* 1559. *Stralsund* 1555.—*Pfalz* 1556.—*Waldeck* 1556, 1731.—*Mümpelgard* 1560, 1571.—*Erbach* 1560.—*Lossius* 1561.—*Fevers* 1562.—*Pfalz* 1563.—*Lüneberg* 1564, 1598, 1619, 1643, and to our time.—*Frankfort (a) M.* 1565.—*Calenberg* 1569, 1612, 1734. *Wolfgang* 1570.—*Austria* 1571.—*Lippe* 1571.—*Oldenburg* 1573.—*Hohenlohe* 1577.—*Hanau* 1573, 1659.—*Nassau* 1576.—*Grubenhagen-Br.* 1581.—*Hoya* 1581.—*Lower Saxony* 1585.—*Liegnitz* 1594, 1598.—*Strassburg* 1670.—*Schl. Holst.* 1601, 1615.—*Nassau-Saarbrück* 1762.—*Verden* 1602.—*Regensburg* 1630.—*Magdeburg* 1673, 1692, 1739.—*Br.* 1657.—*Nordlingen* 1676.—*Limpurg* 1666.

After the *Words of Institution* the *Common Service* inserts the *Pax, The Peace of the Lord, etc.* This has the authority of the entire Nürnberg family of liturgies, besides *F. M.* 1523 and *Prussia* 1525.

The *Agnus Dei* during the Distribution has the same authority as the *Pax*; and also *Nordheim* 1539, *Saxon* 1539, *Meckl.* 1552, *W.* 1559, *Pom., B., Lower Saxony, Oldenb., Saxon* 1580, *Coburg* 1626, *Nassau* 1575, *Austria* 1571, and others, which also allow other appropriate Song.

The *Formula of Distribution* is taken from *BN.* 1533. *Saxon* 1539, *Meckl.* 1542 and *W.* 1559 have no formula at all. *BN.* is followed by *BN.* 1564, 92, *Electoral Brandenburg* (whole series), Veit Dietrich's *Agendbüchlein*, *Mümpelgard*, *Oldenburg*, *Austria* 1571. Other formulas occur. "*The True Body and Blood*" is found first in *BN.* 1591. The plural *Take ye*, first in *Hohenlohe* 1688. The words which the Southern book allows as a dismissal, are first found in *Augsburg-Strassburg* (1565?). "*Jesus said*" appears first in *Ulm* 1747. (See Höfling.)

The permissive use of the *Nunc dimittis* in this place is supported by *Döber* 1525 and *Bugenhagen* 1524 (according to Löhe).

The *Thanksgiving Collect* is found first in Luther, and from him has been adopted by nearly all the Lutheran Orders. It is in *Saxon* 1539, *Meckl.* 1552, *W.* 1559, *Spangenberg* 1545, *BN.*

1543, *Pommern, Württemberg*, etc., etc.* Other Collects are sometimes given. The Versicle is found in *Coburg* 1626, *E. Frisia* 1631, *Hildburghausen* 1685 (see *Kliefoth*, v. 140).

All of the Nürnberg series and the *Formula Missae* insert the *Benedicamus* as in the Southern edition.

All of the authorities agree in giving the Old Testament *Benediction* from *Num.* vi. Some, as *BN.*, Veit Dietrich, *Schw. H.* 1543, allowed alternative forms.

V.

In order to exhibit the authority for the Evening or Vesper Service and of the Early Morning or Matin Service, it may be best to give the scheme of several of our Church Orders, to which the reader may refer as we afterwards consider the parts.

1. STRASSB'G-ERFURT KIRCHENAMPT. 1525.		2. GERMAN MASS. 1526. MATINS. VESPER.	
Psalms.	Psalms.	Psalms.	
Antiphon.	Antiphon.	Antiphon.	
Lections.	Lections.	Lections.	
Hymn.	Antiphon.	<i>Magnificat.</i>	
<i>Magnificat.</i>	Lections.	Antiphon.	
Salutation.	Lord's Prayer.	Lord's Prayer.	
Collect.	Collect.	Collects.	
Psalm 66.	<i>Benedicamus.</i>	<i>Benedicamus.</i>	
Benediction.			
3. PRUSSIA 1526. MATINS.		4. HESSE 1526. MATINS.	
<i>O Lord, Open Thou,</i> <i>Venite</i> , (Ps. 95).		<i>Venite.</i>	
Antiphon.		1, 2 or 3 Psalms.	
2 or 3 Psalms.		Rhythmical Psalm.	
Lesson.		Lesson.	
Explanation		Interpretation.	
Response		Benedictus.	
		SCHWAEBISCH-HALL 1526.	

*Since the publication of the *Common Service* I have found in Coverdale's Works, Cambridge, 1844, in an account of the *Order of the Church in Denmark*, I. 477, a translation of this Collect: "O Lord God Almighty, we thank Thee with all our hearts, that Thou hast fed our souls with the body and blood of Thy most dear Son. And we beseech Thee unfeignedly so to illuminate our minds with Thy Holy Spirit, that we may daily increase in strength of faith to Thee, and in assuredness of hope in Thy promises, and ferventness of love toward Thee and our neighbours, to the glory and praise of Thy holy name."

But Thou, O Lord &c. Salutation.*Thanks be, &c.* Lord's Prayer.

Collect of the Season. Prayer.

Benediction. Benediction.

VESPERS.

*Make haste, &c.**Gloria Patri.*

1, 2 or 3 Psalms.

Lesson.

Explanation.

Magnificat.

Versicles.

Collects.

Benediction.

VESPERS.

As in morning, except

omit *Venite* and sing*Magnificat* or *Nunc**dimittis* instead of*Benedictus*. On Sun-

days sing both of

them.

Make haste, &c.

Latin Psalm.

Antiphon.

Sermon.

Magnificat.

Prayer.

Benediction.

6. SAXON VISITATION
ARTICLES 1528.

MATINS.

Three 1 salms.

Lesson.

Lord's Prayer.

German Song.

Collect.

7. WITTENBERG 1533.

MATINS.

As in Vespers, singing

*Te Deum, Benedictus,*or *Quicunque Vult.*

8. SAXON 1539.

MATINS.

1, 2, or 3 Psalms.

Antiphon.

Lesson.

Benedictus with Anti-

Collect. [phon.

(The *Te Deum* may be
sung.)

VESPERS.

Three Psalms.

Antiphons.

Hymns

Responses.

Lections.

Lord's Prayer.

Te Deum, or Benedic-
*tus, or Quicunque**Vult, or pure Preces.*

German Song.

Collects.

VESPERS.

2 or 3 Psalms with An-
tiphon.

3 Lessons.

Hymn.

*

Sermon.

Litany.

Versicle.

Collect.

Benedicamus.

VESPERS.

1, 2 or 3 Psalms.

Antiphon.

Responsory or Hymn.

Lesson.

Magnificat.

Antiphon.

Collect.

Beuedicamus.

**Te Deum* on Sundays before Service; *Magnificat* and *Nunc dimittis* after it—Kyrie, Lord's Prayer, Collect, *Benedicamus*. *Vis. Artt.* 1533 have Psalm, Lesson, Hymn, *Magnificat*, Collect. *Sermon* before *Magnificat*.

9. NORDHEIM 1539.

MATINS.

3 Psalms
Lesson.
Responsory
Te Deum.

Lesson.
Benedictus.
Collect.

VESPERS.

Psalms.
Antiphon.
Hymn.
Magnificat.

Catechism.

10. HAMBURG 1539.

MATINS.

Antiphon.
Psalm.
Lesson.
Responsory.
Te Deum.

Kyrie
Lord's Prayer.
Benedicamus.

VESPERS.

Antiphon.
Psalm.
Lesson.
Responsory.
Hymn.
Magnificat.
Antiphon.
Nunc dimittis.
Kyrie.
Lord's Prayer.
Versus.
Collect.
Benedicamus.

11. CALENBERG-GÖTTINGEN 1542.

MATINS.

Make haste, &c.
Invitatory and *Venite.*
3 Psalms with Antiphon.
Lesson.
Te Deum.
Lesson.
Benedictus with Anti-
Collect. [phon.
Benedicamus.
Da pacem.

VESPERS.

Make haste, &c.
Gloria Patri.
Antiphon.
3 Psalms.
Hymn *de tempore.*
Versicle.
Antiphon.
Magnificat.
Lesson.
Exposition.
Collect.
Benediction.

12. POMMERN 1542.

MATINS.

Antiphon.
Psalm.
Lesson.
Responsory.
Lesson in German.
Te Deum.
Collect.
Benedicamus.

VESPERS.

Antiphon.
Psalm.
Responsory.
Hymn.
Lesson.

13. REF. COLOGNE 1543.

MATINS.

3 Psalms.
Te Deum.
Benedictus.
With Antiphons and
Responsories.

VESPERS.

Instead of the *Te Deum*
a pure Hymn and the
Magnificat.
Catechism.
A Lection from Holy

14. PRUSSIA 1544.

MATINS.

2 or 3 Psalms.
Lesson.
Exposition.
Responsory. [Lord, etc.
Versicle: But Thou; O
Collect of the Season.
Benediction.

VESPERS.

Make haste, &c.
Gloria Patri.
1, 2 or 3 Psalms.
Lessons.
Magnificat.

Catechism.	Scripture.	A General	<i>Versicle.</i>
Antiphon.	Prayer.	A Song of	Collects.
<i>Magnificat.</i>	praise.		Benediction.
<i>Nunc dimittis.</i>	Benediction.		The <i>Te deum</i> to be sung
<i>Da pacem</i> or			at early Service on Sun-
Lesson.			days. Special Respon-
Litany.			sories and Hymns may
Collect for the Church.			be sung on the Festivals.
<i>Benedicamus.</i>			
<i>Da pacem.</i>			

15. *BN.* 1533 provides that *Vespers shall be at the usual time in the usual manner.*

16. Schlüter's Rostock *Gesangbuch* 1531 gives us a picture of these services in process of development. Thus:

The German Vespers.

Antiphon. *Veni Sancte Spiritus*—Komm heiliger Geist. Collect (Col. for Whitsunday in *Common Service*). Ps. 110—114. *Magnificat.* Collect after *Magn.* (Collect for 5th Sunday after Easter).

The German Completorium or *Compline.* Psalms 4, 25, 91, 134. *Nunc dimittis.* Two Collects (the second being the fifth of our Litany Collects.

The German Matins. Psalms 1, 2, 3. A lesson out of the Old or New Testament. Responsory *Si bona suscepimus.* The *Te Deum laudamus.*

Lauds. Psalms 93, 100, 63, 67, 148. *Benedictus.* Collects (S. after Easter, 13. after Trinity, 18. after Trinity, Holy Thursday).

We have here seventeen outlines, repeated or modified in other Orders and reënforced by the abundant musical provision of the cantionales. What do they teach us concerning the Lutheran Matin and Vesper Service? 1. That it was modeled on the familiar old service. 2. That the service of Lauds was combined with Matins, and Vespers with Compline? 3. That they consisted of Psalmody, Lections, Hymn and Prayer, and generally were given in that order. 4. That a Sermon or Exposition or Summary of the lessons was added to them by the Reformation. 5. The only serious question of Order is caused by the Sermon. Is it to follow the Canticle or to precede it? Is it to be put with the lessons or to form a separate and unas-

simulated part? 6. The parts were introduced, connected and interpreted by Antiphons, Responsories, Versicles. 8. The traditional opening versicles of the Matin Service (*Domine labia* and *Deus in adjutorium*) and of the Vespers (*Deus in adjutorium*) were not altogether discarded. 9. The Morning Service was distinguished from that of the Evening (a) in some cases, as formerly, by the Invitatory and *Venite* (Ps. 95) or by the *Venite* only; (b) by the use of the *Te Deum* and *Benedictus* instead of the *Magnificat* and *Nunc dimittis*; (c) sometimes by the use of Psalms 1-110 (*Dixit Dominus*) at Matins, 110-150 at Vespers; (d) sometimes by the use of New Testament at Matins and Old Testament at Vespers in the Lessons. 10. The characteristic ending is the *Benedicamus*, sometimes followed by the *Da pacem*.* 11. We have for the prayer the traditional *Kyrie*, *Lord's Prayer*, *Collect* (W. 1533, Hamburg 1539), or pure *Preces* (*Vis. Artt.* 1528), or the Litany, or a General Prayer, or simply Collects.

We submit that the *Common Service* sets forth this *consensus*, with all the freshness that might be expected of the living worship of the Church of Christ.

I will complete this paper by giving the sources of the minor parts of the Vesper and Matin Services, so far as my own notes permit.

Advent. Invitatory. *Meckl. Cationale.* *Ludecus* 1589.
Antiphons: 1 Ps. 30 : 27 ; Ps. 72 : 19. 2. Ps. 40 and Ps. 70.
3. Zech. 9 : 9 *Lossius* for the Vigil of Christmas. *N'b'g. Off.*

*What is the *Da pacem*? I give Luther's arrangement of it, as reprinted from Klug's Wittenberg *Gesangbuch* in Schlüter :

Verleih uns gnaden gnädiglich
Herr Gott zu unseren Zeiten
Es ist je keinen anderen nicht
Der für uns könnte streiten
Als du unser Gott allein
Gott gyff frede zu dynem lande
Gluck und heyl tho allem stande.

Then the Collect for *Peace*, as in our Vespers. Observe that the verse reproduces the *Versicles before that Collect* as given in the *Common Service* at the end of the Suffrages and the Litany.

Sac. 4. All our sources. Responsory: *Off. Sac. Lossius, Onoltz: i. e. Libellus continens Antiphonas, Responsoria, Introitus, Sequentias, Hymnos, Versiculos et Officia Missae Germanicae, quae in Ecclesia Onoltzbacensi, et Heilsbronnensi decantatur.* 1627. Versicles: 1. Ps. 50 : 2, 3. 2. St. Luke 3 : 4. 3. Is. 45 : 8.

Christmas. Invitatory: *Lossius, Ludecus: Vesperale et Matutinale, &c., 1589, Gesangbuch of Bohemian Brethren 1606.* Antiphons: 1. Ps. 2 : 7 *Lossius.* 2. Ps. 111 : 9 *Lossius, Off. Saer., Meckl.* 3. Ps. 132 : 11 *Lossius.* Responsory: John 1 : 14, 1. *Off. Sac., Lossius.* Versicles. 1. Ex. 16 : 6, 7. 2. Ps. 19. 3. John 1 : 14. 4. Ps. 118 : 26, 27. 5. Is. 9 : 6. 6. Luke 2 : 11.

Epiphany. Invitatory: *Ludecus, Lossius Bohemian Book, Meckl.* Antiphons: 1. Ps. 29 : 1, 2 *Off. Sac. Sarum Breviary.* 2. *Lossius, Meckl.* 3. Luke 2 : 32—Ib. Ib. 4. Matt. 2 : 2 *Off. Sac.* Responsory: Is. 60 : 1, 3. *Off. Sac., Lossius, Spangenberg, Onoltz.* Versicles: 1. Ps. 72 : 10. 2. Ps. 72.

The Passion Season. Antiphons: Matt. 4 : 4 *Lossius. Meckl. Ludecus.* 2. 2 Cor. 6 : 2 *Meckl., Eler. Cantica Sacra * * * a Francisco Elero Hamburg, 1588.* 3. Ps. 2 : 2. 4. Is. 53 : 7, 6. Responsory: *Lossius, Eler, Meckl.* Versicles: Ps. 22 : 21, 2. Phil. 2, 3. Is. 53.

Easter. Invitatory: *Lossius.* Antiphons: 1. *Off. Sac., Lossius, Meckl.* 2. Ps. 3 : 5 *Ludecus, Lossius, Off. Sac.* 3. Matt. 28 : 6 *Ludecus, Off. Sac., Meckl.* 4. Luke 24 : 29 *Lossius, Meckl.* Responsory: Rom. 6 : 9; 4 : 25 *Off. Sac. Onoltz., Meckl.* Versicles: 1. 2. John 20 : 20, 3. Ps. 118 : 24. 4. Luke 24 : 34.

Ascension. Invitatory: *Lossius, Ludecus, Meckl., Schoeberlein.* Antiphons: 1. John 16 : 7 *Off. Sac. Lossius.* 2. *Lossius, Eler, Schoeberlein.* 3. John 20 : 17. *Lossius.* Responsory: Mark 16 : 15, 16. *Lossius, Onoltz., Meckl. Off. Sac. Ludecus, Keuchenthal 1573: Kirchengesenge, Latinisch u Deudsch, sampt allen Evangelien, Episteln und Collectn auf die Sonntage und Feste nach Ordnung der Zeit durchs ganze Jar. Wittenberg 1573-Pfalz KO. 1573.* Versicles: John 14 : 18, 28. Ps. 47 : 5.

Whitsuntide. Invitatory: *Ludecus, 1589.* Antiphons: 1.

All the Sources: from the 11th Century. 2. Ps. 104 : 30 *Off. Sac., Lossius, Eler.* 3. John 14 : 18. Responsory: *Off. Sac., Onoltz, Lossius, Eler. Meckl.* Versicles 1. John 14 : 26. 2. Acts 2 : 4. 3. Ps. 51.

Trinity. Invitatory.—Antiphons: 1. All the sources. 2. Same. 3. Rev. 4 : 8, *Off. Sac.* Responsory: *Off. Sac.*

Reformation. Antiphon: Ps. 119 : 46. Versicles: Ps. 119 : 105. 2. 1 Kings 8 : 57. 3. Ps. 51 : 18. 4. Gal. 5 : 1.

Humiliation. Antiphon: Ps. 86 : 3, 1. Versicles: 1. Ps. 51 : 1. 2. Ps. 143. 3. Ps. 103 : 10. 4. Ps. 51 : 10. 5. Ps. 106 : 6.

Church Dedication. Antiphon: Ps. 11 : 4. Versicle: Ps. 93 : 5.

Commemoration of the Dead. Antiphons: 1. Rev. 21 : 4. *Lossius.* 2. *Lossius. Ludecus.* Versicles: 1. Heb. 13 : 14. 2. Rev. 14 : 13.

For Other Times. Antiphons: 1. Ps. 130 : 1. 2. Ps. 50 : 2. 3. Ps. 37 : 5. 4. Ps. 64 : 1. 5, see Ps. 147 : 1; 6. Ps. 138 : 8. 7. Ps. 7 : 1. 8. Ps. 110 : 1. 9. Ps. 72 : 18. 10. Ps. 131 : 21. 11. Ps. 72 : 19. 12. Ps. 122 : 1. 13. See Ps. 86 : 7. 14. Ps. 145 : 2. 15. Ps. 16 : 11. 16. ——— 17. Ps. 112 : 11. Responsory: Ps. 119 : 89, 105, 26 : 8, Luke 11 : 28. Versicles: 1. Ps. 145 : 15. 2. Ps. 103 : 8. 3. Luke 10 : 2. 4. John 16 : 24. 5. Ps. 136 : 1. 6. Ps. 92 : 1. 7. Ps. 10 : 17. 8. Ps. 29 : 11. 9. Dan. 12 : 3. 10. Prov. 10 : 15. 11. Ps. 91 : 11. 12. Ps. 84 : 11. 13. John 17 : 17. 14. ———. 15. Ps. 25 : 4. 16. Ps. 28 : 9. 17. Ps. 79 : 9. 18. Ps. 13 : 5. 19. Mark 10 : 14. 20. Ps. 103 : 1, 2. 21. Ps. 50 : 15. 22. Ps. 119 : 27, 28.

The *Suffrages* are the *Preces* referred to by the *Saxon Visitation Articles* 1528. The first set given (No. II. of General Prayers) is the *Preces* of the old Lauds and Vespers; the *Morning Suffrages* (No. III.) are the Prayers of *Prime*; the *Evening Suffrages* (No. IV.) are the Prayers of *Compline*; Luther's Morning and Evening Prayer given in the Catechism being given instead of the Collects of the original. Much has been cast out of these prayers to make them "pure" (see *Vis. Artt.* 1528), and the Lord's Prayer and Creed, which in the Original were said silently (as "*secreta*") are said aloud.

VI.

The evidence I have presented seems to me abundantly to prove that the *Common Service* does exactly what it was intended to do, and what it claims to do. It is the old Lutheran Service. It is not the copy of one of those liturgies, but it reproduces in English the *Consensus* of the pure Lutheran Liturgies. Very happily, by means of its rubrics, it incorporates with the Service itself the freedom, the variety, the adaptability to time and place, which are essential to Lutheran worship. There is no more flexible Service than this. Yet it is the *full Lutheran Service with all its provisions for all who wish to use it*. There is not an essential of Lutheran Worship which it omits; and if aught were omitted which it contains, while it might more closely agree with some one Liturgy, it would not be the *full Lutheran Service with all its provisions*.

In gathering these notes, I have turned over many letters which passed between members of the Committee while the work was in process or in press; they revived memories of delightful association and earnest, thorough labor, that stretched over twelve years; and chiefly did they remind me of the Chairman of the Committee, now called to a better worship of God. Letter after letter shows the patient and minute and deliberate and everlearning scholarship of Dr. Schmucker. They awakened my old wonder at the readiness with which he gave into our hands the notes of lifelong studies, and made ours what no one of the Committee could have got with equal devotion. And I remembered that his fairness and unselfishness in Committee and out of it revealed a beauty in his character that we had overlooked before, in our regard for the scholar and admiration of the churchman.

ARTICLE VIII.

THE INFLUENCE OF THE CHURCH IN THE ORGANIZATION
OF MODERN EUROPE.

By REV. PROF. B. F. PRINCE, A. M., Wittenberg College, Springfield, O.

When the Roman nation went down to ruin in the night of barbarism that swept over it from the north of Europe, there was little promise that out of its broken members would arise great nationalities, stamped with many features of the old government that made it brilliant in the days of its greatness and power. For more than five centuries the name of Rome was sounded abroad as the synonym of greatness, success and majesty. Little by little its force and energy were undermined by the curse of infidelity, of materialism and of a lack of patriotism, and by the introduction of every crime that marks a corrupt age. A long period of preparation had made her ready for that revolution that fell upon her with irresistible power.

While the Cæsars were occupying the imperial throne, there was introduced within Rome itself, another force more vital even than the power of emperors. Many of these tried to crush it, and after long and bitter persecutions they proclaimed that Christianity was extinct, and that it could never again revive, so thoroughly did the work of its destruction seem to be done. Yet amid the very walls of Rome it still lived, because the animating power of its founder was greater than the arms of the Cæsars, and because the priceless boon it offered was more acceptable to the human heart than any promise of the empire. So it lived on in the hearts of men who sought places of seclusion for the worship of God, and where they might meet to give one another mutual encouragement in the pursuit of a holy life. It is an interesting fact that while the great empire was slowly dying, there was at the same time taking root among the people an organization that was destined to shape the affairs of Europe and bring out of reigning chaos, order, harmony and living force now so familiar in the nations that are found there. Mil-

man has said, "Like all great works of nature and of human power in the material world and in the world of man, the papacy grew up in silence."* This expresses the quiet and, for the most part, unobtrusive method of the Church's progress in its early career at Rome.

The Church as an organized institution had little opportunity to manifest itself before the time of Constantine; yet it had its own secret and well adjusted machinery that gave it force when once the ban was removed and the right given it to live. No doubt the system and the order manifest in the Apostolic Church had been carried to all the provinces where it made disciples. There is everywhere shown in the history of the early Church an evident arrangement by which certain duties were committed to the stewards, whose business it was to watch over temporal affairs, while to the clergy proper the duty of preaching the word and a wise supervision over the general interests were especially enjoined. In the larger cities were bishops, whose duty it was to exercise care over the churches and clergy in the smaller places, thus forming an organization that made a ready showing and expanse of power when once full liberty was given to exercise the privilege of public worship. With the proclamation that Christianity would not only be tolerated, but that it should become the national religion, the Church as a strong organization at once stepped forward and assumed a place of influence in the affairs of the Roman government, and showed a vitality that was remarkable when it is remembered that Diocletian at the close of his persecution, had pronounced it extinct. All the superior bishops found in the larger cities, with such provincial clergy as the cause of Christianity demanded, at once fell in with the new condition of affairs and showed great energy in getting control of all the forces necessary to control society. When Christianity was adopted as the religion of the state there was no new organization brought into existence. The age of Constantine found the Church a well-arranged system for the accomplishment of its purposes. Its plans and schemes were well calculated to impress both emperor

*Latin Christianity, vol. I., 47.

and people, and it showed itself capable of taking care of its own interests in any emergency.

The demand that the Church had to meet in society as then constituted was of a kind to try its best powers. The elements of decay working within the Roman organization, not only brought weakness to the whole body politic, but they fostered the worst crimes and evils that made the growth of Christianity toilsome and tedious. In addition to this internal state, the barbarians, who were a rude and savage people, and whose only objects were plunder and a new home, to be obtained by violence, came down from the central parts of Europe and preyed on the vital forces of the empire. They carried their arms into every province under Roman sway, laying waste every fair land that fell into their hands, and showing little concern about the institutions which had grown sacred by long usage. Their manners were coarse, and they had little appreciation for the finer feelings that marked a cultivated age. The Goths, Vandals, Burgundians and others, of whatever name, were fierce warriors; they had spent their lives in battling with the elements incident to their climate, and resisting the encroachments of other tribes on their native haunts; they had but little intercourse, so far, with the more refined civilization that lay to the South along the Mediterranean Sea. For many years after they came to these new countries, they jostled each other and overturned society as they found it, and established themselves in homes that they had secured by driving out their true owners. A people with such views as they entertained, caring little for the rights of others and responding to every resistance toward themselves with still more violence, were indeed a hard class to bring under the sway of the Gospel as understood and insisted upon by the Latin Church. Into every nook and corner of Europe where the empire had established its power, they came and secured for themselves a footing that it was impossible to wrest from them. There was no temporal power able to reduce them to permanent subjection; if they were to be changed in mind and character, it must be done by spiritual influence. Their Arianism must be eradicated and their notions of law and order must be brought into conformity with that growing out of

the Christian system. This was then the work that the Church had to do. It had as yet met no such foe as now confronted it. The Greek philosopher had heard the story of the Cross with doubt in his mind, but in the end colored it with his own belief and originated the many sects that found a place in the various cities where he dwelt; the Roman, in the conviction that Christianity was only another form of mischievous Judaism, set himself squarely across the track of its further progress and even its existence, but he now had changed his policy and was yielding to the forms of Christian life. But the Goth was a more difficult character than either to convert to the Gospel, for he understood little of the spiritual claims that the Church made upon him; his mind was almost a barren field, which had to be cultivated up to a point that it could with understanding receive the divine message. From this task Christianity did not shrink, but after years of faithful labor won its way into every corner of the land and made brave defenders of the Church out of material that was both unpromising and hostile.

I. Through the influence of the Church the condition of the common people was greatly improved and their distresses ameliorated. It must always be set down to her credit, that during the Middle Ages when so many causes for suffering on the part of the masses existed, that she was ever disposed to befriend the poor and the unfortunate. The churches became asylums for those who fell on evil times. Priests and monks labored faithfully for the improvement of the condition of the abject classes. Owing to the different nationalities and the petty kings that everywhere existed, continual conquests were made by one over another, and the vanquished party was often roughly treated and forced into a condition of hardship and slavery. At such times the monasteries and cathedrals became places for refuge to the unfortunate, where their protection was regarded in time as a sacred duty of the Church. Such action on her part made her respected by the humble class of society. When it was also seen that she could enforce her discipline so effectually that even armies composed of knights and led by kings were compelled to stop their marauding expeditions at the portals of her great institutions and give up the pursuit of their enemies, the rever-

ence for her sacred character was increased among all classes. Nor did she enforce her authority by armies of her own, but by that prestige she had gained in teaching and maintaining that her origin was divine. An institution before which the powerful must stand in awe and be compelled to do just things to the poor, and which, also, ever held out a helping hand to the needy, was one that made a powerful appeal to the people among whom it was found. The lower and weaker portions of society loved it because of the benefits that they received from it, and by their devotion to its interests they gained in favor and in influence until the dominant class was forced to accord them better treatment.

The fact, too, that Christianity sought its converts not alone from the noble and powerful in society, but gathered them also from among slaves and the lower walks of life, performing the same rights for each, whether in health, sickness, or death, thus bringing all upon the same common level, made the Church an institution loved especially by those who had no recognition of their better nature among the institutions of men. No wonder then that the common people loved her and gave her their firmest adherence under all the conditions of life in which they were thrown. The existence of such was made tolerable by the kindly offices and favors of the ecclesiastical power; the Church made them, by her recognition, feel their manliness of character, which in time incited them to strive after those rights and privileges which are accorded now to the people by nearly all the governments of Europe. The struggle was long and bitter, but the peasant and craftsman have come to the surface because the Gospel taught them ages ago, that they were also men endowed with qualities and capacities which fitted them for places of responsibility among mankind.

II. The Church had something to do with shaping the character of the government of Modern Europe. The time came when it was necessary for the old Roman empire to crumble into pieces. Five centuries of absolute power during which time the common people were constantly descending to lower depths of degradation, and the ruling classes grown insolent by

the exercise of unlimited authority for so many years, enervated by ill-gotten wealth and debauched by every crime known to a corrupt age, had brought about a necessary downfall to a once proud and noble government. On her ruins the hordes of barbarians planted their various state systems and attempted to enforce with rigid purpose the discipline that characterized them in the forests of Germany. They would gladly have obliterated, if possible, everything that belonged to the government which they had overthrown, and have established their own maxims and their own methods of carrying on the affairs of society. Everywhere the fair fields of Southern Europe fell under their control, and everywhere the air rang with the voice of a new authority. The time had come when it must be settled whether the gloom, characteristic of the ideas and manners of Northern Europe, should become universal over the old empire, and obliterate every vestige of that noble people whose career had now closed.

There were some things that could not be destroyed, at least it so proved. Among them were the forms and the ideas of Roman law which had grown almost sacred under their long use; another was the language of the people whose career had been characterized by such great brilliancy. Underlying the the decaying forces of the empire and quietly transferring to itself some of the prerogatives that had been a distinguishing feature of the government of Rome, there was an organization, not counting for much in the estimation of the conquerors, but before which authority kings and powers of whatever name were destined to bow. This was the Church. Roman law and the Latin language could not have held their sway so effectually in Western Europe, had it not been for the power of the Church. She stood as a conservative force and held to common use for a long period of years both language and law, and made them acceptable and respected among the peoples whose disposition was to overthrow them. It was her strength behind and under these they brought them to the forefront among the barbarians. When, again, society was in its greatest turmoil and confusion, and petty kings were at variance with each other, and there was a necessity to seek some settlement for their difficulties, there

was no power so well poised and so adequate for the task as that of the Church. Her bishops and her clergy believed in the greatness of her mission, and if not recognized at once, they could well afford to wait for a suitable time in the settlement of the affairs of mankind. They showed in their manner a conviction of their importance that had its effect on the worldly powers around them. There were continued struggles for mastery among the rulers. Questions of right had to be settled by some authority. Among the temporal powers there was no code by which fair or authoritative decisions could be made; from the Church which claimed for itself the depository of the divine message, there was a voice sent forth which must be respected. In the settlement of difficulties there was a potency, and an administration of Roman law that created the impression that the great empire was still living. Says Milman: "The bishops gave laws to the city, which had so long given, and still to so great an extent gave, laws to the world. In the sentiment of mankind, at least in the West, Rome had never been dethroned from her supremacy."* The same author says that it was idolatrous and pagan Rome which fell before the barbarians, leaving us to infer that there was a Rome that stood amid all the storms that beat against her in those perilous times. That was the power of the Church. Of the Popes Gibbon has said, "Their temporal power insensibly arose from the calamities of the times: and the Roman bishops, who have deluged Europe and Asia with blood, were compelled to reign as the ministers of charity and peace."† Any organization that has in it the force to make the nations of a continent look to it for law, order and instruction in moral and religious truths, cannot be classed among the ordinary institutions of society, nor is its power likely to be of short duration. All those struggles that took place in regard to Simony, Investitures and the right on the part of the bishops of appointing the inferior clergy, in which the papal authority came out victorious in almost every contest, resulted in making the governments more respectful toward the Church as an organization. In this way she was in-

*Latin Christianity, Vol. I. 133

†Roman Empire, Vol IV., 423.

fluencing the plans and purposes of rulers and through them was molding the forms of government over which they exercised authority. This was not the work of a day. From the time that Clovis and Pepin accepted Christianity and received baptism, down through all the Carlovingian kings and their successors, the Church was really supreme in all their dominions. These rulers may not have been pious as we now reckon piety, but they were religious, and they saw to it that the people were instructed in the doctrines of the Church. So, little by little, did Christianity get sovereign and people to think of it in all their plans and policies, and thus mold the governments under which they lived.

The fact is, that the rulers of that day saw that it was impossible to govern their subjects without the agency of the Church, which institution added a weight of authority and dignity to all questions with which it had to do. With inherent powers of its own and with others gained from the ruins of the empire, it became an ally which every king courted and felt bound to respect because of its decisions and views which were usually founded on the principles of justice and equity. On account of its existence Europe had its development under the influence of divine truth and not under paganism. It was a logical result that the forms of government instituted and developed under such views should be largely molded by Christianity. Every constitution, whether written or unwritten, bears the marks of its origin under the broad and enlightened teachings of the Church. There may be a great lack in some of these instruments of those nobler qualities which we believe to be essential to the highest style of government. Yet that their average character is as good as we find it, is due to the fact that Christian morals were familiar to them for ages past and that Christian men insisted on the necessity for all states to recognize the principles of our holy religion.

III. The Church performed a special work in regard to education. All enlightened nations have ideas and methods of education. There was education long before the organization of the Christian Church and her influence as a factor in training the world. The Egyptians, Hebrews, Greeks and Romans had

education which made them powerful and learned in their day. No nation could rise so high in philosophy, poetry, history and literature as did the Greek without thorough application to methods in training. But in the nations mentioned the patriarchal system largely prevailed. The father became the instructor of his son, or hired some one who might give him personal supervision and instruction, and he was willing to pay a good sum for the service. Among those whose means were ample there was no disposition to withhold the amount necessary to secure a thorough training for a son, in history, philosophy, mathematics and rhetoric. With the exception perhaps of the Jews, there was no nation which had anything corresponding to our college or University system in education. A teacher whose intellectual capacity was sufficient to attract pupils to him taught either in the market place, or in the grove, or in the porch of some temple, or in some retired locality that might suit his fancy. When he died his school disbanded, unless some pupil took up his work and continued his instruction. Thus we find Plato to be the exponent of Socrates, whose life and philosophy would have been lost to the world had not the former, with another pupil, Xenophon, given us his admirable account of them. The Roman had no permanent system of higher education; he depended also upon the Greeks for his education. The latter nation furnished a large class of schoolmasters to whom the Romans gladly came to learn the art of writing and speaking, and such other knowledge as might be thought useful to themselves. There was no model left by the Greeks and Romans that would form a true basis of our modern seats of learning. Nor was education widely diffused, as now, but its benefits were confined largely to those who belonged to the higher classes.

After the establishment of Christianity the necessity for the instruction of those who were in turn to be leaders in the Church made schools an important factor. Such were established at Alexandria, Antioch and elsewhere, but they, too, largely depended on the eminence of some bishop for their reputation and existence. They held together as long as some leading spirit stood at their head and gave an impulse to theological learning and such other subjects as might be useful to the priest among

the people. At the downfall of the Western Empire the university was yet to be born ; but the day of its advent was still far off. Centuries had yet to pass before its life was to begin ; a system must be originated that depended on no one man for its existence or perpetuity after its organization. Under the inspiration given by Charlemagne in France and Alfred in England, were started the Universities of Paris and of Oxford. These sovereigns wished their people to become educated, and they invited the most learned clergymen they could find to become headmasters of their schools. Mann says : "The clergy were the only educated class, for the lawyers had disappeared with the empire. The learning of the ecclesiastics made their aid and advice indispensable to monarchs unacquainted with the civilization of the Roman world, and brought into intercourse with states of whose history and polity they were almost entirely ignorant."* Charlemagne was especially active in securing good instructors. He desired to revive literature and arts, and also to arouse the common clergy to greater study. Hence he imports Alcuin from England who lays the foundation of a great University. He saw to it that his teachers were properly supported. Both he and Alfred encouraged the gathering of libraries, and they induced rich men to endow their institutions with funds to make them useful and independent. Schools sprang up in all countries during the Middle Ages. At some of them as many as thirty thousand students gathered at one time for the purposes of learning. The Trivium and Quadrivium comprised the ordinary course of instruction, with law, medicine and theology as professional studies. Such a system of learning had never been thought of by the ancients ; it remained for the Church to organize it. She was inspired to it on account of her benevolent feeling toward the whole race. The road to learning was not now traveled as formerly, almost alone by the rich and noble in rank, but all classes came to the fountains and drank their fill of knowledge. Many a young man of lowly birth but of brawny brain came to the surface and was started on a career of honor to himself, and usefulness to the Church

*Ancient and Mediæval Republics, 376.

and to his country. Certainly the nations of Europe have much to be thankful for to the Church for her service in the cause of education. To her belongs the credit of molding the forms of University life and training. She furnished the teachers, she sought endowments from the rich, she watched over the system and kept it from falling in untoward times. While she sometimes failed to give that wise direction which we can now see would have been for her glory and the value of the cause, we must still say that she did well to start those forces that have become so powerful and beneficial. The common school, the school for the masses, is the outgrowth of that system of education which began ages ago in the dark days of France, Italy and England. While our own age has broadened the field of thought and investigation in college and university life, it must not be forgotten that the seeds of it were sown centuries ago by the hands of those master kings, Charlemagne and Alfred, men thoroughly under the training and influence of the Church and whose labors and plans would have been futile, had it not been for the timely aid of members of the clerical profession. To the Church, there was committed the care of the rising plant which she had herself first suggested; she watered it with her tears, cultivated it by her labors and her prayers, and brought it through many adverse times to a period of great and marvelous prosperity.

IV. Through the Church was cultivated those principles which have found their expression in what is called International law. Among the conquerors of Rome, even as it had been with that government itself, a desire for anything was sufficient reason for its conquest. That Italy and all Southern Europe comprised a goodly land and fruitful for plunder were an ample inducement for invasion by the less favored peoples of the North. This spirit prevailed everywhere, and even now it has such power that with all the restraining influences that an enlightened age brings, it can with difficulty be brought within reasonable bounds. For many centuries after the Church had established her authority, rudeness toward others and a tendency to override the weaker nations prevailed, yet the leaven was at work that was destined to overcome to a great degree the desire for plun-

der and repine. Probably no growth of an important factor in affairs between nations was of such slow progress. The disposition to seize and hold that to which there was no legal right was so strong in the heart that it required centuries to overcome it. In the light of modern ideas concerning the relation of nations one with another, there is nothing that is so important as to leave each to work out its own destiny free from interference from others, save for the cause of humanity. But such enlightened views did not prevail in Mediæval times, yet the seeds of such a condition of society were sown and fostered by the Christian Church. Says Milman, "But external to and independent of the Imperial law and the constitutions of the new Western kingdoms was growing up the jurisprudence of the Church, commensurate with the Roman world, or rather with Christendom. Every inhabitant of the Christian empire, or of a Christian kingdom, was subject to this second jurisdiction."* It was this almost universal jurisdiction that was laying the foundation for a more wise and humane relationship among the peoples of Europe.

The first step in this happy and beneficent movement was the common faith that was taught everywhere. Among the ancient nations the local duties peculiar to each made them enemies to each other rather than friends: to overturn the statues, plunder the temples and insult the reigning deity of another people was an object of pride and glory. There was no common religious feeling as when men worship the same God, but almost universal opposition and hostility prevailed. Even among the Greek nationalities where much more unity existed, and where a great council had its semi-annual assemblies to protect the religion of all, and in some measure bring peace and harmony to the entire land, there was found great difficulty in keeping the different elements at peace. Their religion was characterized by the worship of different gods, with varying degrees of importance in each community. It took a special revelation from Pan to the Athenians to secure his worship there, though he had long been the chief object of veneration in Arcadia. The national

*Latin Christianity, Vol. 1. 542.

occupation and desires determined the choice of the deity whom they should worship.

But with the establishment of the Christian religion this diversity of worship was to a large degree overcome, and a movement toward unity necessarily followed. A common faith in God was the purpose of Christianity. The priests who went forth in the dark period of our era to teach the Gospel to the nations, had but one deity to uphold, one species of morals to impress, and one mode of salvation for all. Thus teaching and laboring they planted the seeds of a unity of fellowship and good feeling that were new among the nations. Why should those who professed the same belief, hoped in the same Saviour, and had the expectation of the same reward in the same kingdom, be enemies here and strive to wrest from each other their rights and their lands or other property? While such reasoning prevailed among the people, on the other hand the Church as an authoritative body, through its vested head, could stop wars and bloodshed, a thing that it did at times during that troublous period. The threatened curse, the blessing withheld, went far with kings and nations whose actions were often determined by the papal see. Now it was only the unity of a common faith that made these things possible. A universal religion established a bond of unity among the nations of Europe and gave the first impulse toward those better times that have now dawned upon a waiting world. There was now a basis upon which nations could stand together, and meet in a warlike attitude a common enemy. Such an occasion was offered in the days of the crusades. It was a new spectacle when the chief kingdoms of Europe could for awhile lay aside their animosities and engage in a common effort to wrest the holy Jerusalem from the hands of the infidel. It was, perhaps, the first dawn of consciousness to the Christian world that their religion made them, no matter of what nationality, brethren. With it came the reasoning that if they could enter into a common cause against their foe, they might also agree to stop aggressive war against each other and thus lessen the horrors which their lands were made to suffer by a disregard for their peculiar rights. Intercourse now began to

spring up between the nations. Ambassadors and legates were sent now and then whose business it was to smooth over offences, offer restitution, and, if possible, avert the calamities and severities of war. Says ex-President Woolsey, "The spirit of Christianity, also—which indeed was at work in the origination of chivalry itself—did much to facilitate intercourse among men of a common faith, it stopped private wars, it opposed the barbarity of selling Christians as slaves, and introduced a somewhat milder treatment of captives taken in war; and it lent its sanction to all moral obligations."* After speaking of the imposition of the Christian faith on the nations of the North by kings and saints, Gibbon remarked, "Yet truth and candor must acknowledge that the conversion of the North imparted many temporal benefits both as to the old and new Christians. The rage of war, inherent to the human species would not be healed by the evangelic precepts of charity and peace, and the ambition of Catholic princes has renewed in every age the calamities of hostile contention. But the admission of barbarians into the pale of civil and ecclesiastical society delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians and the Russians, who learned to spare their brethren and cultivate their possessions. The establishment of law and order was promoted by the influence of the clergy; and the rudiments of art and science were introduced into the savage countries of the globe."† Such are the testimonies in regard to the influence of the Church on the nations of Europe, from those who have made her darkest period a profound study. Private wars waged so cruelly between Chieftains whose territories adjoined each other and so often carried on for merely predatory purposes, under the influence of Christianity were stopped, and an impulse given toward forming combinations that resulted in greater peace and harmony. It was to the interest of the Church that the petty kingdoms should disappear and as many large nationalities as possible be formed. In this way, the causes for strife would be materially lessened, and the beneficent ministrations of the Church would have a larger field for their application. But

*International Law, page 8.

†Decline and Fall, Vol. 5, 438.

the good results did not stop here. The motives for harmony and good will within the new governments now established, were also instrumental in securing the same condition between one another, and their influence has grown from century to century until the fraternal spirit now manifest everywhere among Christian nations has been evolved. To accomplish this, there was no force like that of the Church. Her teachings of brotherly love, her assertion of the unity of all mankind, her proclamation that the Gospel was for all alike, and her authority which she not only claimed for herself, but exercised when men and nations were restless and storm-tossed amid the sea of human strife, gave her a vantage ground in impressing herself upon the nations, under those forms of law, and in those rules and regulations by which they have agreed to conduct themselves toward one another for the peace and harmony of society.

V. There is another feature in which the Church largely influenced Modern Europe; it cultivated a life of hope for the accomplishment of things in this world, by holding up a good hope for the world to come. There is nothing more universally taught by the experience of society than this fact, that if you desire a community to be successful in its purposes, the element of hope must be predominant. In temporal affairs, if all hope of ultimate success is taken away, the spirit of labor is at once destroyed, and men become indifferent, and, in a measure, useless. It is only as they can see final gain that they will put forth their best efforts. The nearness of the reward and its security when once obtained are powerful factors in provoking the highest efforts of those who are engaged in toilsome labors. It is a well known fact that much of the degradation that is found among certain nations of the earth arises from the insecurity of property, and hopelessness in regard to human life. Under such circumstances men become despondent and comparatively useless to the state in which they live.

Now Christianity has in its very essence the tendency to cultivate an opposite spirit. It has in it a promise of something far better than merely worldly things. It has in it the promise of the life that now is and of that which is to come. To the despondent laborer of Mediaeval Europe where worldly gains

were so likely to be taken from him in the depredations committed by invading armies, or insolent robbers, there was still held out to him the hope, that if he should lose all here, there was an inheritance that could not be taken away from him; "That if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens" which would be his. He could say of the future,

"And there I shall be made whole of sorrow,
Have no more care—
No bitter thought of the coming morrow,
Or days that were."

To the man animated with the hope of eternal life this world becomes a different thing from what it appears if this life is all. He can use it in the divine economy, and if he loses here he expects to gain yonder, and so he does not give up in despair. To the Crusader who believed that if he died in his effort to recover Jerusalem from the infidel, his title to a crown in heaven would be the more certain, life, or death, was immaterial. With such a hope all Europe was inflamed during the Middle Ages. The poor had the Gospel preached to them, the strong had its warnings and its teachings of human frailties sounded in their ears. By it both parties were brought nearer to each other in thought and purpose. In time the rights of the common people came to be regarded with greater respect. The risings of peasants in various countries seeking for more privileges, came from a better understanding of this class of their true dignity in relation to the affairs of state and society. The Gospel made them hopeful, hopefulness aroused their manliness, and this in turn led them to make their claims before parliaments and kings. Such everywhere is the effect of the Gospel on the human heart. It gives a spirit of expectation, it promises a life of peace in the end, it stirs to the highest ambition. How much the evolution of Modern Europe depended on the hopefulness inspired by the preaching of the divine word, no one can say, but that it urged on to greater activity in morals, that it helped to self-asserting manhood, and that it gave energy to that large body of people known as the common class, upon whom the prosperity of a

state so largely depends, there can be no doubt. The energizing power behind the vast surging mass that rises before us as we study the movements of the peoples of Europe, and which we see advancing from century to century in the accumulation of wealth and in the exhibition of dignity and hopefulness, until we are confronted with the stupendous results as seen in Europe to-day, was that of the Church instituted by our Lord and Saviour, Jesus Christ.

ARTICLE IX.

LUTHERANISM IN THE GENERAL SYNOD.

By PROF. E. J. WOLF, D. D.

A series of articles on Melanchthonian Lutheranism has recently appeared in the *Lutheran Evangelist*. They demonstrate conclusively that this school has had no stability, that Melanchthonianism has never been able to embody or to perpetuate itself in the form of a Church, and that every appearance of this Richtung, however favored by external circumstances, is followed soon either by a return to pronounced Lutheranism, or by a passing over into other churches.

The General Synod has been regarded by some as the synonym of Melanchthonian Lutheranism. Spurious friends and open assailants have vied with each other in making such a representation. The assumption is a false one. The assertion is a slander. Between the Melanchthonian Richtung and the General Synod there is a distinction as wide as that between the terms exclusion and inclusion. The former casts out from Lutheranism some of its elements, the latter accepts it in its integrity. In Europe Melanchthon himself began with the alteration of the X. Article, and his followers kept modifying until they espoused the Calvinistic theory. In this country the leaders of this school denied the Church's doctrine of the Eucharist and of Baptism. Dr. Schmucker taught that "there is no real or actual presence of the glorified human nature of the Saviour either substantial or influential." The biographer of Dr. Kurtz

says: "The doctrines of Baptismal Regeneration, and the real Bodily Presence of Christ in the Eucharist, he considered UNSCRIPTURAL AND DANGEROUS." The theological institution founded by him forbade the teaching of Lutheran doctrine on these subjects. The Definite Platform forbade Synods to admit a minister holding articles IX. and X. of the Confession unless he pledged himself to hold them in silence.

Of all this there is not one syllable in the whole history of the General Synod from its organization to the present hour. It has never denied or rejected or modified a single article or tenet of the Lutheran faith; nor can it be shown that it ever took one step to develop or maintain a peculiar type of Lutheranism. Persons may speak of General Synod Lutheranism, or General Synod doctrines, or General Synod Lutherans, as if here we had something distinct from the Lutheran Church at large, but they have no warrant for such language. There is nothing in reality to correspond with such terms. The General Synod is no Lutheran sect cut off from the great Lutheran communion. It has pleased the fancy of some to imagine their own lack of Lutheran consciousness to be the genuine impersonation of the General Synod, but the idea betrays either the exaggerated conceit of one's relation to the body to which he belongs, or a total ignorance of its principles. Some have possibly so emphasized this sectarian idea that they stood ready to abridge the long title of General Synod Lutheran, content with the term General Synodist as sufficient to cover their denominational identity, and the enemies of the General Synod eagerly point to such as exponents of its Lutheranism, as proofs of its defection from the Church's faith. But such a view is in conflict with every deliverance and every official action of the General Synod, with its entire history and development.

Undeniably it has embraced in its bosom men who disavowed the peculiarities of the Church, who openly rejected its distinctive doctrines, men, too, whose influence was great and whose numbers were not inconsiderable, men who fain would have inscribed their views on the banner of the General Synod; but it is remarkable that, notwithstanding their numbers, influence and

aggressiveness they were never able to move the body from its firm position or to compromise its Lutheran character.

It is an error to speak of General Synod Lutherans as we speak of Cumberland Presbyterians or Reformed Episcopalians. The General Synod is a Lutheran organization, nothing more, nothing less. It accepts honestly and unqualifiedly the Augsburg Confession, the universal creed of Lutheranism. It was established, not to attack any part of the Lutheran Church or to antagonize any doctrinal phase or principle of it, but to unite all parts and sections and types into one harmonious whole; and it must be said to its glory that from this its fundamental position it has never swerved in its history of seventy years. It is set for the idea of one Evangelical Lutheran body. Its standard is the Augustana. Its weapon is the olive branch. Its watchword is Lutheran union. Hostility to any portion of the Church or to any doctrine or mark of the Church would be the denial of its cardinal principles. How could it ask Lutheran Synods to enter into union with it, if it rejected Lutheran doctrines? Its genius is comprehension. Its spirit is catholicity. Its motto is the same as that of the nation, *E Pluribus Unum*.

So far from repudiating any part of the Lutheran system one of the first conditions laid down by the founders was, "the General Synod has no power to make or to demand any alteration whatever in the doctrines hitherto received by us." A great deal of laxity prevailed at the time, but no Synod had rejected any Lutheran doctrine, and the only admissible interpretation of this clause is that the general body must forever remain true to the historic faith of the Church. Circumstances did not call for any confessional standard for the joint body. There had been no controversy. The family, having had no strife, no settlement of differences was demanded. But the family was becoming widely scattered, and there was danger of its different branches drifting away from the hearthstone. Hence the need of such an organization was felt in order to guard "against diversity in doctrine and practice, and to prevent discord and schism." This extract from the address issued in 1823 accords with the first paragraph of "the ground plan" proposed by the Pennsylvania Ministerium, which states that in view of the wide

extension of the Church "and as the members of said Church are anxious to walk in the spirit of love and concord, *under one rule of faith*, it appears to be the almost unanimous wish * * that a fraternal union of the whole Evangelical Lutheran Church in these United States might be effected by some central organization."

The union of the Church was the paramount object in view. Specific confessional demands beyond what was assumed as the "one rule of faith" conflicted with the immediate purpose, and might have thwarted the whole movement just as the assertion of executive power would have done. "A closer connection" was sought, "a closer union of all the Lutheran Synods," for the sake of coöperation in the upbuilding of the Church, and to attain this the body contented itself with advisory powers and proposed to act as a "joint committee of the special Synods."

The testimony of Dr. C. P. Krauth, Jr., on this point is peculiarly valuable, being given at the time he was writing *The Conservative Reformation* and when his friends were attacking the General Synod. Speaking of its organization he says: "It embraced elements which were distinctively Lutheran and others distinctively Latitudinarian. The first party was on the whole more Lutheran in doctrine and more active in piety than the second. Their relatively higher Lutheranism was connected with a relatively higher spirituality and aggressiveness. Though they had so far felt the evil tendency of the times that they fell far below the doctrinal decision and consistent Lutheranism of Muhlenberg and his co-laborers, yet they were relatively decided, relatively Lutheran, and their Lutheranism had something of the ardor and earnestness of that earlier time. It was their desire to make the General Synod as strong in government and as Lutheran in doctrine as they possibly could. The more decided Lutheran influence prevailed and the friends of the laxer tendencies dropped off." This is Dr. K's philosophy "of the tacit withdrawal of the Pennsylvania Synod," and it contradicts the insinuation that that was due to the want of sound Lutheranism in the General Synod.

In 1825 this body ordered the publication of a translation of Luther's Catechism and proceeded to establish a theological

seminary in which, it was provided, should be taught "the fundamental doctrines of the sacred Scriptures as contained in the Augsburg Confession." The oath of the first professor bound him to the Augsburg Confession and the Catechisms of Luther "as a summary and just exhibition of the fundamental doctrines of the Word of God." In the charge at his inauguration in 1826 the Confession was commended to him as "a safe directory to determine upon matters of faith," and he was urged to uphold the individuality and integrity of the Lutheran system, and reminded that in the Church of Christ as in in nature "the different genera and species should be preserved according to their peculiar nature."

In 1831 it recommended the publication of a Lutheran Manual "to contain the doctrinal articles of the Augsburg Confession, with brief notes, in order to disseminate, as far as possible, the pure and salutary doctrines of the Lutheran Church." In 1835 it amended its constitution so as to require of synods to hold "the fundamental doctrines of the Bible as taught by our Church," a provision which in substance had been long before incorporated in the Formula of Government as a requirement made of candidates for the ministry.

While certain synods failed to unite with it and one soon receded from it, no antagonism on the score of Lutheran orthodoxy was broached, unless by the small company of the Tennessee Conference, and these brethren were continually urged to unite and were assured that "time and reflection would convince them that their opposition was founded on error." The General Synod continued to exchange greetings with the other bodies expressive of "feelings of the warmest friendship and interest." In 1827 it records its gratification that "the interests of piety and orthodoxy are faithfully defended by the Synod of Ohio." In 1833, moved by a resolution of that body which condemned "new measures" and declared the purpose to remain unalterably pure Evangelical Lutherans in doctrine, form and discipline, in accordance with the Bible and the Symbolical Books of the Lutheran Church," the General Synod adopted a Report deprecating these strictures on measures, but expressing its "gratifica-

tion that our brethren in Ohio are resolved to remain true to the ancient and fundamental marks of the Lutheran Church. For we are persuaded that fidelity to the faith and discipline of our fathers will not fail to perpetuate the purity of our doctrine and the prosperity of our Church."

This does not sound as if the General Synod proposed to develop a peculiar type of Lutheranism, or was hostile to those who hold firmly and rigorously to all the teachings of the Confessions. Its entire history is in accord with this, demonstrating invincibly the loyalty of its heart to the Lutheran faith and its steadfast purpose to serve as the medium for uniting the entire Church, and proving conclusively that it had neither consciousness nor purpose of having anything that would distinguish or separate it from other parts or bodies of the Lutheran communion.

The Pastoral Address of 1837 referring to the accession of the New York Ministerium adds: "We hail with joyful anticipations the day when every Lutheran synod in this land shall have united with the General Synod, when our Church shall have one universal centre." At the next convention in 1839 it adopted a Report which spoke in exulting terms of the Pennsylvania Synod and declared it would "hail the day, when that synod in the providence of God, shall become a member of this body." At the same convention a special committee was appointed "to open a correspondence with the companies of Lutherans recently arrived in the United States from Germany and represented by Dr. Charles Edward Vehse and the Rev. Mr. Stephan—the colony since become famous as "the Missourians." And Pastor Wynecken, who later became the president of that body, had for years served a congregation of the General Synod and was a member of at least one of its conventions.

The records of other bodies corroborate that of the General Synod. The Synod of Pennsylvania and that of Ohio sustained all along relations of practical coöperation, of strong and conspicuous sympathy with it, manifestly approving its doctrinal character, as well as its general spirit and grand aims. The missionary and education work of the church was substantially one, Pennsylvania supporting and patronizing the institutions at

Gettysburg, endowing a Professorship there, while the General Synod itself made urgent appeals to its constituents for the relief of the Columbus Seminary. And so there was a common Liturgy. The General Synod at its convention in 1839 directed its Committee on Liturgy "to coöperate with a committee of the Synod of Pennsylvania in preparing a uniform Liturgy for the Church." At the instance of its Committee it adopted in 1843 the German Liturgy of the Synod of Pennsylvania, and in 1845 it adopted an English translation of it, because it was "preëminently the Liturgy of the American Lutheran Church, springing from that portion of it which is the mother of us all," and because "a large portion of the Church, viz. the Synods of Pennsylvania, Ohio and New York" were already using the German edition.

Dr. S. S. Schmucker on the one side bears testimony to "the honorable manner in which the greater part of the brethren and churches in East Pennsylvania * * continued to afford their substantial and increasing aid to every good work undertaken by this Synod." And Dr. C. P. Krauth, Jr., on the other side, in May 1866 said "the relations of that [Pennsylvania] Synod to the General Synod were never antagonistic or unfriendly." In fact the General Synod so far from being regarded, or regarding itself a New Lutheran, or mongrel or Melancthonian body, whose principles were in conflict with the genius and character of historic Lutheranism, welcomed with great joy at Winchester, in 1853, the accession of the Pennsylvania and the Pittsburg Synods although both held advanced symbolic ground. Then it seemed as if its grand conception, its *raison d'être*, were about to be realized in the union of the whole Lutheran Church, all but the Tennessee and the Joint Synod of Ohio and the newly arrived foreigners having rallied to its standard.

And when now in a number of conventions the counsels of the General Synod were shaped by such men as Krauth, Passavant, Krotel, B. M. Schmucker, S. K. Brobst, Greenwald and C. W. Schaeffer, and when C. F. Schaeffer and F. A. Muhlenberg were Professors at Gettysburg, no public hint was ever given that these staunch and unqualified Lutherans were out of place, or that an alien element had intruded into the General Synod

Their presence was doubtless unwelcome to some, but no one had the hardihood to claim that the General Synod's position was not broad enough to include them, or that in receiving them its historic principles had been violated or changed. They were not in the General Synod by tolerance. They were in the house of their fathers. There was mutual satisfaction and rejoicing especially over the union of the venerable Synod of Pennsylvania, and it is noteworthy that the only condition under which this Synod came in was that the General Synod should hold by its constitution. No demand was made for a change of its historic doctrinal character. It was not regarded in any other light than as an out and out Lutheran body.

The Definite Platform which appeared anonymously a few years later, instead of being accepted as a faithful expression of the General Synod's character, was indignantly repudiated by a number of district Synods, their judgment being voiced in the resolutions prepared by Dr. J. A. Brown and adopted unanimously by the Synod of East Pennsylvania, which denounced it as a "most dangerous attempt to change the doctrinal basis and revolutionize the existing character of the Lutheran churches now united in the General Synod." The General Synod, it was successfully maintained, stood for the complete faith of the Church and could countenance no mutilation of it.

But as there were evidently two parties in the body, a laxer and a stricter, one deprecating the growth of Lutheran conviction, the other promoting it, and as the sharp antagonisms excited between the two culminated in the withdrawal of the Pennsylvania Synod's delegates at York in 1864 and the subsequent organization of the Council, is it not the logic of history that since that time, the General Synod, freed from the pressure of the Confessional elements, entered upon a new path, and pursued a course of development which sharply distinguishes it from all other Lutheran bodies?

The facts of history show exactly the reverse of this. One might imagine that when Krauth and Seiss and men of that school were out, the General Synod would at once plunge into radicalism and liberalism to an extent that must separate it as far as possible from "Symbolic Lutheranism." But instead of

such a departure from its historic position, it at once planted itself more firmly upon the Confession of the Church. Its doors had hardly closed upon the Pennsylvania delegates when it took advanced Lutheran ground, so amending its basis as to remove every pretext for the charge of doctrinal laxity. The imputations of unsoundness now to be raised, the General Synod promptly anticipated by an unequivocal acceptance of Lutheran doctrines, requiring henceforth in its constitution the district Synods to "receive and *hold with the Evangelical Lutheran Church of our fathers* * * the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine word, and of the faith of our Church."

The delegation of the Pennsylvania Synod did not include the whole of the strict Lutheran element. A large proportion of the other delegates held as heartily and fully as they to the whole Lutheran faith. And instead of inviting all these "Old" Lutherans to follow those with whom they were in sympathy, the General Synod did all in its power to prevent their going and to avert further defection. It passed a series of resolutions relating to the charges of alleged errors on the Sacraments in the Augsburg Confession, closing with the solemn attestation, "Before God and his Church we declare, that the Augsburg Confession, properly interpreted, is in perfect consistence with this our testimony and with the Holy Scriptures as regards the errors specified." So far from rejoicing that those of a more positive Lutheranism were likely to leave the body, it adopted another series of resolutions in which it declared explicitly that the action quoted above was taken "with a view of checking the tendency to disintegration amongst us, and uniting us more firmly in fraternal union."

This certainly does not indicate that the General Synod was resolved from henceforth to develop an independent *Richtung*, a revised, American, Puritanic type of Lutheranism. The large number of conservatives representing the New York, Pittsburg and other synods evinced no fear of any such new departure. And the Pennsylvania Synod itself was so well satisfied with the Lutheran status and the manifestations of a sound Lutheran consciousness, that so far from gladly converting the withdrawal

of its delegates into an act of final separation, it promptly adopted the proposed amendments to the constitution sent down to it by the General Synod, regarding them as "conservative churchly action." And, as further proof that it was content still to remain in full communion with that body, it elected a full delegation to the next Convention at Fort Wayne.

It has been claimed on both sides that the rupture which began at York and was completed at Fort Wayne was the result of doctrinal differences, the strict Lutherans leaving the General Synod, the Melanchthonians remaining, those leaving the General Synod holding strictly to the faith, those remaining holding to it loosely or even rejecting portions of it. A division on that line the extremists of neither the one side nor of the other would have dared to advocate, nothing of the kind was publicly mooted, and neither party could have faced their constituents on such an issue. Let those who make this charge pause to consider the degree of hypocrisy they are imputing to the leaders of that contest on both sides. A parliamentary ruling which *per se* may or may not have been justifiable, excluded the Pennsylvania delegates until the body properly organized should be able to determine the relations of their Synod to the General Synod. The President's ruling was the occasion for a three day's debate, when it was sustained. But this was immediately followed by a resolution expressing "the entire willingness" of the General Synod to receive these delegates, and a formal request that they should waive the apparent irregularity and "acquiesce in the present organization." And so jubilant was the convention over "this favorable disposal of the subject" that "the whole body rose and engaged in heartily singing the doxology." Was all this only diplomacy? Manœuvring for position? At a later session the Pennsylvania delegates declared themselves "willing to coöperate in the General Synod," provided this body would admit that their synod had "the constitutional right to be represented before the election of officers," etc., *i. e.* claiming their right as an integral part of the family. On this condition they declared themselves ready "to take our seats in this body, equals among equals,"—in a body that had seated the Francke-

ans. To this demand the General Synod declined to accede and disintegration ensued. That the Pennsylvania Synod itself was still satisfied with the doctrinal soundness of many synods composing the General Synod, is evinced by the address which it sent to them asking them to unite with it in a new organization. No one held as yet that the conflicting elements had separated.

Whatever changes or developments have since then taken place within the General Synod, in seminary teaching and congregational practice, have undeniably been in the direction of positive Lutheranism. The contrast offered by a quarter of a century is marvelous.

A few competent witnesses are here adduced in confirmation of the historical claims of this paper. Dr. Krauth, Jr., testifies that by the doctrinal basis imposed on the district synods, and the previous adoption of Luther's Catechism "without qualification," and the definition of fundamentals in the Liturgy of 1847, "the General Synod's Lutheran soundness is fully vindicated."

At the second Lutheran Diet in Philadelphia, 1878, Dr. A. Martin of the General Council, in his Essay on Confessional Subscription, says of the General Synod's subscription, "The more we consider these words '*receiving and holding with the EVANGELICAL LUTHERAN CHURCH OF OUR FATHERS*,' etc., the more we are persuaded that their natural import is an *unqualified* subscription to the Augsburg Confession, and declares that all the *doctrinal* articles of the Augustana are fundamental, and it legitimately and logically implies an endorsement of all the other confessions." On the following morning Dr. Hay of Gettysburg arose and said, "I was delighted to hear Prof. Martin, in his excellent essay, so highly applauding the General Synod's methods of subscribing the Confessions. And my delight was greatly increased when my old classmate and bed-fellow, Dr. Krauth, heartily endorsed the positions taken by Prof. Martin. It begins to look as if the Lutheran millennium were just at hand. The only qualification that I understand Prof. M. to make to this endorsement of the General Synod's doctrinal platform was this that, while it is all right in itself and according to its plain meaning, it is capable of being wrongly interpreted. Mr. Chair-

man, we must wait a long time for a platform of which that cannot be said."*

In the Allentown Church Case Drs. Brown and Hay both testified that the General Synod and the Synod of East Pennsylvania had "no spirit of antagonism" to the Pennsylvania Ministerium. Dr. Valentine in the *Luth. Observer*, Mar. 6th, 1891, says of the General Synod, "It stands for the principle of union in *generic and catholic Lutheranism on the great historic Confession of Augsburg*. * * * It represents both the distinctiveness and comprehension or breadth of Lutheranism, at once true to its essential and characterizing teaching and life, and giving room and freedom to all in the unessential diversities that have marked its true history. Its basis is not reduced and restricted into *the mould of any particular type*, as found here or there in our great Church, but provides for the union and free coöperation and fellowship of all upon the ground of what is common to all."

The idea, then, which is mooted in some quarters, that the General Synod is a peculiar development of Lutheranism or a development of peculiar Lutheranism, is contradicted by its whole history and by the testimony of unimpeachable witnesses alike from its own bosom and from the bosom of its adversaries. To claim for it distinctive features which separate it as a sect from the great Lutheran body, to aim at imprinting on it a sectarian character by having, say, a special version of the Apostles' Creed, or a special punctuation of it, a peculiar worship,

*It was intimated sometime ago by a writer in the General Council that the Common Service was in some way equivalent to the Confessional basis of that body. A writer in the General Synod, evidently on the watch for something to catch at, quickly snatched at the suggestion, giving that as a decisive reason for rejecting the Service. As he is a logician, this claim of Dr. Martin, which so much gratified Dr. Hay, must be to him a sufficient reason for repudiating the Augsburg Confession. But the idea which has called forth these editorial exploits is such a patent absurdity as to compel the conclusion that both writers were amusing themselves watching the gullibility of their readers. The relation between a church's Confessional basis and an order of Service is about the same as that between the foundation wall of a church and its altar furniture.

or a modified catechism, or any other mark that will make it a speckled bird, unlike all other Lutherans, is not only a novelty in its history, but a repudiation of the principles to which it owes its organization and which have most consistently characterized it for two generations.

Any action calculated to isolate or estrange it from other Lutheran bodies would belie every deliverance and profession the General Synod has ever made. It would be a proclamation of war in place of the familiar, stereotyped overtures of peace. It would be an open declaration for the permanent division of Lutherans, instead of its constant appeal for a united church. In short, the effort to side-track the General Synod off from the great highway on which 47,000,000 Lutherans are marching, would be a high-handed betrayal of its principles, one more "bold attempt to revolutionize its existing character," and an insufferable wrong to all its adherents whose hearts beat in unison with the great heart of Lutheranism.

What this would cost as a missionary policy, let those contemplate who would drive the General Synod from its historic principles. Send a brave Home Missionary into a frontier town where twenty families are desirous of having a Lutheran Church. Fifteen of them come from the Missouri and Ohio Synods and the General Council, two from the church South, and three from the General Synod, a proportion not uncommon. Let the missionary from the start honestly proclaim that the General Synod stands entirely aloof from all these "high-church" and "hyper-Lutheran" bodies, and then proceed to gather in the various Lutherans!! Such a policy would have made the magnificent results at San Francisco impossible. Proclaim such a policy, and Wichita with a number of other most promising openings becomes hopeless.

To be a Lutheran of the General Synod, be it noted, has never been accepted as implying of necessity that a man is weak in the faith, that he holds to Lutheranism loosely and indifferently. The strongest kind of Lutheranism is not only consistent with connection with this body, it may reasonably be expected. Its members are under no bonds to keep within certain limits. It

offers no barrier to the extremest type of Lutheranism. The genius of the General Synod begets love and sympathy for the whole Church, and joy over the prosperity of every part. It reaches out the hand of fellowship to every Richtung, and in the nature of things such sentiments develop the strongest, the fullest, the most decided, the most devoted Lutheranism. He has the true spirit of the General Synod whose heart goes out to all Lutherans, and not he who wants nothing to do with any who walk not with him.

The General Synod is set against sectarianism, above all against Lutheran sectarianism. It is the enemy of no Lutherans except such as foment division. Its adherents claim to be better Lutherans because they have at heart the union and coöperation of all. This is the positive idea for which it stands. It is not given to negations. It condemns no doctrine, it rejects no principle, it discards no feature, which bears the impress of the Lutheran Church. It has never denied the Lutheran definition of the church as the communion of saints, or Christ's triumphant descent into Hell, or the efficacy of Baptism, or the Real Presence, or the oral Reception, nor has it ever condemned the Church Year or liturgical worship. Doubtless there are those in its bounds who repudiate one or more of these points, but personal views are not the creed of the General Synod.

But here an unfriendly critic will interpose, if the fundamental principle and single aim of the General Synod is to compass the union of the Lutheran Church, it has notably failed. We reply that complete success is seldom attained in this world, that the General Synod came one time very nearly realizing the noble purpose of its existence, and for a long time it has held 23 Synods in remarkably harmonious unity, that temporary failure of a cause is no proof of its unsoundness and that it has not only not been left behind by any other movement for Lutheran union but has been the impelling cause of all such movements.

Again the relative failure of the General Synod lies not at the door of any action or utterance of the General Synod itself, nor in its impregnable principles. The greatest drawback to its full success has come from some of its would-be representatives. The proverb "a man's foes shall be they of his own household"

has its application here. The trouble is not with the basis of the General Synod, but with the unsightly, monstrous deformities which men have sought to pile on it. They have built upon this foundation stacks of wood, hay and stubble, that have completely covered and concealed it and given to the public a gross misconception of its true character.

They have even taken advantage of its liberal position to make attacks upon Lutheran doctrine. The tolerance they enjoyed in holding un-Lutheran views they have converted into intolerance of Lutheran views. Weak themselves in the faith they cannot bear the fellowship of a more decided faith. True to the spirit of "liberalism," liberty is to them power to crush the freedom which differs from them.

There always have been Melanchthonians in the body and their restlessness and discomfort find vent in attacks upon whatever is historically and distinctively Lutheran. Even quite recently such attacks have been made upon publications of the General Synod whose only offence is that they teach undisguised and unadulterated Lutheran doctrine. One writer cut a slice from the heart of Luther's Catechism and held it up to abhorrence as a specimen of the Provisional Catechism and as an argument for its rejection, and he received neither correction nor reproof from a paper professedly devoted to the principles of the General Synod.

The ambition of such anti-Lutherans to be recognized as the simon-pure representatives of the General Synod is eagerly gratified by its enemies. Whenever the latter wish to renew their assaults on it, the former supply them with all the ammunition they want. But for such hostility to Lutheran doctrine on the part of individuals within it, but for such misrepresentations of the General Synod which are spread abroad openly and secretly and persistently, it would doubtless embrace to-day the whole Scandinavian element, which had originally united with it and which is still in thorough sympathy with its liberal spirit. So doubtless to these same false friends we can credit the alienation of almost the entire German element, for on reaching our shores the Germans are more in accord with the General Synod's position than with any other. It is his experience with in-

dividuals who say that they are Lutherans and are not, that leads the honest German to seek some other ecclesiastical home.

The General Synod has sustained incalculable injury from those whose dim vision has mistaken the olive-branch on its escutcheon for a sword. Instead of showing the irenic temper and the conciliatory spirit characteristic of this body, they imagine that its life depends upon unintermittent and uncompromising warfare against all bodies which hold with greater strictness to the Lutheran system. They feel so nervous about the General Synod's basis, they have apparently so little faith in its stability, that in their mind, it is sure to topple over, unless it be made a barricade from behind which they can keep up a rattling fire against all other Lutherans. Such an attitude belies its entire history, but if the ignorant or unfriendly argue from this its hostility to true Lutheranism, the General Synod can thank some of its doughty warriors for such a conclusion. If only all its adherents knew how immovable is the General Synod's basis, how needles of defense, and if all would but earnestly build upon this foundation a system of doctrine and practice consistent with it, there would be no occasion, no excuse for any other English Lutheran body. There could not be found a corporal's guard to form one. If the ministers, professors, writers and editors of the General Synod, were to a man true to its Confessional principles, its assailants would soon find their occupation gone. Its basis, be it understood, is not an impassable wall of separation from all other Lutherans, but a platform on which to build up Lutheranism.

Most detrimental, too, is the course of those who whilst always protesting their unqualified acceptance of Lutheran doctrine, manifest a singular dread of believing too much of it, or of believing too strongly. They are in mortal terror of positive or decided Lutheranism. A minimum of it will do, but when it comes to the maximum—— They treat Lutheran doctrine as the druggists handle poison, with extreme caution. Anything more than a homeopathic dose is highly dangerous. Lutheranism in a mild or diluted form, rendered harmless by an infusion of Calvinism, is well enough, but the pure, unadulterated article raises a spectre before their affrighted eyes, which spectre must

at all hazards be downed. The alarm is again raised of danger to the General Synod's position. Some one's inverted vision makes this basis, which is really as firm as an Egyptian pyramid, stand on its apex, and it will certainly fall over, it is feared, if much solid Lutheranism be crowded upon it.

Well, if the General Synod's basis is so contracted that it cannot hold those who accept out and out the doctrines of their Church, or if it has been broad enough to hold any number of Melanchthonians, invertebrates and non-descripts, but now gives way under the pressure of Lutherans whose lineaments and spinal column bear the unmistakable stamp, then its whole history is a continuous fraud, and every pretension and profession a snare and a delusion. It would be well if those who cry "Symbolist," "Old Lutheran," "Council," etc., etc whenever they scent outspoken and unambiguous Lutheran doctrine, were to stop long enough to decide whether their course is a defence of the principles of the General Synod or a defiance of them.

The latest and most startling innovation yet mooted is the idea that the General Synod must set itself against whatever other Lutheran bodies approve. The fact that some of the teachings in its publications are acceptable to men in the General Council has given great offense in some quarters. That is enough to condemn such publications. Anything that tends to remove misunderstandings among Lutherans, any utterance of explicit Lutheran doctrine that might bring us nearer together, must be stamped under foot. And this is called catholic Lutheranism!! A spirit that proscribes men with positive Lutheran convictions while it is found sympathizing with those whose opposition to Lutheran doctrine is notorious, this spirit claims to be broad, liberal, catholic! And the adversary is emboldened to charge "there is the General Synod for you." No doubt the adversary chuckles over such proposals to interdict Lutheran teaching and practice. What a shaft it puts into his hands!

Certainly those in the General Synod who propose that it shall taboo whatever is acceptable to Lutherans in other bodies, have sadly lost the spirit of our fathers who were wont to hail every symptom of a nearer approach among Lutherans.

A striking example of this change of front is seen in the

effort to stir up prejudice against the Common Service on the score that it is substantially what has been in use for some years in a sister body. The General Synod was so pleased with its merits that it unanimously adopted it, and it has received nothing but praise from eminent divines of other churches who have examined it, but when the discovery was made of Council churches having already used something similar to it, that was enough to condemn it.

Our fathers in 1843, men like Drs. Schmucker, Kurtz, Ezra Keller, etc., adopted a liturgy *because* it was already in use in the Synod of Pennsylvania and that of Ohio—that was to them sufficient recommendation for it, and men forget, though it is but six years since, that the General Synod agreed to adopt this service *provided the other Lutheran Bodies did*, and that it was finally authorized at Omaha to be published because the Committee could assure the General Synod that the other two bodies had unanimously adopted it. The extent to which this change has gone in some minds can be measured in the case of one writer who twenty years ago on examining the Church Book of the Council urged its adoption by the General Synod and could “see no reason why we should not all sing out of the same book.” Now the same writer is seized with horror at the thought of any General Synod church repeating the introits, chants and collects of the ages “out of the same book” with the Council and the United Synod. To him it is nauseating to have Jews and Samaritans drink out of the same cup from the wells of salvation.

Never can the writer forget the saddest exhibition of such a spirit he has ever heard of. It was a communion season. The families of two brothers who had had a quarrel occupied adjoining pews. Those in the rear pew came forward to the altar, but just then they observed the other family approaching, and at once they wheeled, returned toward their seat and actually left the house, slamming the door as they went out.

One more cause of the comparative failure of the aim of the General Synod is its neglect of its immigrant brethren. Whatever resolutions may have been passed, or spasmodic efforts recorded, the fact is too notorious to be denied, the great majority

have had but little heart for the work among Germans and Scandinavians. With some of the noblest representatives of this element firmly attached to its principles and laboring earnestly in harmony with the native element, they have been left to struggle and to suffer in a way hardly calculated to bind them indissolubly to the fortunes of this body.

Notwithstanding the disadvantages which have blocked the way of the General Synod, its outward progress has been cheering; its inward course has tended steadily toward a more positive Lutheran consciousness. It can boast of promoting this in many ways, and unless wrested from its historic position it will continue to promote it. It has always had the essence of Lutheranism in its heart, and this essence has such power and vitality that it is sure to assert a development. It led the Church in the acknowledgment of its Confession and Catechism. It founded the institutions which made an English Lutheran Church possible in this country, and it was the medium of bringing the church into public recognition. With all the reproach heaped upon Gettysburg, it has been to the Lutheran Church what it has been to the nation. It sent forth the translation of Schmid's Dogmatics, a work that has done more than any other cause to bring our ministers to the understanding and belief of Lutheran doctrine, and from it too has gone forth into all branches of the church almost every native-born representative of sound Lutheranism.

And if after the removal of all misconceptions, for which the General Synod has friends and foes to thank, the latter will still deride its purpose to effect a union of the Lutheran Church, the General Synod can at least afford to hold its position until it sees others achieve a more dazzling success. And while the writer is no prophet and does not speak for others, he dares to say that whenever the Council and the Missourians, Ohio, Iowa, Buffalo, the Norwegians and the United Synod shall have coalesced into one harmonious body on any other basis, there is nothing in the principles of the General Synod to keep it from joining this body.

ARTICLE X.

REVIEW OF RECENT LITERATURE.

TUTTLE, MOOREHOUSE AND TAYLOR, NEW HAVEN.

The Philosophical Works of Leibnitz. Comprising The Monadology, New System of Nature, Principles of Nature and of Grace, Letters of Clarke, Refutations of Spinoza, and his other important philosophical Opuscles, together with the Abridgment of the Theodicy and extracts from the New Essays on Human Understanding: Translated from the original Latin and French. With Notes by George Martin Duncan, Instructor in Mental and Moral Philosophy, Yale University. pp. 392. 1890.

The writings of Leibnitz formed an epoch in the history of philosophy. By his depth and brilliancy as an original thinker, and his scholarly breadth and force, he gave a new direction to German metaphysics and impressed himself permanently on the development of philosophy and science. This makes some acquaintance with the writings necessary to teachers and students of philosophy. Leibnitz never gave in a single work a complete systematic representation of his philosophical doctrines. A volume giving, in English, selections from his various works, suitable for furnishing a just view of his teaching has been greatly needed. The need has been admirably met in the work which Instructor Duncan has here supplied. The selections have been judiciously made, so as to afford a satisfactory survey of Leibnitz's system of thought, and the translation is clear and flowing. The volume is a valuable addition to our philosophical literature. M. V.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Prevailing Types of Philosophy. Can They Logically Reach Reality. By James McCosh, LL. D., Litt. D., Ex-President of Princeton College. 1890. pp. 66. Price 75c.

Dr. McCosh represents among us the best features of the Scotch Philosophy. Recognizing both the truth that belongs to Intuitionism and that which belongs to Empiricism, he teaches and defends a philosophical view which, in perhaps unsurpassed fairness, acknowledges and correlates all the facts in the philosophical problem. It is a philosophy that becomes a natural ally and support to the great verities and teachings of Christianity. It is in the profoundest and best sense realistic.

The specific object of this little book is to show that *Reality* is not reached or known as a conclusion from a process of reasoning, but is reached and known immediately by consciousness and perception. It is

directly and intuitively discerned in our fundamental cognitions, and is conditional, like all self-evident truths, for all the discursive processes. No demonstration can give it in the end except as it assumes it in the beginning of its reasoning. Reality is the correlate of all knowing, the very essence of knowing being the fact that it cognizes reality.

Dr. McCosh rightly protests against the Agnosticism that doubts or denies the possibility of knowing Reality because this cannot be proved by the process of logic, and plunges men into skepticism by directing them to look for the proof at the wrong place and in an impossible way. Like all self-evident or axiomatic truths, above proof as above disproof, it is a *primary original datum* of the cognitive power. The true procedure is, instead of trying to prove reality, to show that we are entitled to assume it, and *must* assume it to have the materials for reasoning to any solid conclusions whatever.

The prevalence of the agnostic *virus* in the speculative thinking of our day makes it exceedingly important that such teaching as that of this small volume should have a wide hearing. M. V.

History of the United States of America. During the Second Administration of James Madison. By Henry Adams. Vol. I, II. and III. pp. 417, 385, 369,

These three volumes bring to a close what competent critics pronounce "the Best History of the United States" ever written so far as it goes. The nine volumes of the set extend only from the beginning of Jefferson's Administration to the close of Madison's. Possibly on no other period of our national life is ignorance so general and so dense as on these sixteen years of struggle, disaster and disgrace, and for this reason alone, Mr. Adams is entitled to special thanks from the American public, even if his work were marked by a lower literary grade or possessed less historic excellence than it does.

It is not a heroic age with which he has to deal, and with the details of diplomatic negotiations, Indian campaigns, butcheries under the name of war, dearth of statesmen and national bankruptcy, the wonder is that he could have produced a readable work. It is, however, not only readable but entertaining and very instructive to the student of our political history, for the development of those two administrations, unedifying as the cold facts are, contributed without doubt an incalculable momentum to the progress of our institutions and the advancement of our national power to its present pinnacle.

Pennsylvanians will read in the VII. volume with more or less pride how, while Virginia was always concerned for the elevation of her great men to the presidency, "Pennsylvania cared more for interests than for men," and accordingly sacrificed Gallatin at a time when she might easily have secured the succession for him, not only because he was the

favorite of Madison, the fittest man, the oldest, ablest and most useful member of the executive government, but also because he represented Pennsylvania; and if any state in the Union had the power to select a president it was she.

The author's judgment of men and parties is certainly independent, and sometimes sufficiently severe, as in the case of Armstrong, to excite a fear of injustice, but when an Adams excoriates New England for its conduct during a crisis in which the government was on the verge of extinction, the presumption is that truth is to him paramount to every other consideration. In respect to a Pharisaism that is not yet extinct in that quarter, it must have required some nerve to republish a resolution passed by the Senate of Massachusetts in 1813 while the government was engaged in a death struggle with England: "Resolved, as the sense of the Senate of Massachusetts, that in a war like the present, waged without justifiable cause, and prosecuted in a manner which indicates that conquest and ambition are its real motives, it is not becoming a moral and religious people to express any approbation of military or naval exploits which are not immediately connected with the defense of our sea-coast and soil." This Mr. Adams himself interprets as meaning that they as "a moral and religious people" separated from the common stock.

A number of maps and plans are given in the body of the work and a voluminous Index to the whole is appended to the ninth volume.

E. J. W.

HUNT AND EATON, NEW YORK.

The Sibylline Oracles. Translated from the Greek into English Blank Verse, by Milton S. Terry, Professor in Garrett Biblical Institute. 1890. pp. 267. Price \$1.50.

Prof. Terry has done a good service in making these pseudepigraphical books accessible to English readers. The old version of Floyer has long been out of print, and at any rate contained only eight of the twelve books now forming the collection. The Greek text in which these writings have come down to us is in a very corrupt state, mutilated in many places, and very unsatisfactory. The translation—in the form of heroic blank verse, as best representing to English readers the spirit of the Greek hexameters—appears to be well made, the effort being not so much to present fine poetry as to give an accurate rendering.

The importance of these writings is not to be estimated by their intrinsic value—which is indeed very small—but by their historical place and the use that was made of them in the early Church. Though they are now known to be spurious, the production of Jewish and Christian writers, so-called "pious frauds," put forth (probably from B. C. 170 to A. D. 400) as if they were the utterance and testimony of the heathen Sibyls, much use was made of them by the early Christian apologists, as if they were divine prophecies. So frequently did apologists ap-

peal to them that Celsus stigmatized them as "Sibyllists." Some of the Church Fathers, however, as Irenaeus and Cyprian, fail to take any account of them.

The translator has prefixed an introduction of explanatory matter sufficient for the ordinary reader. A summary of the contents of each of the Oracles or books, is given at its beginning, and foot-notes are furnished to help in understanding the various allusions. The "*Anonymous Preface*" which belongs probably to the sixth century, and the *Proem* fragment found in the writings of Theophilus of the second century, are also given. Altogether the volume forms for the English reader the best available source for an understanding of these old pseudographs.

M. V.

My Journey to Jerusalem. Including Travels in England, Scotland, Ireland, France, Belgium, Germany, Holland, Switzerland, Italy, Greece, Turkey, Palestine and Egypt. By Rev. Nathan Hubbell. With 64 Illustrations. pp. 311.

The title would naturally lead one to expect much about Jerusalem, but only about forty pages are devoted to that city. Perhaps, however, the interest of the reader is better sustained by the cursory and more superficial accounts of all the places visited, than by the full details of only one, however conspicuous and important that may be. Mr. Hubbell impresses us more as a man of some brightness than as a man of learning, and as having not a little confidence in his plans for settling some questions that have vexed leading minds for many years. He presents them, too, in a very summary way. For example, he brushes away the "cobwebs of the free-trade delusion" in a short paragraph, and in less than a page tells how to suppress the Belfast riots (pp. 28 and 84). He closes with expressions of appreciation for our own country, such as lecturers on foreign travel usually give as a peroration, and which usually delight an American audience. It is a book well adapted for youthful readers, and will likely hold their attention throughout.

Scripture Selections for Daily Reading. A portion of the Bible for Everyday in the Year. Compiled by Rev. Jesse L. Hurlbut, D. D., author of "Outline Normal Lesson," "Studies in the Four Gospels," "A Manual of Biblical Geography," etc. pp. 433.

To those who do not read the Bible consecutively, either privately or at family prayers, this will prove just what is needed. The selections are taken both from the Old and New Testament, and are most judiciously made. We have used the book a month or more at family prayers, and like it. It is printed in large type and the selections are about the right length. The subject of each one is given as well as the book, chapter and verses where it may be found in the Bible.

THOMAS WHITTAKER, NEW YORK.

Reason and Authority in Religion. By J. Macbride Sterrett, D. D.

The echoes of that recently published work of the Anglo-Catholic party in the Church of England, "*Lux Mundi*," are beginning to be heard. The first distinct echo that has come to our ears is the book before us. It is not from far away. The doctrines presented can be readily guessed by those who have read "*Lux-Mundi*." It is an application of the Hegelian philosophy to the history of the Church; and through that application is sought the true and only ground of authority in religion. The Bible as such a ground, reason as such a ground and even the Church, deciding arbitrarily and of itself, as such a ground are one after the other put aside; yet being within the Church, using the Bible as the Church gives it to us and applying to the Bible the criticisms of reason, we somewhere find the ground desired, not in any one of the three, nor yet in a combination of the three, but *somewhere*—exactly where the reader will have to learn, if he can, by a perusal of the book.

The influence of Hegel is much more distinctly felt, his *dicta* are more frequently quoted than those of Moses, or of Paul, or even of Christ, and are decidedly more deferred to, those of Moses and Paul and, shall we not say of Christ? being antiquated. All religions antedating Christianity were in their measure from the Spirit of God, leading up to the Incarnation. Christianity is the religion of the Incarnation. All that is real is true—is true at least for those to whom it is real. The myths and fables, etc., of the Old Testament were true for the people of that dispensation. The crude beliefs of the apostles and early Christians were true for them. The doctrines of temporal supremacy and that paganism must be overcome by force were true in the middle centuries of our own dispensation. Since the Reformation the doctrines of Inspiration, etc., have been true. None of these things may be exactly true for us, or true for us in the same sense as they were true in the ages gone. However something is true also for us, something remains, exactly what beside the Church we shall again have to refer the reader to the book itself to learn. Institutional Christianity, finding a unity in the apostolic succession, the divine reason for that succession being in order that in the midst of such changes and diversities unity might be preserved and be manifest, is in any case the most important outcome of the world's history. No man can hope for good except as he is a member of some form of instituted Christianity.

And yet the author is liberal, is even inconsistently charitable. He makes only two adverse criticisms of the book "*Lux Mundi*;" it is un-Hegelian to be so "insular" as its writers are, ignoring the Churches of other lands, the State Church of Germany and the Churches of America; and it is without a Hegelian warrant to undertake to reproduce so much as they do of ancient Catholic liturgies and rituals, which he goes so far in one instance as to characterize as "rubbish."

The book is able, not wanting in profound thought and forcible expression. Occasionally it suggests some truths that deserve more consideration than they are receiving. But over it all hangs a mist, an exaggerating, distorting fog. One has to stop and peer too long to see the meaning, if one can, of frequently recurring phrases, such as, "a free necessity," "progressive stationary forms," etc.

Were a man in the actual work of the ministry to answer the average inquirer as advised in this book, we submit that he might as well not answer him at all. Says Dr. Sterrett, "To the doubting and harrassed Christian asking what *must* I believe as to many traditional and current conceptions, we may answer: Believe them only so far as, from a study of their history, you can see them to be necessary implications of the doctrine of the Incarnation. Take them at a relative rationality, as more or less harmonious with the general Christian sentiment."

In the second half of the book the recent work of Dr. James Martineau on "The Seat of Authority in Religion" is examined and used to set forth the truth and enhance the effect of the teachings of "*Lux Mundi*." What is said of Dr. Martineau's book is generally excellent. An equally just judgment of the writings of Dr. Gore and his companions would have made the volume before us a valuable addition to current criticism.

J. K. D.

FUNK AND WAGNALLS, NEW YORK.

The Light of the World, or Great Consummation. By Sir Edwin Arnold, author of "The Light of Asia," etc. pp. 286.

Sir Edwin Arnold's "Light of Asia," which appeared about twelve years ago, received an exceptionally wide reading and made a profound impression. His portrayal of Buddha led not a few to regard the author as more than merely tintured with Buddhism, but his "Light of the Wold" will remove any such impression. With the Saviour as the central figure, he is reverent throughout and reveals a devotion that bears every mark of sincerity.

After an introductory book entitled "At Bethlehem," there are six others: Book I., entitled "Mary Magdalene;" Book II., "The Magus;" Book III., "The Alabaster Box;" Book IV., (in two parts) "The Parables" and "At Tyre;" Book V., "The Love of God and Man;" Book VI., "The Great Consummation." The principal conversation is between Mary Magdalene (whom, with the license of a poet, he makes identical with Mary the sister of Lazarus and the woman who broke the alabaster box at the feet of Jesus) and one of the Magi "who had paid tribute to the infant Jesus and who has returned to hear, before he dies, the story of the Lord's life." He makes earnest inquiries of Mary, and at frequent stages of her story confesses the superiority of Christ over Buddha, and concludes that his character, teachings and works show him to be in truth the Son of God.

In a few places the poetry is somewhat artificial, but as a whole it is flowing and rhythmical. With the exception of the introductory book (which is not the best) it is blank verse. The work is illustrated with a portrait of Mr. Arnold, and fourteen full-page reproductions of Hoffman's celebrated pictures on the life of Christ. The poem was published simultaneously in America and England. The American edition has an excellent introduction by Richard Henry Stoddard.

Lyrics. Fjelda, The Great Bridge, In the Happy Summer Time, etc.
By Joseph Hudson Young.

The Lyrics of this volume are very unequal. Some of them, as "The Augury," "A dead Love," "Can I Forget," "January," and others, reveal true poetic vision and power. Here and there are touches of real beauty and pathos. "Miss Clara St Clair and her Millionaire" shows ability in the humorous. But in a good many of the poems the author seems to have forgotten that mere obscurity and rhyming phrase do not make poetry.

M. V.

ANSON D. F. RANDOLPH AND CO., NEW YORK.

Isaac and Jacob. Their Lives and Times. By George Rawlinson.

Readers of Canon Rawlinson's books will readily judge the character of this. It is clearly written, interesting, instructive, orthodox. The lives of the patriarchs mentioned in its title can be learned only from the sacred Scriptures. The book of Genesis is almost the sole original authority. To this we may add only Galatians IV. and Hebrews XI. of the New Testament. But by the use, seldom if ever exceeding what has good warrant, of a vivid though chaste and disciplined imagination, the author has given us a sufficiently full, attractive and satisfactory narrative. Much light has been thrown on the subject from contemporaneous history, the manners and customs of the time and the writings of travelers in Palestine, ancient as well as modern. All the voluminous literature of the subject has been laid under tribute, and the author of the "Five Monarchies" and of the recent "Story of Egypt" is from his own investigations well fitted to give the history of the life in Egypt of Jacob and his sons in the days of Joseph. Most sacred historians at present seem to feel called upon to prove their learning by showing that all the world, except themselves and possibly some eminent teacher whose instruction it has been their peculiar privilege to enjoy, have been in error about the plainest things of Old Testament statement. Canon Rawlinson is without this ambition. He relates his history in a straightforward way; the first personal pronoun hardly figures at all upon his pages; and the reader finishes the book with a conviction that, if the presentation of facts has been somewhat old fashioned in form, it has had more of inherent probability, it carries more of the evidence of its truth on the face, than Bible narratives generally do in the

new way of treatment, in these days of the Higher Criticism, when the abandoned theologic has been replaced by scientific dogmatism.

J. K. D.

Leah of Jerusalem. A Story of the Time of Paul. By Edward Payson Berry.

This book is an imitation. The great popularity of Ben-Hur and of some of Ebers' novels has drawn not a few into the field of what some call *sacred* fiction. It is however a dangerous field to venture into. A novel touching on Biblical subjects or characters should be extremely good, or had better not come into the light at all. It takes an exceptionally fine judgment and taste to introduce St. Stephen and St. Paul in a narrative, make them visit the home of a young lady, who is something of a belle, without considerably shocking an ordinary sense of propriety. The book before us is not wanting in what may be instructive to young readers as regards ancient geography, especially of Cilicia and the country around Jerusalem. It relates, besides, some ancient history. But the information is such as can be had from any good Bible Dictionary, and, as in the novel it stands quite apart from the narrative, the form of it as found in the dictionary will not be less interesting.

The narrative itself is one of thrilling adventure—the capture of a beautiful young lady by brigands, the agonizing search for her by her lover, a fight for life in the arena with lions and gladiators, etc. But even a full-handed pouring in of spice may sometimes fail to make the pudding good.

J. K. D.

How They Kept the Faith: A Tale of the Huguenots of Languedoc. By Grace Raymond.

There was much in the situation and character of the Huguenots in the days of Louis XIV. to afford materials of romance. They were a people of intelligence, refinement and courage, brave, patriotic and devoted to religious principles. In these respects there were none superior to them in their time. The endeavor, in part successful, to crush such a people, could not but give rise to many incidents that command our admiration as much as our pity. It was the misfortune of the Reformation in France that it gathered its strongest following from the upper ranks of society. This, however, lends a charm to the historical picture. The story before us is worthy of its subject. It is interesting, instructive and elevating.

J. K. D.

St. Paul: His Life and Times, By James Ivarach, M. A., Professor of Apologetics and Exegesis of the Gospels, Free Church College, Aberdeen. pp. 216.

The size of this little volume is not the measure of its contents. Printed in small but very distinct type it offers in compact form a very complete history of the great Apostle, not only bringing out in vivid

narrative the details of his entire life, but disposing by turns of the numerous quibbles of historic criticism. As a calm, learned, reverent and sound exhibition of the extraordinary career which sustains to Christianity a relation only second to that of its divine Founder we know of nothing better. It is a book to be commended to all Christian readers.

E. J. W.

G. AND C. MERRIAM, SPRINGFIELD, MASS.

Webster's International Dictionary. The authentic "Unabridged" of 1864, '79 and '84 thoroughly Revised and Enlarged.

Here we have the monumental results of ten years of careful and competent labor on a work that had already gained a pre-eminence over other dictionaries. It embodies the best scholarship of to-day in the line of lexicography, and no expense has been spared to make the work complete in all departments. A notice of it in the *Publisher's Weekly* so well describes it, that we transfer part of it to these pages with our endorsement:

Though retaining in general the features of the former issues, "Webster's International Dictionary" is essentially a new book. For ten years Prof. Noah Porter, of Yale College, in collaboration with a large corps of experts and scholars, has been busy in compiling and preparing the material for this book. A close comparison has been made with a whole library of the most recent authoritative works (aggregating two thousand authors) in philology and in all branches of knowledge that include new usages of speech. Upon technical subjects eminent specialists have been employed, and their contributions have been carefully harmonized in form with the general principles of the revision. Great care has been devoted to the pictorial illustrations; the number has been increased from three thousand to nearly four thousand, and about two-thirds of them are entirely new. There have been eliminations of many errors, large amplification and enriching by new material, and a judicious conservatism toward those excellent definitions of standard words which were Dr. Webster's especial merit. Some increase of the amount of matter in the book was inevitable; it is partly represented by the slightly enlarged page and the greater number of pages. But increase of size, the publishers assert, has not been sought, and the difference in bulk between the forthcoming volume and its predecessor hardly begins to measure the difference in value. A comparison of the two in any part, page by page, will reveal how frequent are the changes, and how great is the improvement, better than can be done by an article of so restricted scope as the present.

As a comprehensive popular dictionary we are confident that "Webster's International" is worthy to retain that pre-eminence which has so long been held by "Webster's Unabridged." It embodies the ripest results of modern philology, in the degree and form appropriate to a work of its class. It is neither a library nor an encyclopædia, but it is a

dictionary, designed to meet the every-day needs of all who write or speak the English tongue. It retains that excellence in definition which has made Webster's one of the popular and familiar authorities for reference. In etymology, pronunciation, citation, pictorial illustrations, it carries to greater perfection the merits of its predecessor. It adequately represents the vast and various advances in all the departments of thought and knowledge in recent years.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Outlines of Liturgics. On the Basis of Harnack in Zöcklers's *Handbuch der theologischen Wissenschaften*. Englished with additions from other sources, by Edward T. Horn, D. D., Author of "The Christian Year," "The Evangelical Pastor," etc. pp. 153.

A more timely work can scarcely be thought of. The question of Liturgics is a live and practical one not only in the Lutheran Church but in all the leading denominations. Inquiries for a copy of the Common Service with a view to examination for getting assistance in the preparation of congregational or denominational liturgies, come from Presbyterian, Methodist and Congregational pastors, and the desire for some richer prescribed Order in public worship is in most cases accompanied by the confession of great ignorance on the subject.

The value of this contribution may be gathered from its Table of Contents: Definition of Liturgics; Nature and Essence of Christian Worship; Expression of Christian Worship; The Sacramental Acts in Christian Worship; The Sacrificial Acts in Christian Worship; History of the Development of the Christian Liturgy; Matins and Vespers; History and Literature of Liturgics. However brief the discussion of each topic respectively, a complete survey of the subject is furnished. While in no sense exhaustive the discussion is in every way trustworthy, Dr. Harnack being recognized as one of the foremost Liturgists in the Lutheran Church, and no one who is informed will dispute the attainments of Dr. Horn in this sphere. The work was not prepared in the interests of controversy nor is it seasoned with the biting acrimony of the controversial spirit. Persons disposed to enlarge their knowledge of this sacred theme will have in this respect quite a sense of relief as they study these pages. The original was written before the liturgical war through which we have just passed in the General Synod, and even where the editor offers additions no allusion to this strife is made. Of course facts are given with no apparent concern whether they upset or sustain recently proclaimed theories or hastily formed conclusions.

The difference between the Lutheran and the Reformed churches on the sacramental element of worship is brought out very strikingly and faithfully. Zwingli's *Fidei Ratio* says, "All sacraments are so far from

conferring grace, that they neither bring nor distribute it." "Consequently the Means of Grace are not vehicles of the Spirit, and the gifts of grace are not administered in the services. This view was modified by Calvin, and in Germany by Lutheran influences, but it was not corrected. Even Calvin hardly knew and did not appreciate the objective sacramental element. * * And as this Church does not know the full objective value of the Sacrament, she also takes from its subjective intensity."

Some who have found prescribed forms disagreeable to their self-satisfied piety, and who have jumped to the conclusion that spirituality and forms are necessarily inconsistent with each other, will of course refuse to believe what this manual as well as every Church History repeats, that as long as the Gospel held sway in the Church of the Fatherland, an elaborate liturgy was used by the congregation, but when Rationalism took possession of the pulpit it also "overturned and silenced the Worship of God, both form and contents, from top to bottom." It ought not to be necessary at this date for a man to be a Church Historian in order to answer the question, How does it happen if the Lutheran is a liturgical Church, that the liturgy had for a long time almost wholly disappeared? The simple and irrefutable answer is, when faith and life had gone out of the Church those forms which are the expression of the Church's best faith and life must needs be driven out too. It was not the spiritually-minded people that cast the Introits, the Kyrie and the Creed out of the Church Service.

We have referred to the exceptional timeliness of this little volume. As the matter is presented in popular style and in the form of question and answer, it seems to be level to the simplest understanding and as its price is only nominal, 50 cents, one may hope that it will gradually find its way into every Lutheran home. We predict that it will be a permanent manual in the Church.

Yet after all that has transpired in print and elsewhere for the past year, it may be that we ought to have a yet more elementary work, a liturgical primer. There is not only dense ignorance on this subject among many ministers, but this ignorance has been appealed to and made use of by some writers to head off a strong current in favor of our historic Service and to repress a loud-voiced desire for greater uniformity. In fact, some arguments used for these ends have derived their main strength from the ignorance of readers. When, furthermore, we hear that a minister of long experience wishing to use the full Service, read aloud all the rubrics as well as the texts of the Service, and that another one who has scholarship enough to have won the title of D. D., has asked for a published abridgment of the Common Service that he might use it in his congregation, as if he could not understand the plain rubrical directions on the first two pages beginning with the In-

troit, it really seems as if not a few pastors, even, have yet to learn the A, B, C of Liturgics. E. J. W.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Gnadenjahr. Predigten über die Evangelien des Kirchenjahrs von Dr. C. F. W. Walther. 8vo. pp. 590.

A writer in a denominational paper urging the work of proselyting among the German Lutherans of the West, speaks of the ignorance of their ministers and their people as one of the grounds justifying such work. The quantity and the quality of their publications sufficiently refute such a slander. Could the English Lutherans show a corresponding intellectual and publishing activity the effect upon the Church would in every way be most propitious. Walther's *Evangelienpostille* have long been in the hands of many thousand readers, and now this great Lutheran House sends forth another collection of sermons on the Gospels of the Church Year taken from his MS. remains. Few of the great preachers of the Church could afford to send forth a second volume of sermons, expounding the very texts on which the sermons of the first volume were based, but Walther's disciples, who are familiar with every utterance from his lips, are confident that their mighty leader's reputation will not be hazarded by this cause. Walther had a profound insight into the Gospel and could readily prepare more than one sermon from the same text. Then, too, there is an inexhaustible richness in these Gospel Lessons, which is known, unhappily, only to those who make constant use of them.

The present collection is not made up of sermons preached Sunday after Sunday of the same Church Year, but selections are made from the whole official career of their sainted author; some dating from his earliest years as a pastor, some from his latest years. All are full of the marrow and the glory of the Gospel. E. J. W.

LUTHERAN AUGUSTANA BOOK CONCERN, ROCK ISLAND, ILL.

Practical Theology. By Revere Franklin Weidner, Doctor and Professor of Theology, author of "Studies in the Book," "Commentary on Mark," "Christian Ethics," etc., etc. pp. 111.

This is the third and final volume of Dr. Weidner's "Theological Encyclopædia," a work whose merits have been cordially recognized on the appearance respectively of the two previous volumes. Theological students and ministers generally cannot well afford to be without a manual of this kind, and we know of nothing to be compared with it in English. Originality is not claimed in this volume anymore than for its predecessors, and the public is placed under great obligations to Prof. W. for giving us so much from Hagenbach and from the manuscript lectures of Dr. Krauth.

The subjects of Liturgics and Homiletics are treated with comparative

fullness, but Pastoral Theology is too meagre. The arrangement of a theological library is a valuable feature. So is also the selection of a Pastor's Library, a list that covers 325 volumes, costing net from \$600 to \$700. Both the introduction of some works in this list, and the omission of others, will occasion comment and surprise. We name Horne's Introduction and Lange's Commentary among the former, and The Book of Concord, Thomasius' Christologie and Frank's System der Christlichen Wahrheit, among the latter.

E. J. W.

A. C. ARMSTRONG AND SONS, NEW YORK.

The Living Christ and The Four Gospels. By R. W. Dale, LL. D., Birmingham. pp. 299.

Dr. Dale has not claimed a place among the hyper-orthodox, but orthodoxy will be delighted with these apologetic lectures on the Living Christ and the Gospels. It is a most timely work, a noble vindication of the Christian faith that cannot be too highly commended. It combines ripe learning with critical skill and logical acumen, and exhibits sympathy with free thought and the difficulties with which earnest faith must struggle, united to a firm grasp of the truth of Christianity. The style is popular, the lectures having been delivered to the author's congregation, in which he says "there are never many Masters of Arts;" at the same time scholars will find here a stimulating discussion. It begins with the argument from experience, and shows that in the consciousness of redemption through the living Christ the believer rests on a foundation which remains unmoved by the storms of criticism. "He has grounds and reasons for his faith which lie beyond the reach of criticism concerning the authorship and authenticity of these wonderful narratives." Then follows the presentation of the historic trustworthiness of the Gospel story, whoever may have been the writers of it in the forms now extant. The remaining chapters present and analyze the views of the early fathers and heretics, whose cumulative testimony proves that before A. D. 150, the Gospels, Acts and nearly all the Epistles had become separated from all other Christian writings, silently and without controversy, "by the general consent of Christian Churches in every part of the world."

E. J. W.

Christus Mediator by Charles W. Elliott, D. D., Professor of Hebrew in Lafayette College. pp. 145.

This is a little work whose weight is gauged by its contents rather than by its bulk. It treats in brief outline the greatest of all themes, the person of our Lord in his threefold office of Prophet, Priest and King, with an excellent compendium of the controversies which this subject has awakened in all the Christian centuries. It is marked by reverence, faith, learning and simplicity; a book that will be enjoyed by the intelligent layman as well as by the professional theologian and the cultured minister. It touches upon nearly all the speculations that have arisen and takes con-

servative ground in regard to most of them, as for instance, on the question whether the Logos would have become incarnate had man not sinned? The author holds that we are not competent either to affirm or deny that the incarnation of the Mediator of the Universe was not necessary had man never fallen. There are mental and moral needs which even apart from sin seem to require this revelation of the Godhead. We are however, incapable of taking in the grand sweep of his work. E.J.W.

The Book of Isaiah. By the Rev. George Adams Smith, M. A., Minister of Queen's Cross Church, Aberdeen. In two volumes. Vol. II., Isaiah XL-LXVI. With a sketch of the History of Israel from Isaiah to the Exile. pp. 474.

The Book of Ecclesiastes. With a new translation. By Samuel Cox, D. D., Author of Commentaries on Job, Ruth, etc. pp. 335.

The General Epistles of St. James and St. Jude. By the Rev. Alfred Plummer, M. A., D. D., Master of University College, Durham. pp. 476.

These three volumes are valuable additions to the "Expositor's Bible" series, about twenty volumes of which have now been published by A. C. Armstrong & Son. The whole series is under the competent editorship of W. Robertson Nicoll, M. A., LL. D.

Rev. George Adam Smith, who has given the expositions of the second volume on Isaiah, also prepared those on the first. Accepting, as he does, the twenty-seven chapters in Vol. II. as a separate prophecy written a century and a half later than Isaiah himself, he properly treats them separately and pursues a somewhat different method of exposition from that followed in Vol. I., which embraced the first thirty-nine chapters. To this view and this method of treatment we are indebted for the capital sketch of Israel's history from the time of Isaiah to the Exile. This itself is worth the price of the whole volume.

In "*The Book of Ecclesiastes*" Dr. Cox has given a recast of a work written by him in 1867, entitled "The Quest of the Chief Good," which has been out of print for a score of years. He has made himself familiar with Hebrew poetry and here gives an appreciative and rhythmical translation. His interpretations will meet with general approval, and throw a clearer light on this familiar but little understood book of Scripture.

We are sorry that Dr. Plummer mars his otherwise excellent work by an unsustained fling at Luther in characterizing his exposition of St. Paul's doctrine of justification by faith as a "caricature" (p. 23). He cannot believe this himself, or else contradicts himself on p. 147, when he speaks as follows: "St. Paul and St. James are thus found to be agreed. It remains to be shown that in spite of his own statements to the contrary, Luther was as fully agreed with the latter as with the former. When he writes about St. James, Luther's prejudice leads him

to disparage a form of teaching which he has not been at the pains to comprehend. But when he expounds St. Paul, he does so in words which would serve EXCELLENTLY as an exposition of the teaching of St. James." Thus we see that, while St. Paul and St. James are in full accord, Luther's "caricature" of St. Paul is an *excellent exposition* of St. James. Opprobrious epithets are cheap, but when Dr. Plummer uses them he should be careful to be consistent.

The Miracles of our Saviour. Expounded and Illustrated by William M. Taylor, D. D., LL. D., Pastor of the Broadway Tabernacle. pp. 449.

This is a suitable companion volume to the one on "The Parables of our Saviour," published four or five years ago. Having discussed the Nature, Possibility, Evidential Value, etc., of Miracles in another volume, the author here proceeds, after a short introduction, with the special miracles in their order. Each chapter was originally a sermon delivered to his congregation, and hence of a somewhat popular character. Thus the discussions do not seem as scholarly as those of Archbishop Trench, and yet nothing essential is omitted, whereas the pointed illustrations and applications make them better reading than Trench's excellent work. It is, indeed, these illustrations and applications which add life and interest, which the average sermon on a miracle does not have. Dr. Taylor seems always to remember that he has human souls before him, whose hungerings he must try to meet, or whose indifference he must stimulate to faith and activity, and hence he is not satisfied with merely the expository, but gives lessons here, there and everywhere, sometimes almost to the verge of digression. We like this work, and take pleasure in commending it

The Sermon Bible. St. Matthew xxii to St. Mark xvi.

It is well that this series is going at a more deliberate pace through the New Testament than it did through the Old. Two volumes have thus far been devoted to Matthew and Mark, whereas four volumes covered the whole of the Old Testament. The best homiletical literature is consulted and the excerpts are judiciously made. We commend again, as we have done before, the references to homiletical works, most of which can be consulted by those having access to large libraries. If used with judgment, this series will give legitimate help. We can see, however, how it can weaken self-reliance and lead to unscholarly and lazy habits.

MISCELLANEOUS BOOKS AND PAMPHLETS.

The Guiding Hand: or Providential Direction illustrated by Authentic Instances. Recorded and collected by H. L. Hastings, Editor of *The Christian*. Boston: Scriptural Tract Repository, 47 Cornhill. pp. 382. A collection of incidents showing God's providential care

and dealings—many of them striking and very impressive. This book has been before the public for some years.

The 19th Century Young Man. A Series of Lectures, by the Rev. William H. Myers, Pastor of Grace Lutheran Church, Reading, Pa. Philadelphia: Lutheran Book Store, No. 117 North Sixth Street. pp. 164. This tastefully printed little book has twelve lectures specially adapted to young men. The style is spirited and entertaining, and the lessons inculcated most excellent.

Elijah the Man of God. By Mark Guy Pearse. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. pp. 120. An excellent little volume on the "prophet of fire." It is divided into ten chapters, every one of which is aglow with interest.

Our First Mission. By Rev. J. W. Kimmel. Published for the Author. Philadelphia: Lutheran Publication Society, 42 North Ninth St. pp. 94. The story of a home missionary's experiences in establishing a Lutheran church in Tekamah, Nebraska. It is told in a straightforward way, without the polish of rhetoric, but none the less interesting on that account nor the less stimulating to interest in missions. Copies in paper cover are sold at 15 cents each—in boards at 30 cents.

How did the Universe originate and when did the World become a Habitable Earth? The True Answer in the light of the Hebrew and Greek Scriptures. This is a book of 104 pages, in paper cover, by Rev. G. C. H. Hasskarl, Ph. D. It was read before the National Academy of Theology at its session in New York last summer. It is full of evidence of wide reading and originality of thought. The author is exceptionally familiar with the original languages of Scripture and the conclusions of science, many of which he antagonizes. The book is on sale at the Lutheran Publication Society, Philadelphia, or can be had by addressing the author at Beaver Springs, Snyder county, Pa.

The Devotional Choir: A collection of Anthems, etc., for Choir Use in Sacred Worship by Rev. M. L. Remsberg, Beatrice, Neb. Published by the author. For sale by Music Dealers and Booksellers. pp. 64. Paper cover, 60 cents a copy or \$6.00 a dozen. Rev. Mr. Remsberg is widely known in the Lutheran Church for his skill in composing music as well as for his appreciation of what is good and suitable for religious worship. Most of what is given in this collection is his own composition, and, we believe, need only be tried to find acceptance.

Studies in Old Testament History. By Rev. Jesse L. Hurlbut, D. D. New York: Hunt & Eaton. pp. 98. Paper cover. Exceedingly helpful to Bible students.

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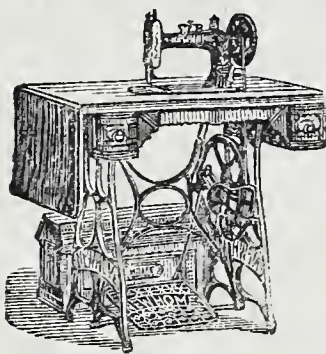
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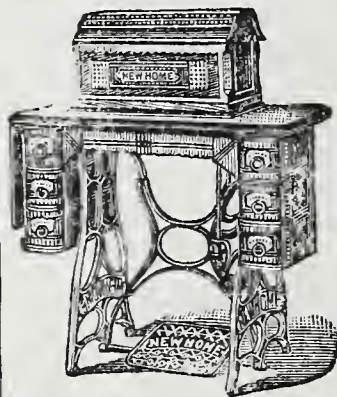
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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
JULY, 1891.

ARTICLE I.

ABSOLUTE CHRISTIANITY.*

By M. VALENTINE, D. D., LL. D., Theological Seminary,
Gettysburg, Pa.

The phrase "Absolute Christianity" stands for that conception of Christianity which teaches that the incarnation of the Son of God would have taken place even if sin had not entered into the world. It proposes to lift the great fundamental doctrine of the incarnation, and with it the whole Christian system, from a contingent basis in human sin and corruption to an absolute and unconditional basis. It is urged that that which is so central and characterizing in the Christian view of both God and the world's actual order and administration dare not be regarded as founded on something dependent on creature choice or the abuse of freedom, and so, upon sin, whose essential character is antithesis to the divine nature and will. Especially as the supralapsarian conception of the relation of the divine decrees to the existence of our fallen world-order has completely given way in modern theology, and the fall of the race is recognized as belonging, not to the absoluteness of divine fore-ordination, but to the contingency of human free-agency, the characteristic of ab-

*Paper used at the meeting of the National Academy of Theology in New York, June 27, 1890.

soluteness for God's self-revelation and the world-order in Christ, is sought, and by many regarded as found, in an independence of the revealing and saving incarnation from the contingent fact of sin. The necessity and certainty of this mysterious and ineffable self-movement from the "form of God" (*μορφή τοῦ θεοῦ*) into the "form of servant" (*μορφή δούλου*) are thus regarded as grounded in conditions lying back of the fact of sin and irrespective of it, in reasons or ends which stood unconditionally in the divine nature, or at least in the divine will working creatively—not, indeed, as disregarding the foreseen reality of sin, but as at the same time covering the consequent redemptive necessity by merely subordinate and incidental inclusion and adaptation. The incarnation is thus considered as grounded unconditionally in the divine nature, irrespective of the redemptive need, or at least as belonging primarily and absolutely to the creation plan, while it only secondarily and adaptively accomplished the actual, though incidental, redemptory necessity.

The theoretic aim in this teaching is certainly justifiable and worthy. For, Christian faith rightly claims for its conception of God and for the order of the world's history in which it believes, the broadest and firmest ground that can possibly be discovered. It seeks the deepest and most immutable certitude. Every feature or view of Christianity by which it seems to rest on narrow, partial, or uncertain (*pro re nata*) foundations is felt to weaken the repose of faith. In the thorough elimination of the presence of conditions from the pre-suppositions of the theoretic basis, there seems to come a growing sense of security. The Christian basis appears to be attaining clearer largeness and depth, and less exposed to the discrediting intimations sometimes alleged against it as having the aspect of "the great exception" to the universal order which normal theistic thinking would expect. The task of apologetics is supposed to be made easier and more triumphantly successful when the Christian economy has thus been withdrawn from dependence on man's abuse of free agency, and connected with the unchangeable certainties of God's nature and his eternal will for the creative perfection of the universe.

As far as I can discover, no clear assertion of this view of the

incarnation is found in the early Christian fathers. The statement of Irenaeus (*Against Heresies*, Book V, Chap. xvi. 2), which has sometimes been referred to as teaching it, cannot be fairly taken as doing so. Along with all the church writers before him, and all for some centuries after him, Irenaeus clearly bases the incarnation on redemptory needs and divine love alone.

Its first appearance seems to have been among the scholastics of the Middle Ages. The earliest to assert it seems to have been Rupert, abbot of Deutz (ob. 1135), a contemporary of St. Bernard (of Clairvaux), and a mystic in theological temper. He was followed in its maintenance by Alexander of Hales (ob. 1246), by Duns Scotus (ob. 1308), by Raymund Lullus (ob. 1315), John Wesley (ob. 1489), and some others. It was earnestly confuted, however, by Thomas Aquinas (ob. 1274) and Bonaventura (ob. 1274). See Neander's *Hist. of Dogmas*, pp. 380-382, and Sheldon's *Hist. of Doc.*, I. pp. 369-370. It secured no general acceptance. In the Reformation period, Osiander, a Lutheran theologian, maintained it, to whom Calvin replied in his *Institutes*, Chap. III. 4-7. See also Kurtz's *Hist. of Church*, II. 349. Servetus and Socinus are said to have held it. No advocacy of the theory is found, I believe, during the subsequent period of Protestant dogmatic theology until its revival by Lieber, Martensen, and Dorner, in Germany and Sweden, and its large adoption by the "progressive theology" in England and our own country. The position, however, in which it is now sought to be placed, is not that of a simply speculative and allowable form of belief, but as the view that has become necessary to the continued faith of the Church and its supremacy in advancing thought. Dr. Dorner appears to know no firm security for Christianity apart from this view of its absoluteness. "Make," say the authors of *"Progressive Orthodoxy,"* "make its central Person contingent, relative, transitory, and such is the outlook of men to-day, and such the whole attitude of their minds to truth, that they cannot be won to that absolute devotion to Christ which is essential to Christian living and Christian work." p. 37.

To understand this teaching, and rightly estimate the question of its truth, it is needful to recall the different specific bases on

which it has sought and assumed to find the absolute ground of the incarnation. For, those who have gone behind the contingent fact of sin have not all agreed in their conception of the absolute basis.

1. Some have grounded the incarnation in *metaphysical* necessities of the Godhead. They have assumed that the divine nature requires the human as its necessary complement. The relations between the two are supposed to be such as to necessitate for the divine side this unique mode of self-manifestation and fellowship with the universe. Duns Scotus, according to Neander (Hist. of Dogmas, p. 581), found the incarnation a part of the plan of God irrespective of sin and for his own sake. Martensen speaks of a "metaphysical necessity." It is indeed difficult to conceive what is meant by a metaphysical necessity, as contradistinguished from an ethical one, in this relation. But as this form of the theory amounts to a representation that the Son became incarnate, not for humanity's sake, but for God's sake, and thus drops out of recognition the divine loving self-sacrifice and humiliation in the transaction, we may take no further notice of it.

2. Some have found the ground of the necessity in the *physical* nature of God. That is, there is something in the substance of God which requires this form of self-disclosure, human nature being eternally a part or element in the nature of God. Rev. Henry M. Goodwin ("Christ and Humanity," Harper & Brothers, 1875), maintains that there is a humanity in God, and asserts an "essential unity of the divine and human, an original identity existing in God." The human element which pre-existed in him from eternity became incarnate by taking flesh and occupying the place of the soul in Jesus Christ. See Bib. Sacra, 1875, p. 577, and Dr. Schaff's "Christ and Christianity," p. 114. This pre-existence is different from that taught by Dr. Isaac Watts, which was a *created* pre-existent humanity. It is more allied to Swedenborg's conception of the eternal humanity of God. "Progressive Orthodoxy," p. 29, speaks of the *human* nature of Christ as "in finite form the personal Word of the eternal Word." Even Dr. Dorner, who repudiates what he terms a "physical" necessity, says of Christ: "He is the Son of

Man by the fact of his being the Son of God." Sys. of Chn. Doc., II. p. 211.

It is, perhaps, impossible fairly to conceive or represent to one's-self what is intended by such statements, in face of the discrimination which must always be necessarily maintained as fundamental in clear thinking on the subject, between what is God and what is not God, between the self-existent and absolute essence and all that is created and dependent. As, by all correct conception of humanity it is originated being, to class it as part of the divine or absolute essence or substance is to confound fundamentally different concepts and essentially different essences. Such representations can have place only in the mystic speculations which make human nature a Gnostic emanation of God or a pantheistic evolution of the substance of the absolute uncreated Being, τὸ πᾶν καὶ εἷν. Humanity would become only a transient phase or part of the absolute essence of God. Moreover, the distinction between the divine and human being thus confounded, the theory resolves the incarnation into only an enfleshing of the eternal human nature, not an assumption of human nature by the eternally divine.

3. Others have rested the incarnation upon a *creational* necessity. It is thus viewed as required for the completing of human nature and the cosmos apart from the contingency of sin or the need of redemption. This was part of the explanation of the scholastics, Duns Scotus and Raymund Lullus. It is integral also in the representations of Martensen, Dorner, and the Andover school. But this ground is combined with another, viz.:

4. That of an *ethical necessity of the divine nature as Love*. In this combination the whole theory comes into the full form in which present theology is, in such large measure, pressing its acceptance. This explanation repudiates all the so-called physical and metaphysical necessities, and places the incarnation, not indeed among the necessary modes of the divine existence like the *opera ad intra* of the Trinity, but among the free acts of the divine choice, only *ethically* necessitated, or rather made sure, by the divine love. It assumes that God's nature is essentially self-revelatory, and that the perfecting of humanity in and

along with cosmic right relation to God, requires this mode of self-disclosure and self-communication. The starting point for the theory is in the needs of ideal man as intended to bear and manifest the image of God, not from the first, but in his consummation, both as aggregate humanity and as individuals—a consummation not possible without this form of self-revelation and union. Hence the ethical necessity for the incarnation rests absolutely in the necessities of God's love in relation to his creation. Its fundamental and supreme end is the *perfecting* of man, while subordinately and incidentally it answers the need, that has contingently occurred, for redemptive power, reaching thus the ordained goal despite the fact of sin.

The article in the Schaff-Herzog Encyclopædia (Dr. Newman Smyth) explains the view thus:—

“It is to be conceived of as an immanent necessity of the love of God, and as involved in the purpose of the best possible creation. It is necessary to the complete revelation and self-impartation of God to the creation. The incarnation is the full and final outgoing of God into his creation which satisfies God's own moral perfection. It is therefore ideally necessary, involved, that is, in the idea of a perfect God and a perfect creation. The purpose of creation may be said, therefore, to include the purpose of the incarnation, and the incarnation may be regarded as an eternal counsel of God, irrespective of the contingency of sin and purpose of redemption.”

“The world,” says Dr. Dorner, “is created for perfection. In the God-man this is given. Therefore is the God-man destined to the world by God's love, and through him the perfect religion becomes a reality.” * * * “He as yet has no conception of the absolute religion, who supposes that he can conceive it apart from the absolute God-man.” Sys. of Chn. Doc., II. 216. Dr. Dorner clearly and emphatically repudiates all such absoluteness, whether from physical or fatalistic necessity, as would require the incarnation for God's own essential perfection, or remove it from the free spontaneity of the divine love—uniting it in the aggregate choice in which he freely determined to create the world. His meaning, he declares, is that “*if* God willed a world he willed the God-man for its consummation.”

He supports and defends such incarnation irrespective of sin, by the claim that only thus could God give the *revelation* of himself necessary for man, or establish such a relation of *immanence* in human nature as is essential for bringing it to *perfection*. He makes it necessary also for the proper and necessary unification of the heavenly and earthly worlds in the ethical cosmös.

It thus becomes evident that only upon the last two explanations combined, absolute Christianity *now* bases its assertion of the non-contingent position of the incarnation—the ethical necessities of love as required for the perfecting of the creation. It is only on this view, therefore, that any examination of it is now called for.

Now, despite the worthy aim of this theory, and the weight, given it by the prominence of its recent and present supporters, it is encumbered with serious, and it seems to me, insuperable difficulties. The special object of this paper is to call attention to these. I find myself unable, in the face of them, to accept the new teaching, or at least to allow it the fundamental position sought for it. There are considerations which seem clearly to show that the supposed better basis thus discernible for this great central reality of Christianity is, in truth, illusory. For clearness, the points involved must be severally and distinctly considered.

1. The first thing is that *the holy Scriptures clearly give another and different reason for the incarnation*. They make sin its distinct pre-supposition. The given relation is: "incarnation in order to redemption." Everywhere, from the *protovangelium* in the forfeited Eden to the songs "unto him that loved us and washed us in his blood" in the new heavens of the restored state, the explanation of the glorious phenomenon presented in Jesus Christ as "God manifest in the flesh" is declared to be the world's need of a *Saviour*. Take the classic text in which Christ himself expresses the whole gospel of the divine love: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should *not perish*, but have eternal life," Jno. 3 : 16. The object in view was that men might not "perish" in want of that regeneration just spoken of to Nicodemus. Jesus makes the affirmation still more direct and distinct when

he tells his disciples : "The Son of man is come to seek and to save that which was lost," Luke 17 : 10. Again : He is come "to give his life a ransom for many," Matt. 20 : 28. He pictured his own mission and the reason for it in the parable of the lost sheep—the fact of its being lost forming the definite and alone ground of his leaving the ninety and nine and going after the wandering one. Christ's own distinct answer, thus given, why the word was made flesh and dwelt among men thenceforward clearly formed the regulative conception on the subject in the minds of the apostles, and it is the monotone of their statements throughout their epistles. "For what the law could not do," writes St. Paul, "in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and *for sin*, condemned sin in the flesh," Rom. 3 : 8. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, *that he might redeem* them which were under the law, that we might receive the adoption of sons," Gal. 4 : 4, 5. "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behooved him in all things to be made like unto his brethren, that he might be a *merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people*," Heb. 2 : 14–16. Could it be more definitely and explicitly stated than it is here, that the revelation of the Son in human nature had its great end in his *priestly* action, to make *propitiation for sin*? "Faithful is the saying," further explains St. Paul, "and worthy of all acceptance, that Jesus Christ came into the world to save sinners." 1 Tim. 1 : 15. "To this end," declares St. John, "was the Son of God manifested, that he might destroy the works of the devil," 1 John 3 : 8. "Herein is love, not that we loved God, but that he loved us and *sent his Son to be the propitiation for our sins*." "And we have beheld and bear witness that the Father

hath sent the Son to be the Saviour of the world." 1 John 4 : 10, 14.

In all these and similar passages, no hint is given of any need of the incarnation apart from redemption ; but this need is assumed and set forth as the actual reason why God's love acted in this form of revelation and work. And it is to be borne in mind that this representation is but the culmination of all the voices that, in the long centuries of the Old Testament preparation, had been prophesying of the needed coming of the Messiah as Immanuel, God-with-us. The promises, from the first and always, shaped the coming blessing in the form of a Deliverer from sin, a Saviour through whom the sinful and guilty might have hope. His great mission was centralized in a royal *priesthood*, his work typified in altars and sacrifices, in atoning and reconciling blood, in self-offering, in being bruised for men's iniquities, and making intercession for the transgressors. Through great preparing dispensations the people had been taught that the coming One, who was at once the seed of the woman, the son of David, and the Son of God, was coming that he might bruise the serpent's head, and by the one offering of himself for sin forever, perfect them that believe ; so that when John the Baptist discerned in Jesus the long-looked-for Messiah, he but expressed the ages of divine shaping thought in announcing him and his mission to the people in the characterizing terms : "Behold the Lamb of God which taketh away the sin of the world," John 1 : 29. Thus we have the spirit of prophecy in the Old Testament, the words of Christ himself and the inspiration of the Holy Ghost in the apostles in the New Testament, continuously and consentiently, instead of seeing and announcing a reason for the God-man back of human sin and redemptive need, connecting the divine coming simply with the "eternal purpose" to provide salvation for the sinful.

But it is claimed that there are some passages which so enlarge the scope of Christ's relations as to show, despite the prevailing representation, that, after all, the true reason of the God-man lay, really and fundamentally, back of the contingent fact of sin, and, independent of it. We must, in fairness, see whether

there is enough in these passages to warrant us in substituting a different reason for the one which the Scriptures have so emphatically brought to our view. They are these: Eph. 1:9-12, 22, "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens and the things upon the earth; in him, *I say*, in whom also we are made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory, we who had before hoped in Christ. * * And he put all things in subjection under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all" (Rev. Ver.). Col. 1:15-17: "Who is the image of the invisible God, the first-born of all creation; for him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things and by him all things consist" (Rev. Ver.). Col. 3:10:11: "And have put on the new man, which is being renewed unto knowledge after the image of him that created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman, but Christ is all and in all."

Now it seems to me impossible to read this new ground of the incarnation out of these passages without first reading it in. There is neither distinct assertion of it, nor fair implication of it. For, they simply declare relations of the Son of God to other orders of intelligences than man—relations of creation and government, without even a suggestion that these relations have come only by virtue of the incarnation, or were at all dependent on it. The Logos, of course, by becoming the God-man, is none the less thereby the eternal Son in whom all things consist, and under whose dominion they are forever. There is no assertion that it is through the incarnation that the Son became or is eternally the Head of the angels, or that only thus he became revelatory of the Godhead to them, or the center of

their union in God. Moreover, the incarnation for *redemption* is the only consistent idea that will explicate the apostle's statement of Christ's purpose to "sum up," "gather together again" (*ἀνακεφαλαιώσασθαι*) all things in heaven and earth. The *ἀνά*, *iterim*, "again," in the compound word, points back to a state in which no separation as yet existed. The disharmony came by *man's sin and fall*. The redeeming work of Christ is designed to annul the disharmony and re-establish the unity of God's kingdom in earth and heaven. The gathering together is "*in Christ*." He is the central point of the union. But it takes place by the recovery and restoration of *man*; and the necessity was only redemptive. There is not a word in all this that legitimately implies that the harmonization of the things in heaven and in earth, or the gathering of them under one blessed headship, required the incarnation apart from the lapse of humanity. To connect the necessity of a God-*man* with the placing of the *angels* in right harmony would not only be *per se* singularly inapt as implying that *man* is the center about which the things in heaven are to be summed up, but utterly incongruous also with the non-relation of the purpose of the incarnation to the angels clearly indicated in the declaration: "Not of angels doth he take hold, but he taketh hold of the seed of Abraham." These texts, critically examined, give no different conception of the incarnation from that for redemption. The most that can be claimed for them is that, *if* the theory we are studying were elsewhere distinctly taught, these *could* be easily interpreted in accord with them. But they are utterly inadequate in themselves to establish it.

It ought yet to be remarked here that it is passing strange that if this ethico-creational ground should, after all, be the real ground of the God-man, and fundamental to right conception of Christianity, the holy Scriptures should have maintained such a silence about it, and given from beginning to end only statements which rest it only on redemptive and soteriological needs.

2. The asserted necessity for the incarnation for adequate *self-revelation*, apart from redemption, is *gratuitously assumed* by the argument for this theory. It is to be freely admitted, indeed, that this form of self-revelation is the fullest and com-

pletest revelation conceivable, and is in fact the form needed for our corrupted humanity. But that it would have been required either by God's love or man's character, apart from human sin, is a pure assumption. The assumption appears everywhere in Dr. Dorner's reasoning. He declares revelation through natural "reason" inadequate, and "imperfect even in inspiration." "The completing revelation cannot fall within the sphere of inspiration merely." "God himself wills to live and dwell in the absolute organ of divine revelation"—"the fullness of the Godhead, which is to be communicated to humanity." Sys. of Chn. Doc. II. pp. 206, 207. Now, if we admit, as already we have done, that this incarnate self-disclosure is ideally the completest form of self-revelation, it is still not at all sure that for unfallen intelligences this form is absolutely necessary. And, of course, an "ethical" necessity cannot be conceived as having place apart from a real need to be met by love. Nor can it afford an "*absolute*" basis unless the need be absolute. It is only by this assumption of the theorists that God cannot adequately reveal himself to unfallen intelligences without incarnation in their own nature, that the conclusion can be held as logical in the reasoning used. I say "in *their own* nature;" because, though it is sought to avoid this implication by representing the incarnation in *humanity* as sufficient for revelation to *all other* orders of moral beings, this implication is yet rationally unavoidable, since self-disclosure within *humanity*, would, so far as we can see, bring God no nearer to other ranks, across the wide chasms of their different and separating natures and place, than would be the Logos in his pure divine personality, or through the inspiration of his Spirit. Dr. Dorner says, indeed, "Reason and love know no distinction of species." But, *per contra*, neither reason nor love *obliterates* species or fails to adapt ethical self-disclosure to the differing orders of being they create and the needs of their respective conditions. Moreover, that the Logos "taketh not hold of the angels, but of the seed of Abraham," looks more like a divine regard to "species" than Dr. Dorner's assertion would allow. Should it be even conceded, therefore, that for man, in his actually sinful state there was an ethical necessity for this particular mode of divine self-revelation, the premises

are still altogether wanting for an assertion of necessity for this same kind of manifestation apart from sin, or for adequate self-disclosure to rational creatures whose primeval fellowship with God, and capacities for receiving the divine into their nature, have never been disturbed.

3. Equally without proof, and against all rational presumptions in the case, is the asserted necessity, apart from sin, for the *perfecting of humanity*. Dr. Dorner and his followers make large use of this assumed necessity. They dwell on the fact that Christ is the Perfecter as well as the Redeemer. Dorner, *Sys. of Chn. Doc.* II. p. 217. This perfecting office of the God-man is, of course, to be fully conceded. But it is at the same time to be borne in mind that, as it is in fact to be accomplished by the God-man, it is for a sinful race. The function is correlated to the actual human need. The consummation could come only through redemption. The only necessity, really known, for the incarnation, as respects this perfecting office, is actually related to a race in whom the perfection can be reached only through redemptive renewal. By what right can we affirm that the necessity would have existed in conditions far other than the actual ones?

But this assumed necessity of God-manhood for a non-redemptive completing of humanity is positively discredited by the whole Scripture teaching as to man's original constitution, as "in the image and likeness of God." These words, in the light of the entire Biblical anthropology, must necessarily mean, as they have always been understood to mean, that human nature, both by reality of spiritual personality and by true holiness, was at once placed in blessed fellowship with God, and endowed with all requisite capacities and conditions for continuance and consummated excellence and blessedness. Man's moral and spiritual perfection would thus have come normally, as, in the right relation to God given by creation itself, he should have lived on in the rhythm and harmony of both his divinely illuminated faculties and his given objective relations to God and the cosmos.

This new theory, in fact, confesses all this, in the modification it asks in the Church view of primitive man. It claims that he

was not made actually in the divine image, but only *destined* to the divine image. It was not given, but ordained, to him. "His spiritual powers and capacities," says Dr. Dorner, "bear the imprint of the divine likeness. Still, capacities are not God's actual image, but merely its possibility. The higher import of the word 'image' points to the future," (Sys. of Chn. Doc. II. pp. 77, 78). This "destination" means that he is to receive the divine image finally through the incarnation and immanence of the eternal Son, as the real image of God, in humanity. Dr. Dorner adds: "Humanity, although not created perfect at first, is created for the purpose of being perfected, not for the purpose of remaining a torso." "The first man, though innocent, was not as yet pneumatic." Neither generically nor as individuals could humanity attain perfection without an incarnation of the divine in its midst, and thus constituting man "pneumatic" and bringing him to the destined goal of divine likeness (Sys. of Chn. Doc. II. pp. 210-212). He admits that man might have increased in knowledge of moral laws and strength of obedience, but assumes that by reason of the absence of a true *πνεῦμα*, or pneumatic principle, he was incapable of true union or fellowship with God, and that neither inspiration nor anything short of actual incarnation could give him right consciousness of God or perfecting communion (Ib., II. pp. 213-216).

Now, this is not only extra-Scriptural, but refines away the bold, clear anthropology of both the Old and New Testaments. It strips man of the peculiar and characterizing prerogatives given him as *actually made* in the "image and likeness of God," called "the son of God" (Luke 3 : 38), pronounced "very good," placed in fact, in living converse with his Creator. It degrades God's chief handiwork into a defectiveness and helplessness worse than did the scholastic conceptions of *pura naturalia* and the *donum superadditum*. It is in clear conflict with the relation asserted by St. Paul for the God-man as the "second Adam," and his work for the children of the first who accept his offices. As Calvin long ago said: "St. Paul in naming Christ the 'second Adam' sets a mean between the first beginning of man and

the restitution which we obtain by him."* There is not the slightest suggestion that the "second Adam" is correlated to the first except as to a once holy creature lapsed into sin and needing recovery. The making alive in the second answers to the dying in the first, the gracious restoration being carried forward to the fullness of the resurrection glory in the likeness of Christ. And that this final likeness is distinctly a restored perfection is taught clearly when the apostle marks the Christian in his redemption as "the new man," in contrast with "the old man," of the sinful state, "*renewed* unto knowledge after the image of him that created him," Col. 3 : 9, 10, "the new man which after God is created in righteousness and true holiness," Eph. 4 : 24. The only perfecting function asserted for the God-man is with fallen humanity, not only with no suggestion of God-manhood for the perfecting office in any other conditions than the actual one, but with a marking of the perfection to be reached as in the "image and likeness of God" with which human nature was originally endowed. The second Adamhood appears as a necessity for headship of a *redeemed* humanity, not of the natural as something which God's creative power failed adequately to endow or put in right and necessary relation to himself. This new way of getting the metaphysics of the incarnation free from supposed trouble badly confuses the metaphysics of creation by the assumption that the all-perfect God made his chief work in earthly cosmos a "torso." And if simply creational action itself is incompetent for perfecting creatures, how are we to think of the angelic orders, or the countless worlds of intelligent beings which modern astronomy almost compels us to recognize? Have they all been left dependent, waiting, some of them it may be countless millenniums, for the perfecting of their nature and their proper unification in the divine kingdom, on the historic God-man—as the theory more than obscurely intimates? Or does each order or world of beings require a particular incarnation for its perfection and union with God? To our mind, this idea of a perfecting necessity of the God-man, irrespective of redemption, brings in more metaphysical difficulties than it removes.

*Institutes, Book II., Chap. xii. 7.

It is a somewhat suggestive fact, looking like a recognition of a disharmony of this theory with the Biblical conception of primitive man, that it has shown, though not in the case of Dr. Dorner, a marked tendency to ally itself with the evolutionary teaching of the genetic origin of man. Indeed, there is a natural affinity between the two forms of teaching. The article in the Schaff-Herzog Encyclopædia, already quoted, says: "More stress is laid in recent theology upon the cosmical relations of the incarnation. The old truth of the natural headship of Christ receives new significance in view of modern theories of the origin and unity of the creation. If a theistic evolution be assumed, the Christ is not dethroned, but exalted as the goal of the whole ascent of life, the end and completion of all conceivable development, the perfect man beyond which there can be none higher, the Head of all, in whom Humanity is raised to the throne of Divinity, the second Man who is the Lord from heaven." Without stopping to inquire what can be meant by "the *natural* headship of Christ," or where in the evolutionary ascent is found the "first Adam" to whom this second Man is correlated, it is enough to concede that in the slowly emergent humanity out of the inferior animal state, a humanity only gradually human, there is certainly quite sufficient basis of imperfection and faultiness to call for a mighty work of perfecting and consummation. And there seems to be a beautiful correlation to the necessities of this emergent race, destined to divine sonship, but creationally yet so deplorably unendowed with it, and the asserted divine plan to bring it to perfection by and in the model and power of God-manhood. And we are all familiar with elaborate elucidations, by theologians who haste to harmonize theology with science even before science is able to harmonize itself, which attempt to make clear how the redemptory gospel of Christianity, resting on the fall and sin, may be transferred and settled upon the evolutionary foundation of a humanity too low to fall, but with immense room for progress if it is ever to reach to the "image and likeness of God." "The Christ," though displaced from the throne of redemptory power for a lapsed race, as in old orthodoxy, is yet thus "exalted," as it is said, "as the goal of the whole ascent of life." I say, this

teaching of absolute Christianity seems better to fit the evolutionary hypothesis, with which it tends to go into partnership. And yet the harmonization is far from being without difficulties ; for the very principle of evolution has to be abandoned in the alliance. That principle, fundamental for even theistic evolution, is that the creative and perfecting processes are purely *naturalistic*, *i. e.*, found simply in the forces and interactions of nature under fixed law. From monera to fish, from fish to reptile, from reptile to mammal, from brute mammal to the humanity with which Christianity has come to deal, the process is naturalistic only. And when Prof. John Fiske comes forward, as its prophet for the "destiny of man," to interpret theistic evolution, he finds the reality of what theologians term "original sin" in the incomplete evolution, as "the brute inheritance which every man carries with him ;" and he sees redemption and regeneration in such a further transformation "that nothing of the brute can be detected in him, the ape and the tiger become extinct." The process of *evolution* is the true progress toward salvation—"the creation and perfecting of Man being the goal toward which nature's work has been all the time tending." Thus, he adds, "the modern prophet, employing the methods of science, may again proclaim that the kingdom of heaven is at hand." *Destiny of Man*, pp. 25, 103. Now, without more than a passing reminder of the incongruity of finding the true antecedent of the principle of incarnational mercy and tenderness, saving the weak and helpless, in the merciless law of cosmic formation and perfection through the battle for life and the survival of the fittest, it is to be distinctly observed that Absolute Christianity is not without difficulty in its supposed apt alliance with the evolutionary view of man, in that over against the unqualified supernaturalism of the incarnation for cosmic necessities stands evolution's fundamental principle, that the formative and perfective cosmic powers belong to *nature* by original divine constitution, and reach their goal by thoroughly *natural processes*.

4. There is further difficulty for the teaching we are examining, *in its shifting the emphasis of Christ's redemptive work from his vicarious suffering to the incarnation itself*. In many of

its forms of representation, it starts in assuming so close a relation between God and man, than not only is "Christ the Son of Man by his being the Son of God" (Dorner), but that in some mystical, though real sense the humanity of the God-man was comprehensive of aggregate humanity; so that by the very constitution of Christ every man is in him and he in every man. "He is the head of the entire organism," says Dorner, "God's self-communication to humanity being in him *absolute and universal*" (italics ours), Sys. of Chn. Doc., II. 211. There is thus, through Christ, a divine immanence in all men. This teaching has naturally shown a decided tendency toward the mystical theory of the atonement, finding the atoning provision and potency rather in the incarnation than in the vicarious obedience and passion. It harmonizes easily with the thought which emphasizes the evil of sin rather than its guilt. By inevitable logic, an absolute incarnation for perfective ends, with but incidental inclusion of redemption, subordinates Christ's sufferings and death into rather incidental relation. We need not be surprised, therefore, that this theory of incarnation, irrespective of sin, is often found combined with the theories which either deny or minimize the expiatory conception of redemption. In this it stands in marked contrast to the trend of the soteriology of both the whole Jewish preparatory sacrificial system and the apostolic emphasis on our Lord's being made a propitiatory sin-offering.

Proof and illustration of this changing of Christ's place in the system appears in its giving his mission absolutely universal and non-contingent effect. In making its goal absolutely perfecting for both individual and generic humanity, it allies itself to a universalism difficult to harmonize with the Biblical teaching. It says that Christ is "the absolutely universal person," the Head of "humanity." Unquestionably, it is true that in Christ God *has* placed himself in gracious relation, not only to certain individuals, but to all men. Through the incarnation every man is able to say: "I am of that nature which in Christ is united to God in relation of real possibilities of redemption and glorification." This great fact is preliminary to all truths of renewal and salvation. But while the Scriptures, in recognition of hu-

man freedom and the possibility of neglect or rejection of "the great salvation," speak of Christ, the second Adam, as the Head of a *redeemed* humanity, of his *body, the Church*," Eph. 4 : 12 ; Col. 1 : 8 ; 2 : 19, "Head *over* all things *to the Church*," Eph. 1 : 22 ; 1 Cor. 11 : 3, this new view gives through the God-man at once a perfecting immanence of God in all. When the God-man is thus made unconditionally the Head of total "humanity," with a non-contingent purpose in an absolute goal of perfecting the creature by a universal divine immanence, subordinating, while covering, redemptive needs, we seem to be logically assured of universal salvation—and this without the necessity of a "historical" knowledge of Christ through a future probation.

The Scripture view needs to be better guarded by keeping in view the truth that Christ became the Head of a new race or a new humanity, not simply by the incarnation, but by the incarnation as carried forward into the atoning death and victorious resurrection, and through a free acceptance of him as our righteousness and sanctification.

5. One more point against this theory needs mention. It is *unnecessary for the very purpose for which it is formulated and urged*, viz., the supposed better basis for Christianity. The supposed gain is illusory. If the aim is to lift the fact of the God-man out of all relation of contingency into that of eternal certainty and sure divine purpose, this, in essential features, clearly belongs to it without this new view.

It will be freely admitted that God's foreknowledge, whether based on foreordination or not, is absolute and eternal. It covered the fall of humanity and the need of redemption as completely as it did the fore-purpose of creation ; and this at once gives the same absolute certainty to the redemptive basis as belongs to the creative and perfective. For all theology acknowledges that creation itself is a *free* act of God—not an absolute reality like the immanent activity or *opera ad intra* of the Trinity. Absoluteness of *that* kind is not sought or supposed to be found in the necessity for the incarnation. The only absoluteness sought is that of the *free* "eternal purpose of *love* in Jesus Christ." And as the foreknowledge of God covered the future fact of sin as truly as the creation, though he stood in different

causal relation to the two, his love could act as absolutely in the purpose to redeem as in the purpose to create. Each purpose was a purpose of free love, and eternally chosen in the same absoluteness of love's foresight and free fore-determination. Creation itself is an ethical act of free love. The choice to create was in full foresight of the after need of redemption; and so in the divine foresight and divine freedom the incarnation is eternally grounded, and with equal degree of absoluteness, on the divine side, as is the cosmic creation. Thus the incarnation needs nothing more for its eternal certainty and absolute choice in the divine plan, than the eternally foreseen needs of a fallen humanity. To put it apart from this, on the other basis of a free, eternally predetermined necessity for completing an unfinished state of creation, gains nothing of appreciable value.

There is no evading this conclusion except by denial of God's foreknowledge of contingent events. Though this denial was made, of old, by Cicero, and is made by Socinians generally, and by Martensen, Rothe, and some others, it is not made by Dr. Dorner, and is made, I presume, by few of those who have adopted this idea of Absolute Christianity. On whatever basis it is rested, the divine prescience of sin is as fully admitted as the divine prescience of God's own free action in creation. And "incarnation in order to redemption" thus has equal certainty and equal absoluteness in the divine ethical choice, with the supposed incarnation freely ethically chosen in order to perfect the cosmos freely created and freely left dependent for perfection and right relation upon such divine self-communication. It is, moreover, equally at least a manifestation of love. If it still be said, as it is said, that this nevertheless leaves the fullest and completest revelation of the divine love rest on the contingency of sin, the answer is direct that *the perfection of love*, which is also the perfect reason, *is in its perfect adaptation to the needs it provides for*. Neither the nature of love, nor the necessities of creation, call for useless display. It would cease to *be* love. And if the highest love is redemption of the *guilty and unworthy*, this, of necessity, appears only in connection with sin. A God-man for the sake of the *innocent*, as incarnation apart

from sin would mean, is an inferior goodness or love. So that even for the preservation of this supremest form of manifested love, in which the God-man himself says: "God *so* loved the world as to give his only begotten Son," we dare not disconnect it from the sinfulness, guilt, and unworthiness of its subjects. It is impossible to rest the incarnation on any other necessity without making it a less impressive display of the infinite goodness or force of ethical love. When, therefore, we recall what has already become clear, that in the absolute divine foreknowledge of the contingent abuse of human freedom the incarnation belongs, any way, to the absolutely free and certain choice of God's love and plan, and have to add here, also, that any other purpose than that which contemplates the redemption of the sinful and unworthy expresses a less impressive divine love, we see not only no need of this theory of Absolute Christianity, but much reason for its rejection.

ARTICLE II.

DAVID HUME AND HIS PHILOSOPHY.

By REV. J. A. HALL, A. M., Cincinnati, Ohio.

Almost every great man has been the creation of his own times. Now and then in history, a man has lived who has been able to cut himself loose from the thoughts and influences of his age and by the force and grandeur of his own individual spirit, has molded the thinking of his times, but these are exceptions. Most great men are the products of the thought and spirit of their age. They rise above others of their times by virtue of the facts, that they have been able on the one hand to feel and on the other to give expression to the forces that in life and thought have been peculiar to the days in which they lived. The work of the genius is not so much to create, as it is to interpret the thought of his times and to give to that thought, expression. Thus the ideas and spirit of Protestantism, had their existence in the minds and hearts of men prior to the Reformation,—but they needed a Luther to interpret and give utterance

to them. The spirit of art, dead from the times when Greece and Rome were in their glory, revived in the Renaissance, but it needed a Davinci, or a Michael Angelo, to give it expression, to paint it on canvass or to chisel it in marble. And so, too, ideas of man's future life, had their existence during the Middle Ages, but they called for a Dante to give them speech and to clothe them in immortal song.

What was true of Luther, of Angelo and of Dante, was true also in a narrower sense of David Hume. The thoughts to which he gave expression were not altogether new or original with him, they had their existence already in the intellectual atmosphere of his times. His work was to give to these thoughts expression and to work them into an intellectual system.

Now it is on account of this intimate connection, always existing between great men and their times, that the student who would make himself acquainted with the one must also become acquainted with the other. And so it comes that if we are to know Hume and his Philosophy, we must know something of the thought that preceded, and that in reality created this great thinker. The intellectual movement that led to and had its culmination in Hume, was the great movement known as English Deism. It was a movement that had its origin in revolution. In England, as in Germany, the period that followed the Reformation was one of intellectual tyranny. The problems that occupied the foreground of interest in science and in life were very naturally those of theology and religion. It was perhaps unfortunate that in the solution of these problems appeal had been made almost entirely to the philosophers, for thus there again came into being in the Protestant Church, a scholasticism almost as bitter and intolerant as that which had characterized the Catholic in the Middle Ages. Deism was at once a revolt against this intellectual tyranny and a plea for mental freedom. But while deism had its origin in revolt, against scholasticism, it also found the soil of English thought already prepared for it. The spirit of liberty was in the air and was everywhere making itself felt. In the Church, the right of personal verification of religious truth had shown itself in the Puritans and enthusiasts. In politics, the doctrine of the Levelers

had given evidence of its strength, and in philosophy Francis Bacon had asserted the native right of the mind to think and reason for itself. But while the forces mentioned had each its share in the preparation of the soil, yet the most potent influence in the rise and development of the new movement, was unquestionably the philosophy of Bacon. It was the genius of this great thinker that directed the current of thought that came to its perfection in Locke and to its end in David Hume. The task that Locke undertook was that of leading the mind to the investigation of truth by a new method. Hitherto, as already indicated, the mind had come into possession of its facts almost exclusively by the method of deduction. Certain great principles had been assumed as starting points, principles that seemed to be axiomatic and intuitively perceived and from these by a process of logic the mind had reasoned to other truths that were involved of necessity in the fundamental ones, and thus the mind had built up its intellectual systems. It was a method sufficiently good, provided that no element of uncertainty or error inhered in the premises. But when that was the case, as it sometimes was, the mind reasoning from principles supposed to be universal and valid was forced to erroneous conclusions.

Now the method that Bacon employed was directly the opposite of this. In the investigation of knowledge, instead of the deductive, he proposed the inductive method, according to which the mind comes into possession of its facts, not from certain assumed principles but from generalizations deduced from experience. Then came John Locke. Building essentially on the principles laid down by Bacon, Locke brought the empirical philosophy to its perfection. He asserted with Bacon, that the only true method of knowledge was the one that reasoned from facts to principles and not from principles to facts. But when the question was asked, How is the mind to come into possession of its facts? his answer was, "through sensation." By that he meant that all ideas must be traced primarily, to external experience by means of the senses, or reflection, that is, internal experience, by means of consciousness. Thus was the foundation laid by Bacon of that empirical philosophy which further developed by Herbert and Hobbes, attained its perfec-

tion in Locke, and ultimately culminated in the skepticism of David Hume. But while Locke developed and brought to its perfection the philosophy of Empiricism, and while Hume attaches himself closely to him, in part correcting and in part developing his doctrine, there was yet one very radical inconsistency in the system as it had been left by Locke. It consisted in the fact that his theory of knowledge could not possibly be reconciled with his theory of being. Nor was he himself blind to the fact that the mind recognized realities that could not be known according to his theory of knowledge; that the mind itself, the spiritual in the universe and man, could not thus be known. And so, though at the price of denying his theory of knowledge, he admitted the reality of spiritual knowledge and said that faith must be recognized also as a medium of truth. Now this was the weakness in Locke's system, a weakness felt indeed by himself, but of which, on account of his religious convictions he was unwilling to rid it. It was this weakness that remained yet to be eliminated before the philosophy of empiricism could stand out before the mind of thinking men, the bald and universally destructive system that it really is. Now this was the work that remained for Hume. It was a work for the doing of which, both by intellectual qualifications as well as moral character, he was specially fitted.

Let us look now for a moment at the man. He was born at Edinburg, on the twenty-sixth of April, 1711. Of his early history and mental development we unfortunately know but very little. It is certain however, that he was not what is commonly called a promising youth. Unlike the young Bacon, who already in the thirteenth year of his age gave promise of his future renown, young Hume was dull and the mind that was by and by to ripen into one of prodigious power, seemed during these early years to be nursing itself and gathering up its strength for the work that it was afterward so successfully to do in the fields of metaphysics, history and political-economy. The eye that is most responsive to the first faint evidences of genius in the boy, is always that of his mother. But so dull was the boy, David, that even his mother could see in him no signs of promise and once said of him in the broad accents of

her native tongue, "our Davie's a fine good natured crater, but uncommon wake minded." But for all that he at length completed his course in the schools of Edinburgh, studied law and entered on what he thought was to be his profession. Whether or not he would have been successful in this his chosen field, must remain a matter of conjecture; for it was not the work to which Hume was to give himself. And so by one of those mysterious providences, so dark at the time, yet so clear in their meaning and significance afterwards, his health failed. In the hope of regaining it by travel, he went to Paris, visited Rheims, where he remained for a short time, and then settled for a period at La Flecke, famous in the history of philosophy as the school of Descartes. It was during his stay here and while but one and twenty, that he wrought into systematic form the great work of his life, viz. his "Treatise of Human Nature." In the Autumn of the year, 1739, this work was first launched on the literary sea. The reception accorded to it was by no means flattering to the young and ambitious author. Its sin was that it dealt with those principles and abstract thoughts with which the average mind is but little concerned. Speaking of the reception that was given to this work, the greatest of his life, in that it embodied substantially all that in philosophy he ever wrote, Hume says, "Never was literary attempt more unfortunate. It fell dead born from the press without reaching such distinction as even to excite a murmur among the zealots." But good natured, hopeful, careless as he was, he tried and seems to have persuaded himself that he succeeded in making light of his failure. He says in regard to it, "I very soon recovered from the blow." But that he underestimated the effect that his failure really had upon him, is evident in the fact that it drove him finally from his chosen field of investigation and henceforth, instead of occupying himself in the investigation of the greatest of all problems—the foundations of belief—he gave himself to the application of his principles to the practical problems of life. What would have been the position of British philosophy in the coming century, had Hume gone on as he began, is a curious but interesting question. Studied as a man, Hume was

a curious character. Genial, brilliant in conversation, he was the central figure in the society in which he moved—the personal friend of the great Butler, as well as of men of his own type of thinking. A constitutional skeptic, yet without the logic of faith or fervor enough to put his skepticism into practice, he never lived, nor would he have been willing to suffer for the sake of his convictions, for he utterly lacked that heroic element of every manly man, that has always prompted men to suffer and, if need be, to die for their convictions. Nor can it be said that he never prayed. There is an incident told of him so thoroughly characteristic of the man that it demands a place here, showing as it does the peculiar character that he really was. One day, while striving to make his way across a place that had once been a bog, stepping on the little planks and pieces of wood that had been placed there for the purpose of keeping people out of the mud, his footing slipped and he fell into the mire. Stout man that he was, instead of being able to extricate himself by his exertions, he but sank deeper into the mire. In this unhappy condition he was discovered by a washerwoman who chanced to be passing that way, happy enough, and with her basket of clothes on her head. “My good woman” said Hume, “would you reach me a hand and help me out of the mire?” She looked at him for a moment, but long enough to recognize who it was, and said, “aren’t you David Hume, the infidel?” “Well my good woman,” said he, “I am David Hume, whether infidel or no.” “A weel,” was her reply, “ye maun say the Lord’s Prayer.” But said Hume, “don’t the Scriptures say that we must love our enemies and do good to them that hate us.” “The Scriptures may say what they like,” was the reply, “but I say that ye maun say the Lord’s Prayer.” And not until he prayed did the needed help come. But constituted as he was, it was one with him whether he prayed or not, for he was the last man to suffer for his belief. Such was Hume the skeptic, the historian and the careless though ambitious philosopher. Perhaps it was this utter unconcern so characteristic of his nature, that fitted him so admirably for the work he was to do; for had he possessed deeper convictions, he might have shrunk from pushing his philosophy to its bald conclusions, as did Bacon

and Locke and others that might be mentioned of our own times, who professing to stand on the philosophy of Hume, yet lack the courage to reason to its results. Hume was consistent, in that he had the hardihood to trace his principles to their logical outcome and demonstrate forever the fact, that when the mind plants itself upon mere empiricism as a basis there is no place for it to stop short of universal doubt.

But let us look now for a moment at his philosophy and study it more particularly in those of its phases in which it bears on two doctrines, long held by the Church and that lie very near to the very foundations of all theistic faith. First then as to his philosophy. It was empirical. But it was not empirical in the same sense as the systems of Bacon and Locke had been empirical. Hume's was in the strictest sense a sensuous empiricism. Locke in his system had given a place to faith and held that it was a valid source of knowledge. With him there were two sources of ideas. Sensation and reflection. All ideas arising from external experience by means of the sense, he traced to sensations as their source, and those ideas arising out of internal experience by means of consciousness he traced to reflection. The examination of the natural ideas given in the sense was the province of the reason, while those perceptions the substance of which cannot be discovered by an examination of natural ideas, form the proper object of faith. Thus did Locke allow to faith the right to stand as a valid source of knowledge. But Hume went further and denied to faith the right to this distinction. He assumed as his starting point that nothing can be in the mind that was not first in the sense, that all the material of thought is given through external or internal experience, but that all possible knowledge is first in impressions. Let us allow him to speak for himself. Here is a statement found in his renowned, "Treatise of Human Nature" in which he gives a very concise statement of his theory of knowledge: "All perceptions of the human mind resolve themselves into two distinct kinds which I shall call impressions and ideas. The difference between these consists in the degree of force and liveliness with which they strike upon the mind and make their way into our thought and consciousness. Those perceptions

which enter with most force and violence, we name impressions ; and under this name I comprehend all our sensations, passions and emotions, as they make their first appearance in the soul. By ideas I mean the faint images of these in thinking and reasoning." We see therefore that with him all rudiments of knowledge must be traced first to ideas and from ideas back to their origin in impressions, but no idea can go beyond or admit into itself what is not clearly given in the impression of which the idea itself is a copy. He says again, "All ideas must be resolved into impressions : what cannot be resolved into an impression is false." But further, ideas may be resolved into two classes. If they are the correct copies of the original impression, they are ideas of memory. If they are not correct copies of impressions they are ideas of imagination. But while there are impressions and ideas of sense, there are also impressions and ideas of reflection. But whether ideas of sense, or ideas of reflection, they must all at last be traced to sense impressions as their origin, for while ideas of reflection must be resolved into impressions of reflection, these very impressions must be resolved into ideas of sense. To make the thought still clearer let us introduce an illustration. We look out, let us say, on the world. The moment we do so we perceive some object which the very moment that it is so perceived becomes an impression. The instant after such impression is made, it ceases to exist as an impression and becomes an idea. If the idea be a correct copy of the impression it now enters into the material of the mind as an idea of memory or imagination. But whether an idea of memory or of imagination, it must be traced back to the sense impression as its origin and cannot embody in itself anything that was not contained in the original impression. Thus is the material of thought narrowed down to mere sense impressions, for what cannot become an impression cannot be known.

Well now what becomes of those great *a priori* ideas, those ideas that underlie and condition knowledge, is at once apparent. The idea of time in which events must occur, the idea of space in which objects must exist, the idea of cause in which antecedent are consequent are bound together, these ideas, fundamental and necessary to all thought, are in Hume's system dis-

solved and the mind is left face to face with the realities of a universe from which impressions come, but powerless as the mirror to interpret these impressions or to get out of them knowledge. And thus does Hume's criticism destroy the very possibility of knowledge by denying the reality of those ideas without which thought itself cannot be. Moreover it may be asked, what becomes of the mind itself according to Hume's system? The answer is, it too is unreal, in fact it is not. "What we call the mind," says Hume, "is nothing but a heap or collection of different perceptions united together by certain relations and supposed, though falsely, to be endowed with a perfect simplicity and identity." And so it comes that as under the idealism of Berkeley the external world was destroyed, so under the empiricism of Hume, the inner world is dissolved and nothing is left as a basis of knowledge, not even the mind itself on which the impressions of which he speaks must be made. It is true of Hume's skepticism what James McIntosh once affirmed as true of all skepticism when he said, "It involves a contradiction of terms, it is a belief that there can be no belief. It is an attempt of the mind to act without its structure and by other laws than those to which nature has subjected its operations. To reason without assenting to the principles on which reasoning is founded, is not unlike an effort to feel without nerves or to move without muscles."

But now having made ourselves acquainted in a sufficient manner with Hume's system, let us consider for a moment its bearing on two great doctrines underlying the system of Christian theism. No one will deny that the most stupendous question with which the human mind can concern itself is the one involving the existence of a divine being. The greatest of all questions is likewise the oldest of all—is there a God? With whatever questions the mind may or may not be concerned, sooner or later, whether in the civilized man or in the rude savage, it stands face to face with this mighty question and feels itself in some way compelled to answer it. To the scientist, tracing out realities and laws, to the metaphysician striving to solve the problems of thought and being, to the husbandman looking out on the mysterious processes of the life that goes on

around him in field and garden and stream, to every man in every sphere of observation this question comes, for to think is in some way or other to be confronted by it. But what is the answer that out of Hume's empiricism comes to this great question. Practically, Hume was a deist. He held to that view of the relation of God to the world which in opposition to atheism affirms the existence of God and in opposition to pantheism, affirms his personality—the view which was characteristic of certain minds in England in his day. As to his belief he remained a disciple of Bacon and John Locke, though in philosophy he pushed the doctrines of empiricism very much farther than either. With them he believed in the being of God. But in this he was inconsistent. From the atheistic conclusions to which his philosophy led and from which Locke was saved by his religious faith and theological prepossessions, Hume was saved by his own inconsistency and refusal to accept the results of his own logic. Locke and Bacon in their theories of knowledge had left room for the supernatural, but Hume in his had denied even the possibility of such knowledge. He said that all knowledge was first in the impressions : that was the pivot and centre of his system. But how could the idea of God be given in impressions? How could he, whom no mortal eye has ever seen or ear heard or hand touched, how was this being to become an impression? And since ideas are but faint copies of impressions, yet, containing nothing that is not given in impressions, it followed that God could not be known or his existence affirmed. Thus did Hume's system undermine the structure of theism by denying the validity of the very idea upon which theism rests. But while he had the courage to push his premises to their baldest conclusions and thus to sweep from the field of the mind's knowledge all theistic ideas, he never accepted personally the results to which his logic led, for the heroic element in the human soul, the spirit that forces every manly man into perfect loyalty to truth at any cost, never seems to have inspired him, and so though he denied in his creed the logic of his system he remained a deist. In an intelligent universe his practical reason saw the proofs of the one whose being his theoretical reason denied, and building thereon his creed

he says, "The whole frame of nature bespeaks an intelligent author and no rational inquirer can, after serious reflection suspend his belief for a moment with regard to the primary principles of genuine theism and religion."

But Hume's criticism of the basis of theism, illustrates a truth which no student of history or of philosophy can afford to overlook. It emphasizes the important fact that all forms of knowledge founded as all knowledge must be on certain mental facts, is a harmonious and interrelated structure, that a criticism that denies the possibility of one form of knowledge must of necessity deny the possibility of all forms, and that no argument can be formulated against theism that does not act with equal force against every other form of knowledge. For what, it may be asked, is knowledge? Is it one, is it a score of isolated, disconnected preceptions? Has the child knowledge of the rock that perchance may have had an impression of its hardness and then again of its roughness but has never associated by a process of reason these two impressions or bound them together in a single idea of a substance that underlies? Has the one who knows that in history events have taken place, but who knows not the age or the events with which in time and life they stand related, a knowledge of history? Has he who has seen but isolated portions of an immortal work of art, but on whose mind has never dawned the idea that inspired the painter and that speaks from the canvass in living colors, a knowledge of art? Mere isolated impressions do not constitute knowledge, nor can unrelated ideas form science. Impressions must be brought into relations, ideas must stand in harmony each with the other before knowledge can become possible. In other words, the mind itself, in the employment of its constructive powers out of the material given in impression and reflection, must weave the fabric of knowledge. The mind must bind together the various qualities of matter in an idea of substance as underlying those qualities. It must connect events in an idea of time in which they occur. It must unite phenomena by an idea of space on the one hand and of causation on the other, for without these *a priori* ideas—these intuitions of the mind itself—and which no possible impression has or ever can give, the outward world

must ever remain a ceaseless flux, and the inner nothing more than an unconscious possibility of impressions.

But while these *a priori* ideas are fundamental, furnishing as they do the very conditions of knowledge, how, according to Hume's psychology, are they to be brought before the mind? Can space, out of which things cannot exist, or time, out of which they cannot occur, become an impression? Can relations and causes thus be perceived. The eye, the ear, the touch, no faculty of the sensuous, impressionable man can possibly be responsive to either. But if they cannot become impressions, neither can they become ideas. And thus the mind is left face to face with a universe that it cannot know, powerless as the mirror to interpret the impressions that fall upon it. And so did Hume's psychology, aiming as it did to prove the impossibility of a knowledge of God, destroy the possibility of all knowledge. It is significant that with him the deistic movement in England came to its end. Beyond him, while pursuing his methods, no intellectual movement could proceed, for if the principles from which he reasoned had their foundations in reality, there was nothing left for the human mind to do unless it chose, as it very soon did, in the common sense philosophy of Reid and afterward in the critical philosophy of Kant, to examine again the rudiments of knowledge and by casting out what was defective and substitute in its stead a better foundation, go on to build anew the structure of human thought.

But Hume's psychology not only proved destructive to theism in that it denied the possibility of supernatural knowledge. The second thing that it did was to wrest from the grasp of the Christian apologist a weapon which through centuries of intellectual conflict he had wielded with telling effect in defence of the divinity of Jesus Christ. That weapon was the testimony of the miracles to the fact of Christ's divinity. When asked the reason of his faith in this great and fundamental doctrine of his creed, the apologist had pointed to the miracles and said, "No man could have wrought them," hence Jesus, seeing that he worked these wonders, must have been divine. Now I do not say that in this the early apologist did wisely or used his best weapon. He did not. The simple unapproachable character

of Christ stands as the best argument for his Sonship with God. Were every miracle attributed to him to be disproved, that character yet remains a fact of history, unchanged in its grandeur, and to which must always be traced the most commanding influences that have fashioned in the past or that will in the future fashion the highest civilization. A character so imposing that it was able to fire even the soul of Renan, and call forth that sublime eulogy in which he speaks of Jesus and says, "A thousand times more living, a thousand times more loved, since thy death than during thy pilgrimage here below, thou wilt become to such a degree the corner stone of humanity that to tear thy name from this world would be to shake it to its very foundations." The forces that in that life first came into being and that yet inspire the noblest and the purest souls of the race, must be accounted for, and it was his own certainty of the conviction to which the soul of man would come when standing face to face with his own life and character that led Christ himself to say, "And if I be lifted up will draw all men unto me." That character, utterly unlike every other history, must be explained and the honest effort to account for it can have but one result. Nevertheless the argument founded on the miracles has its value in the cases of those who may not be able to appreciate the higher argument.

But turn now the force of Hume's criticism against this argument from the miracles, and what have you? The answer is, "They could not have been wrought." But when you ask the question, why? His answer is, "For the reason that they are contrary to experience and to natural law." And yet, strange as it may seem, if we are to credit Hume's own statement, he believed in the possibility of miracles. We have already seen that in spite of the fact that his theory of knowledge forced him to a denial of the being of God, he yet held to that belief. And so too, notwithstanding his criticism of the basis on which belief in miracles rests he admits that they are not only possible but that they have in reality been wrought. Here are the words with which he closes his discussion of the subject of the miracles: "Upon the whole we may conclude that the Chris-

tian religion not only was at first attended with miracles, but even at this day cannot be believed by any reasonable being without one." But in the face of this seeming admission Hume in reality denied their possibility. He said that a miracle could not be, because contrary to experience and because contrary to natural law. But what, it must be asked, are these two factors, which he here with such marvelous inconsistency introduces; what is this "experience" and what is this "Natural Law" that he makes to do service in breaking down our faith in the miracles? Are they according to Hume's system realities? Are they facts within the possibility of the mind's knowledge? In fact, Hume denied the possibility of a knowledge of either and hence their reality. For how can experience be without personal identity, or how can law be revealed through impressions? No man can have experience without personal identity; the individual that is to-day must be the same and recognize himself as the same person that existed yesterday. Back of impressions must abide the self-conscious ego, enduring through all changes, uniting into one consciousness the impressions of yesterday with those of to-day and not until you have this intelligent factor, uniting and binding into one intelligence the past and the present, is the experience possible. But what is there in Hume's system to thus stand back of the ceaseless flux of impressions or to unite them together in experience? Nothing. He not only denies personal identity but also as we have already seen the reality of the inner world itself. With him nothing is but impressions and their faint copies, ideas, all else the material of which is not given in impressions is, "Fiction." But since experience cannot come out of impressions then it too is but fiction and no man ever has or can have experience. Thus did his criticism defeat itself and dissolve the very argument upon which he based his denial of the miracles. For the skeptic that would appeal to experience as a proof must in the first place admit the reality of that which he thus makes to do service.

But take now his second objection. "Miracles are impossible because contrary to natural law." Now the common consciousness of man testifies that law is universal and that we are living in a universe of order. Looking out upon the world the mind

cannot escape from those conclusions. It is to these deductions made by every man for himself that Hume appeals in his second objection when he says, because law is universal and order is, miracles could not have been. Now Hume ought to have been the last man to speak of law or order, for he has absolutely no right to speak of either, much less to build upon them an argument which, examined in the light of his own philosophy, he would have us respect. To every form of Empiricism, both of these realities are utterly foreign. For how can any man get an impression of order? That idea cannot come through one or through even a thousand impressions. These ideas are immense co-ordinations furnished by masses of facts perceived through history and nature; they are the creations of the reason, the products of man's intellectual life and are not, nor can they be contained in impressions. No single phenomenon, no mass of phenomena can contain them, and hence if perceived at all they must be perceived by the reason and therefore are fictitious. But as order and law are not realities since they cannot be empirically known how then upon these very principles is an argument against the miracles to be built? Surely no argument judged from the standpoint of Hume could possibly be weaker and no one saw its weakness better than did Hume himself. And thus did the criticism of this great skeptic leave these two great doctrines of the Christian faith precisely as it found them. No doubt he thought, as many have since, that these articles of our faith could not endure the touch of a searching criticism. No doubt he thought that they, like the pillars of the temple of Dagon, but awaited the grapple of some intellectual Samson to wrest them forever from their foundations. But Hume wrestled with them in vain. Gathering into themselves the best thought of the human intellect, tested by centuries of storm, consecrated by all that is sacred in the soul of man, every pillar in the temple of a true theism has remained unshaken through all the controversy of the past. And why? Why is it that, after every conflict that now for more than eighteen centuries has raged about these principles, we have always heard the reassuring voice of the apostle saying, "Nevertheless the foundation standeth sure." And why is it that

these words, so true as to the past, must in the nature of things remain true as to the future, announcing beforehand the result of every controversy that is or that can be? Is it not because truth cannot be dethroned, because truth to be known at all, must be known as it is, because the mind of man in its search for truth, determined by the laws of its own being, is compelled to mirror the mind that is in nature and the universe? So long as thought continues to be an echo of truth, so long as philosophy remains comprehensive and rational, theism cannot be overthrown.

But in spite of the defects that inhere in Hume's system, he yet did a great work; a work that needed to be done, and which perhaps no one of his times could have done so well. For as every age needs its apologists to reform and to restate its ever widening Christian thought, so does every age need its skeptic to watch the process from without and to keep before our minds the strength or the weakness of our position. And so it has come that skepticism has not only rendered the most important service in the development of theistic thought, but out of its ranks have come some of the best apologists of theism.

It was so in the case of Hume. No one of his times, not even the great Butler in his immortal "Analogy," did more for the truth. And though Hume did not intend it, he yet demonstrated the fact that the principles upon which the Christian rests his faith are the very principles upon which all true science and philosophy must of necessity rest, and that the denial of these principles, underlying alike the fabric of theism and of all knowledge, is the destruction not alone of theology but of all science. Hume demonstrated the truth that as between theism and skepticism there is no middle ground; that the mind must either accept the great truths of the former, or else deny the reality of its own being and resign itself to a fruitless and everlasting struggle in the limitless void of the other.

ARTICLE III.

A BIOGRAPHY OF REV. THOMAS WILLIAM LUTHER
DOSH, D. D..

By REV. P. BERGSTRESSER,, D. D., Middletown, Md.

Appointed by the Synod of Maryland at its meeting in Washington City, D. C., 1890, to prepare a biography of Rev. Thomas William Luther Dosh, D. D., deceased, at the time a member of the same synod, I feel that no easy duty has been laid upon me, but still a pleasant one, to recount the reminiscences of our college life, and our sweet friendship of former days and years.

Thomas William Luther Dosh was born, November 21, 1830, at Strasburg, Va., of Lutheran parentage, and was in early infancy dedicated to God in holy baptism. The ancestry of the Dosh family in that section of Virginia, emigrated from Alsace Loraine, Germany, of which Strasburg is the chief city, hence the name of our Strasburg, Va. The name *Dosh* was formerly, and is still by many pronounced *Dush*, but what the original orthography was I do not know. The colony, in which the Dosh family was found, came to America under the lead of Mr. Yost Hite, who seemed to have been a Baron or Count, and first located at York, Pa., and thence came to Strasburg, Va., and to the region round about.

When Rev. John F. Campbell, D. D., became pastor of the Evangelical Lutheran Church at Strasburg, Va., December, 1843, he found only one old man of the Dosh family living; and that was John Dosh, whose brothers George and William had been dead already many years. Mr. William Dosh, the brother of the said Mr. John Dosh, was the father of Thomas William Luther Dosh, the subject of our biography. They all moved in very humble life. Mr. William Dosh, the father of Dr. Dosh, was a boot and shoemaker. He is said to have been a man of fine personal appearance. He married a Miss Ann

W. Swan, of an excellent family, and a member of the Lutheran Church at Strasburg, Va. She was a good woman, and brought up her children in the fear and nurture of the Lord. This is only another instance of what a brave and God-fearing woman can do under circumstances of great destitution. She was the mother of four children, John Henry C., Samuel H., Mary Catharine, who married Rev. Isaac Baker of Winchester, Va., and Thomas William Luther, the youngest. Dr. Dosh generally wrote his name Thomas William, omitting the *Luther*, probably because it made the name too long. But he was baptized Thomas William Luther. Who knows, however, what influence the name Luther may have exerted in shaping his course and his choice of church fellowship? As small things as that have shaped the destinies of nations. The eldest son, Rev. John H. C. Dosh, trained for a time in the office of the County Clerk, became a distinguished member of the Baltimore Conference of the M. E. Church, was for many years its Secretary, and died some few years ago. Gen. Samuel H. Dosh of California, was one of two editors of the *Shasta Courier*, and, at the time of his death, 1861, Speaker of the House of Delegates in the Legislature of his State. Mr. Samuel H. Dosh went to California in 1849, and was spared until 1861, and thus was providentially enabled to become a party to the education of his youngest brother.

When Dr. Campbell took charge of the Lutheran congregation, of which Mrs. Dosh was a member, only two of the children were at home with their mother, Mary Catharine and "Billy," as he was familiarly called, a fine little lad of some thirteen or fourteen summers. John and Samuel were in Woodstock, Va., the former in the County Clerk's office and the latter in a printing office. Pastor Campbell often visited the family, for Mrs. Dosh was a very pleasant lady and well informed, and thus learned to know and love William. What picture more beautiful than that of the widow, with her little flock gathered around her, as we presume was her daily wont, reading to them lessons of religion and morality out of the Bible or some standard work! These lessons sank deep into the minds of these children, for they all became distinguished in life. It was the

the practice of Dr. Campbell, as it was also that of many other Lutheran ministers in those days, to hold a protracted meeting a little in advance of the time for confirmation. Dr. Campbell then had a large class of catechumens, among whom was "Billy" Dosh, who had been drawn into it by the frequent visits of the pastor to the widow's family. Such a protracted meeting was therefore held for the spiritual benefit of this class of catechumens, of which William Dosh was a member. The meeting continued some two weeks, and it pleased God to grant them a gracious refreshing. The membership was greatly revived and sinners were convicted and converted. Among others our dear departed brother was truly born of the spirit. As a natural consequence the mutual affection of pastor and catechumen now assumed a more tender character, and their relation became that of Paul and Timothy. Of this relation more hereafter. As a lad "Billy" Dosh led in public prayer, and grew in favor with God and man. He was always a good boy, and loved his mother, and therefore he became a good man. "Train up a child in the way he should go: and when he is old, he will not depart from it." The companions of his youth say, "Billy Dosh" was always a good boy—peaceable, amiable, and affectionate. When his friends observed that he had talents, which could be used in the service of the Master, he was placed on the funds of the Virginia Synod, sent to Gettysburg, and he entered the preparatory Department of Pennsylvania College in 1851. I was at that time a Junior in College, but Mr. Dosh and I soon formed a warm friendship for each other, which even death has not been able to break up. We occupied adjoining rooms in College. Mr. T. T. Titus and I were room-mates, and Mr. Dosh and Mr. George A. Long were room-mates. We often visited each others' rooms, were all intimate friends, and were all actuated by one common object—preparation for the ministry. But Brother Dosh and I became special friends, being more of one mind and one heart. There was in the life of each of us a certain pietistic element, which drew and held us together. We often took long walks, and had sweet Christian conversation, like Christian and Hopeful, which was of great mutual benefit. During these times we were wonderfully free

to open our hearts to each other, to examine the foundation of our faith and hope, and thus the thoughts of our hearts were revealed to each other, and much mutual help was imparted. Sometimes the mind of a Christian is encountered by some great difficulty, some peculiar temptation, or wrong aspiration, which hinders his growth in grace and his spiritual comfort, but coming in contact with the true and sincere mind of another Christian, is at once helped, and brought into greater Christian liberty, into which it could not have been brought by its own reflections for many years. This was the case with Brother Dosh and myself. We were helpful to each other, for our experience in the divine life, before we entered Pennsylvania College, was already rather full, as we were both among the elder class of students. What pleasant times we used to have together in prayer at a throne of grace! We never spoke an unkind word to each other, and our Christian friendship always sought our mutual edification. Even when we met at Winchester, Va., soon after the close of the war, he being full of southern feeling and sympathy, and I being an ardent union man, yet we met as dear old Christian friends, and rejoiced to see each other, after years of separation, and our conversation soon ran into the old channel, the divine life in the soul, and fellowship with Jesus. So also always afterwards, as will be manifested further on in this memorial.

As Mr. Dosh and I were somewhat limited in our means to procure our education and finish our college course, for which we both ardently longed and exerted ourselves, we agreed to travel together during our vacations, and to work in the interest of the American Sunday School Union, our object being to organize Sunday Schools in destitute places in Pennsylvania. To this end we both repaired to Philadelphia, the headquarters of the American Sunday School Union, to receive our commissions and instructions as to our work and the region of country we were expected to labor in. Our first field of labor was Clinton county, and our headquarters, Lock Haven. Our method of work was to go out in all directions from our central point or headquarters into the country, gather together the people at some school-house, talk to them of the nature, the object, the

benefits, and necessity of well regulated Sunday-schools, get them to adopt a constitution according to which the school should be conducted, persuade some leading person, in the community visited, to undertake the superintendence of the school, appoint the other officers necessary, and also elect teachers, appoint a committee of young ladies generally, to collect money to buy library books, a good assortment of which we kept on hand at our headquarters, and last of all make an appointment to meet the new school on some following Sunday. We would sometimes be working together in the same section, and sometimes we would divide, and work in different places, and thus we would sometimes have a whole township busily engaged in organizing Sunday-schools. Then we would make appointments to meet the various committees, who were selected by the different schools organized, to meet us at our headquarters to select their libraries, in which work we would assist the committees. We also transmitted regular reports of our work to the American Sunday-school Union. We soon became acquainted with the best and most active young ladies in the neighborhoods visited, and mutual friendships were formed, which have lasted throughout life. Thus we went on working for a number of weeks, each in different localities from our headquarters, where we kept a well assorted depository of library books which were promptly shipped to us from Philadelphia. We thus sold an immense amount of books throughout the counties we were laboring in during our vacations, and we realized a certain percentage on the amount of books sold, besides our regular monthly wages, and thus were able to clear by hard work from sixty to seventy-five dollars each during one vacation. This money helped us much to prosecute our studies during the following sessions. We were always glad when we got through with our work during vacations, and resumed our studies in college. We thus gathered also a good deal of experience, and learned to endure hardships, besides doing an immense amount of good, intellectually and religiously. We boarded around as much as possible, as we were instructed by the American Sunday-school Union to do, to save as much as

possible our hotel bills, for such would very much cut down our profits. Brother Dosh generally wanted me to be spokesman, as I could converse in German and English, and we met a good many Pennsylvania Germans, especially when we labored in Schuylkill county, in West Penn township, during one vacation, who could not understand the English. Brother Dosh did not understand any German at that time, and what his subsequent attainments in that language became I am not able to say, for German was not a *required* study in the college curriculum in those days. We had lots of Latin and Greek during our whole course, but the German was not regarded of much use as a mental discipline. It is some gratification to us at this day to know that our colleges are becoming more practical, and that they are waking up to a sense of the present order of progress.

I remember one day Brother Dosh was out alone, working in a neighborhood about Orwigsburg, and he met a Pennsylvania German, who commenced in a rather fresh manner to speak German with him, and he endeavoring to reply in English, but neither understood a word the other said, so they mutually separated, laughing at each other. On another occasion Mr. Dosh took me to task for not succeeding in finding a free lodging place sooner, for we were several days stopping at a country hotel, kept clean and in good order. I replied I had done the best I could under the circumstances, but until then had been unsuccessful in feeling my way to cheaper accommodation, and I besought him to undertake the office. He agreed he would. We soon met a gentleman coming along in the way we were going, and Mr. Dosh stopped, and asked him, "Will you please tell us, sir, where we may find a place to get entertainment, while we are going throughout this section of country to establish Sunday-schools in destitute places?" "Yes," said the man, "Yonder hotel, kept by Mr. Miller, is a first rate place, where no doubt you can find good accommodations." But that was just the hotel, where we were stopping. Mr. Dosh at once handed back the office to me, and we soon found many kind friends, who helped us much in the good work. The Lord looked kindly upon us poor students. For how we worked ourselves through college on our slender means, without debt at the

end of the course, is hard to account for in these days, but we got through all the same, and always boarded at the best places in town. I remember another incident which happened while we were laboring in Schuylkill county about Orwigsburg, as near as I can recall it, which was this. I was out alone at that time, and walking along a certain way, as the sun was fast descending, and had almost touched the Blue Mountain at a distance, intending yet before night to reach a small village about three miles distant, when by and by I came to a certain house, and met a man chopping wood on the wood-pile. This man had heard of our work in that section of country, and when at his place he stopped me, and asked whither I was going so late. I told him I was going to the neighboring town to speak to the people about organizing a Sunday-school. He said I should stay with them until to-morrow, and he would *take* me to the place. I agreed to do so, as I concluded riding would be much easier for me than walking. So I stopped with him over night, and the next morning my kind friend, who had stayed me the evening before, and told me, he would *take* me, dressed up, and *walked* me to the desired place. I knew the road as well as he did, and needed no special assistance in that way. I soon perceived I was sold in my expectation as to the *manner* of being *taken* to the place, but I said nothing, only I thought a good deal. It was too good to keep. I had to tell it when I got back to college, and the thing took right well among the students for an after-dinner talk. Well, those times are looked back on with much pleasure, for we both tried to do our duty. When we came into families and stayed with them over night or a few days, we conducted family worship morning and evening. We were with many families, who were members of the church, to whom family worship was quite a new religious exercise, but notwithstanding they were pleased with us for reading the Scriptures and praying with them. I remember such a family, wherein family worship was a new thing, after having spent the evening in religious conversation with them, brother Dosh not being with me that evening, and the hour for retiring having come, I took out my Testament, which I always carried with me, and found to be a good companion, and I read a portion of

Scripture, and invited all the family to join with me in prayer. But to my surprise no person kneeled with me, which fact at first somewhat disconcerted the exercise, but I mentioned to them that they all should kneel, and they went down upon their knees in double quick time. The family afterwards became very much attached to me, and they did all in their power to make me comfortable, and took a great interest in our work. It was a Pennsylvania German family, and when they found they could converse with me in that euphonious dialect, they gave me a deep place in their hearts. This was especially the case with the old gentleman, the father of the family. As we went one evening to the school-house, where I was to make a German speech for the first time in my life, he told me to be of good courage, as he thought I would be able to get through all right. I did get through better than I had expected with my German speech, and as we were organizing a Sunday-school, and it came to raising money for library books, I told them that they should also now be of good *courage*, and give liberally toward this good object. The old man replied, "Now, he has us." And they gave liberally, and we raised all the money needed for the library.

Dr. Dosh was graduated from Pennsylvania College in 1856, and received the honor of being valedictorian of his class. In that same year he entered upon his theological course in the Seminary, Gettysburg, and was graduated from that institution in 1858, the theological course being then only two years. He was licensed to preach the Gospel by the Virginia Synod in 1858; was pastor at Wheeling, W. Va., from 1859 to 1861; Winchester, Va., 1862-1872; St. John's Charleston, S. C., 1872-1876; Salisbury, N. C., 1876-77; President of Roanoke College, 1877-1878; afterwards was elected Professor of Theology, Salem, Va., and continued in that position until that Seminary was closed; then worked as editor of *The Lutheran Home*; and the last four years of his life was the efficient, faithful and successful pastor of the Burkittsville charge, composed of three congregations. When Dr. Dosh was called to this pastorate, he found the Burkittsville congregation deeply involved in a seminary debt, which greatly impeded its progress, but by his pru-

dent financiering succeeded in its liquidation. It was a good work for him induce the congregation to rescue itself from its debt, but it involved our brother in much labor and trouble, which caused him to age rapidly. He died at Burkittsville, Dec. 24, 1889, aged 59 years, 1 month and 3 days. By a mysterious arrangement of divine Providence, after many years of separation, Dr. Dosh and I became ministerial neighbors; he having located at Burkittsville and I at Middletown, only six miles apart, in Maryland.

Dr. Dosh was sick about ten days with inflammation of the bowels. He contracted a cold by exposure in attending to his mininisterial labors. He was a good man and full of the Holy Ghost and of faith. It was a great privilege to be with him during his sickness, and to witness the triumph of his Christian faith and hope. It did not seem like dying; for death had lost all his terrors through Christ. When I remarked to him that his course was nearly ended, he replied, "I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." As he had left some words of comfort to his family and to his other friends, I asked him what dying message he had for me; he said, "We are inseparably joined together in the bonds of Christian love and affection. Preach Christ and him crucified only." I felt then that I was about to part and be parted from a dear friend, with whom I was intimately acquainted from the time we were students in Pennsylvania College. The last communication I had from him by letter was the following: "I have often thought of you lovingly many times since we met at synod. I do wish to come to see you, but there always seems something pressing to hinder. I do earnestly desire a closer fellowship; and if you can do so I wish you to come and preach for us a whole week some time in January 1890 (D. V.) We need the quickening and reviving presence of the Spirit through the word as you so faithfully and scripturally preach it. Tell my sweetheart (Adele), I will come to see her yet if I live." He alludes to my little daughter, who was then about five years old. He had spent two or three weeks in our family, when he was

canvassing for subscribers for the *Lutheran Home*, and thus he became acquainted with our children, and took a great fancy for Adele, and she also for him. When she heard of his death, she wept bitterly. He had a way of winning the children, which is a noble quality in a shepherd. He knew how to feed the lambs. I will here give a copy of a beautiful letter, which he wrote to my little daughter while she was on a visit to Cedar Rapids, Iowa, with her mother.

“BURKITTSVILLE, MD., Nov. 22, 1887.

Miss Adele Bergstresser,

My dear little Sweetheart: When your papa was here in Burkittsville, at conference meeting, a month since, nearly, we were speaking of you and your dear mamma, so far away out in Iowa. And I said it was a long time since I had seen either of you, and that I was going to write to you. And your papa said I should do so soon. But now nearly a month has passed, and I have not sent you a letter yet. And what is the cause of my not doing it? In answer to this question I would truly say that I have had a great many things to attend to, and a great many other letters to write to persons who had written to me; but the chief hindrance was that old “thief of time” called “*Procrastination*.” Do you know what that means? It is a large word, and might be right hard even for a little girl to spell. Well it means putting off until to-morrow that which should be done to-day. And it is a very bad habit to get into, and children are very apt to put off the doing of things which should be done at once—especially if they be things that are not very pleasant. And studying their lessons for school is not a pleasant thing for children; but I trust this is not the case with little Adele. I am sure, indeed, that she likes her book, as her mamma reads it to her, or teaches her, though she may not yet have been to school. And I hope she will always do everything she has to do at the very time it should be done, even if it should not seem pleasant at the time. If you have a lesson to learn, a letter to write, or a bed to make up, or a room to sweep and dust, or anything to do for mamma, do not think or say, “wait a little,” or “I’ll come directly,” or “I’ll do it after a while,” but do it at once; and then ‘Procrastination’ will never *steal* any of your precious time nei-

ther while you remain a little girl, nor when you shall grow to be a young lady.

Papa enjoyed the meeting of conference very much, and said he had the "best place" to stay of all the ministers. And all the ministers said the same thing; and of course we were all pleased that they all seemed so well pleased with their entertainment. Your papa made several very interesting addresses before the conference, and preached three most excellent sermons for us—one during conference, and two after conference adjourned, remaining with us until Saturday. Your papa and I were good friends a long, long time ago,—whilst we were students at Gettysburg; and we knew each other even before he knew your dear mamma. And we are warm friends still, and I think we will be such, without doubt, as long as we live on earth; and I know we will be friends forever when we get to heaven, and dwell in the presence of the dear Saviour. Yes, and I hope we will have Adele and her mamma, and brothers and sisters there with us too! Your papa told me he had some dear children already in heaven. And we have two little girls there—Portia and Fannie,—and heaven seems nearer to us since the Lord took them to be with him. And we expect to go to be with them some day; and we are teaching our dear children whom we still have on earth, how to live and trust in Jesus our Saviour, so that we may all at last meet in that bright heavenly home.—We have with us here at home four girls and one boy. The girls are Virginia, Nellie, Olive, and Mary. Mary is the baby, not quite a year old. Our little boy's name is Bowman Campbell. He is five years old. I want to bring them to see you, when you get back to Middletown again, and hope papa will bring you and mamma to see us. Give much love to mamma. And please write to me soon.

Your affectionate friend,

T. W. DOSH.

Dr. Dosh was a real *pietist* in his Christian experience. He was in living communion with the Lord and with his brethren. He was also a thorough Lutheran, and churchly in his views and feelings, showing in his whole life that there is no radical conflict between Lutheran Orthodoxy and Pietism, or between

our symbolical books and liturgy and experimental religion. Dr. Dosh loved our symbolical books and our Lutheran liturgy, and found them in harmony with the work of grace in his soul, which is clearly proved by his earnest Christian life. If any of our church members grow cold in their Christian experience, and lose the spirit of revivals or pietism, they should not blame the doctrines and usages of their Church for their wretched condition, but for this they should blame their departure from the doctrines and usages of the Lutheran Church. I never saw the power of the Apostles' Creed more forcibly illustrated than I did by the death-bed of Dr. Dosh, when he said to his family and those around him, "Let us say the Creed," and commenced, "I believe in God the Father Almighty, Maker of Heaven and Earth. And in Jesus Christ," etc. He was within and without a thorough Evangelical Lutheran Christian. A church that produces such characters is no mean church. The funeral services were held in the Lutheran church at Burkittsville in the presence of a large and sympathizing congregation. It fell to my lot to preach the sermon, based on 2 Tim. 4 : 7, 8, "I have fought a good fight, I have finished my course," etc., which were among the last words of the deceased, as already stated, followed by appropriate addresses delivered by Revs. M. L. Beard, of Boonsboro'; E. H. Jones, of Sharpsburg; Prof. J. H. Turner, of Lutherville; and S. H. Hedges of Jefferson. After the conclusion of these services, the body was taken to Winchester, Va., accompanied by a part of the family, six of the church officers, Prof. Turner and the writer.

On the following day the funeral services were continued and conducted in the Lutheran church of that place in the presence of a large congregation, to whom the deceased was wont to minister in days and years gone by in the word of the Lord, when he was pastor of that church. The Scriptures were read by Rev. Lewis G. M. Miller, the present pastor of the church, followed with prayer by the writer. Addresses were made by Rev. John F. Campbell, D. D., Rev. David M. Gilbert, D. D., of Harrisburg, Pa., Rev. Jos. A. Snyder, of New Market, Va., and Rev. Stephen Repass, D. D., of Allentown, Pa., formerly associated with Dr. Dosh in the Southern Theological Semi-

nary. Besides these there were present in the pulpit and in the church Rev. Prof. J. H. Turner, Rev. Prof. Joseph I. Miller, D. D., Rev. Charles S. Trump, and others of the Maryland and the Virginia synods. In all thirteen ministers were present. These solemn services concluded, the body was conveyed to the cemetery, and buried in Christian order in the hope of a glorious resurrection. The venerable pastor of his youth, by whom he was catechised and confirmed, solemnly committed his body to the ground, "earth to earth," "dust to dust," "ashes to ashes."

We have been thus particular in these statements, feeling that the departure of a man like Dr. Dosh, who for more than thirty years was an honored and faithful servant of the Church, widely known throughout her borders, and from first to last commanding by reason of his character, his attainments and his services the confidence, respect and affection of a host of friends, both in the ministry and laity, calls for something more than a brief, passing notice. Such men are not so common that we should suffer them to come and go without an effort to keep their memory green, or gratefully to perpetuate the record of their virtues and their work.

Never really in the enjoyment of robust health, and often laboring at a greater disadvantage than even many of his intimate friends knew, because of his physical suffering, Dr. Dosh was, nevertheless, always more than an ordinary man. The fullness and accuracy of his knowledge, the clearness and force with which he could express what he held to be the truth, the simplicity and strength of his faith; the soundness of his judgment, the purity of his motives, the unselfishness of his life, the sincerity of his devotion to the church, his readiness to contend for, and his earnestness in seeking to illustrate in all his conduct the principles of the faith delivered to the saints—these and things like these he was constantly manifesting in his public ministrations and in his private intercourse with men. He could be firm as a rock in the maintenance of his convictions in any presence and under any circumstances, and yet be tender as a woman in his sympathies with even the most erring who needed guidance and help. He was in a word a man of many

sterling qualities of heart and mind, who though in the providence of God called to pass through sore trials and to bear heavy burdens, never suffered the sweetness of his Christian character to be unfavorably affected by them. These things but developed, strengthened, and beautified that character.

Dr. Dosh offered himself on the altar of Christ's service, and left a destitute family, whom we commend to our Heavenly Father and to a generous church. It will not do in this case to say "Depart in peace, be ye warmed and filled." Dr. Dosh was a devoted husband, a kind father, and the scene of parting from his family was touching beyond description. It was a good sermon in itself, and the best he ever preached. In the language of J. L. McCreery :

There is no death ! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine for ever more.

Dr. Dosh received, in 1875, D. D. from Roanoke College. He was married November 3, 1864, to Miss Catharine Baker Brown, of Winchester, Va., who, with two sons and five daughters, survives.

There were traits in Dr. Dosh's character and facts in his life worthy of yet special consideration. He was formed in one of nature's noblest moulds—manly, generous, courageous, tender-hearted, true, candid, and at times heroic. His symmetrical and manly form was a type of his mind. He was a gentleman of the old Virginia type. His intellectual gifts and scholarly attainments fitted him for either the professor's chair or pulpit.

The Church was not slow to recognize this. When he was about completing his course in theology, the pulpit of the Second English Lutheran church of Baltimore became vacant by the removal of Dr. Seiss to Philadelphia. The Lombard street people invited Mr. Dosh to fill the pulpit for some months. A congregation accustomed to the brilliant, youthful pulpit efforts of Charles Porterfield Krauth from 1841 to 1847, when the young genius and scholar directed his great talents and accomplishments to impressive, popular sermons, and was at times absolutely irresistible ; and again, from 1852 to 1857, to the almost

faultless composition and oratory of Joseph A. Seiss, was not likely to invite, even as a temporary supply, a theological student unless that student had given proof of more than ordinary merit. His call to the Winchester church as a successor of Dr. Baum, and his call to the church in Charleston, S. C., indicate the estimate formed of Dr. Dosh as a pastor and preacher. His election by the Southern General Synod as a theological professor, the co-laborer of Dr. Repass, at Salem, Va., and his temporary presidency of Roanoke College, are evidences of his scholarship.

A fact connected with his early ministry in Winchester, discloses his fondness for erudite studies. It was in the early period of the war. As a young minister, pastor of an intelligent and rather wealthy congregation, but hemmed in by the war, and cut off from the great world of books and literature, he organized a small class of educated young ladies for the study of the Greek Scriptures. Nor is it surprising that one of those pupils should become his wife. The man who in that day, with the booming of cannon and the thrill of martial music in his ears could calmly and sedulously sit down and teach his interesting young parishioners the sacred Scriptures in their original tongues, is fitted for a professor's chair. His tastes and habits fitted him eminently for the professor's chair. Had he entered this line of work in a well established institution, marked success would have been inevitable. But before he was well seated in his chair at Salem, the limited financial means of the Southern synods led the general body to close the Seminary, and send their candidates for the ministry to other schools, and left their professors to shift for themselves. This sudden turn of circumstances left Dr. Dosh in a very depressed state mentally, physically, and financially, with a large growing family on his hands, and no pastorate opening for him for some considerable time. When he came to our house at Waynesboro', and I saw him so reduced in circumstances as to be obliged to travel around from house to house soliciting subscribers for the *Lutheran Home*, and the same time writing up matter for it as he could pick up scraps of time, and the little money there was in the thing for his great family wants, my sympathies were deeply aroused for

my dear old friend. When I told him I could furnish him a sermon for the *Lutheran Home* already prepared for the printer, whenever he called on me, he was very glad for such, and he availed himself frequently of my generous offer. He knew me of old, and had unlimited confidence in my word, because he knew I never disappointed him. The same was true of him toward me. I never had the shadow of a doubt that what he spoke and promised came always from a true and sincere heart.

As a preacher Dr. Dosh was not showy or brilliant, but solid, instructive, earnest, and full of unction. Few in the Church put more substantial thought, clothed in accurate and definite language, into their sermons. I will here give a short extract of his sermon preached before the graduating class of Roanoke College, June 10th, 1888. The sermon is based on Ps. 4 : 6: "There be many that say : who will show us any good? Lord, lift thou up the light of thy countenance upon us." His theme, *The soul's longing realized in God's Favor*. And the extract is taken from the peroration. He says : "Young gentlemen of the graduating class, to you the lessons thus presented from God's word address themselves with peculiar emphasis. You too have long been in quest of something esteemed good and now anticipate something better in the indefinite future. How important to you is a right apprehension of that which is infallibly and always good. This is with you a time of solemn ending and beginning. It closes a privileged and determined period of your life, and begins a new era in your personal history. Perhaps you look to the future with eager confidence ; you should view it also with a feeling of self-distrust, and with a conscious need of divine help and direction. When the Breton mariner puts out to sea, his prayer is : 'Keep me, my God ; my boat is so small, and thy ocean is so wide.' Those trustful words express the need and refuge of all, and are most appropriate for you, as you now launch anew upon 'life's solemn main.' An untried sea is before you, whose waves reach unto eternity. You need a skilled captain, and a helmsman who is familiar with all the perils of the voyage. Such is he whom wind and wave obeyed when dwelling among men, and who now rules the universe," etc. This will do to show his style and language. It is

perspicuous and full of appropriate rhetorical figures. Dr. Dosh never preached a poor or ill-digested sermon, when he had time to prepare. His sermons were systematic, logical, rhetorical, full of Scripture and sound doctrine. If some men I could name would take his manuscript sermons and deliver them in a fine fervid style of elocution, they would be pronounced of the highest order. His calm deliberation in the delivery of his sermons made some young people speak of his preaching as a little heavy and massive for their taste. He unfortunately adopted one plan, perhaps copied from one of our ablest preachers and elocutionists, who was his neighbor when Dr. Dosh supplied Lombard street church, which increased this idea of tediousness in the minds of some young people, namely, the interlarding in reading the Bible lessons, with original comments, as if the sacred writers needed a few of the touches of the preachers' pencil to their matchless pictures and beautiful language. This method is always a bad one, but, of course, Dr. Dosh meant to make the matter plain to the people. And I heard some of his hearers say they really liked his short comments, which he made as he went along reading. A better method is for the preacher to commit his scripture lessons to memory during the week, and thus learn to place the emphasis in reading on the right words, which will bring out the meaning to the hearers. Yet Dr. Dosh was a good preacher and a noble man.

Here I close my tribute to the memory of my dear friend, and I look forward with joyful anticipation to the time when we shall meet in heaven.

ARTICLE IV.

THE WORD OF GOD IN THE LORD'S SUPPER.

By REV. JOHN TOMLINSON, A. M., Abbottstown, Pa.

The first question in part V. of Luther's Catechism is: What is the sacrament of the Altar or Lord's Supper. The answer is: It is the body and blood of our Lord Jesus Christ, under the external signs of bread and wine, given to Christians to eat and drink, as it was instituted by Christ himself.

The Word of God in the Holy Supper teaches the *real* presence of Christ?

The words of the institution are as follows: "Our Lord in the night in which he was betrayed, took bread and when he had given thanks, he brake it and gave it to his disciples saying, take and eat, this is my body, &c. In order to apprehend these words fully, they should be considered both affirmatively and negatively. There may be reliance on what Christ has said, but not on what he has not said. He has said, *This is my body and blood*—he has not said this is a sign or symbol of my body and blood. Christ does not say: Take and believe, or eat spiritually by faith, but *eat*. He does not say, take the sign, or symbol of my absent body, but he says: *This is my body*. That there may be no misunderstanding, he says: *Which is given for you*. The conclusion, therefore, is *ex ipsius veracis Christi veraci et indubia declaratione*, from the true and undoubted declaration of Christ himself, that he gives us in the Holy Supper, the same body which was given for us. But the real body of Christ was given for us, and not a sign or figure. We, therefore, receive in the sacrament the *true* and *real* body of Christ, and not a sign of his absent body, neither the virtue and merit of his absent body, but the *body* given for us.

Christ also says: This is my blood of the New Testament. Christ distinguishes the *Old* from the *New* Testament. In the Old Testament there was the figurative blood of sacrifices es-

pecially of the Passover which was sprinkled on the posts of the houses of the Israelites. With this blood Christ contrasts the blood of the New Testament, by which the New Testament was established and confirmed, sealed and corroborated. The blood of the Old Testament prefigured the blood of the New Testament, by which alone purification from sin could be effected. Christ, therefore, in the New Testament, in the Lord's Supper, gives us the blood of the *New* Testament, not of the Old figuratively. We then incontrovertibly receive in the Lord's Supper, Christ's shed blood of the New Testament, not a sign of it, but the blood itself, as Christ says in the institution and as emphatically taught in Heb. 9 : 12, &c., where the dignity and perfection of Christ's blood are magnified. Briefly if it is the blood of the New Testament, it is Christ's own *real* blood and no symbol or sign of his absent blood. St. Luke says: "This cup is the New Testament in my blood." Why does St. Luke call the cup in the Lord's Supper the cup of the New Testament, and not of the Old Testament. Answer: Because in the cup of the New Testament, there is not *simply* and *only* wine as in the Old Testament, but the blood of Christ, or it would not be the cup of the New Testament, but of the Old Testament, and there would be no difference between the cup of the Old Testament and that of the New. Hence the Lord Jesus Christ at the close of the Jewish Passover, took the cup after supper and prepared a new cup and said: "This cup is the cup of the New Testament in my blood." Up to this time you have been drinking, at the Passover, the cup of the Old Testament consisting of mere wine, but now I give unto you the cup of the New Testament, out of which you shall not drink mere wine, but my blood shed for you. This cup of the New Testament does not contain mere wine as that of the Old Testament did but my blood.

St. Paul who was an inspired man, and the authority of an inspired man is the authority of God himself, writes thus: "The bread we break, is it not the communion of the body of Christ; and the cup we bless, is it not the communion of the blood of Christ?" 1 Cor. 10 : 15.

The word *κοινωνία* (the communion) means *niesung* und

austheilung; for St. Paul calls *κοινωνίαν* (the communion) also *μετοχὴν*, participationem (eine nieselung) and does not say: The bread which we break and the cup we bless is the communion of the spirit, virtue and merit of the absent body of Christ: no; he says, *of the body and blood of Christ*. Therefore these are *really* received in the Lord's Supper. Bread and wine can be no communion of the body and blood of Christ, if the secret and mysterious union of the body and blood of Christ be not with the bread and wine.

Paul also writes, 1 Cor. 11 : 27 : "Whosoever shall eat this bread, and drink this *cup* of the Lord, unworthily, shall be guilty of the body and blood of the Lord." He does not say guilty of the *bread* or *symbol* of Christ's body, but guilty of the body and blood of the Lord. The Lord Jesus *also* says : "Drink, this is my blood." He does not say : this is a sign or figure of my absent blood, and that he may not be understood of a sign, or the virtue and merit of his absent blood, he says, "which is shed for you." In the Lord's Supper, then, Christ gives us his blood shed for us, and not a sign and figure of his blood—his *true, real* blood, and not a sign. The terms *true* and *real* are used to exclude the idea of a figurative or imaginary presence, as *substantial* is used to exclude a merely efficacious presence of the body and blood of Christ in the Holy Supper.

If, therefore, by eating and drinking unworthily, any one becomes guilty of the body and blood of Christ, the body and blood of Christ eaten and drunk unworthily, must be in the Lord's Supper, and not *simply* a sign and symbol of the absent body and blood of the Lord.

The apostle further says : "Let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup." In the use of mere bread and wine, no one could eat and drink damnation to himself. Those, however, who eat and drink unworthily, do eat and drink damnation to themselves. There must, consequently, be more than *mere* bread and wine in the Lord's Supper; the body and blood of the Lord must be present, and bread and wine can not be *simply* signs and figures of the absent body and blood of Christ.

Finally Paul says : *Not discerning the Lord's body*—he does

not say: Not discerning the holy bread, or the sign of the Lord's body, but the Lord's body, the body of Christ. The conclusion, then, must be, that the body of the Lord makes the difference between the Lord's Supper and common bread or an ordinary meal. Hence there must be more than *mere* bread in the Lord's Supper, or a sign of the absent body of the Lord.

It should be carefully observed that the body of the Lord makes the difference between the Lord's Supper and a common meal, so none may become guilty of the body and blood of the Lord and eat and drink damnation to himself.

The *consensus* of the Evangelists and St. Paul strongly corroborates the doctrine of the *real presence* of Christ in the Eucharist. And they are credible witnesses and harmonize in their teaching. St. Matthew wrote his gospel in the eight year after the Ascension, St. Mark in the tenth, St. Luke in the fifteenth and St. Paul in the twentieth, and they all agree in doctrine on this subject.

St. Paul learned the words of the institution from the Lord himself in the third heaven and St. Luke learned them from him on earth, and they agree exactly; and two or three witnesses are sufficient to attest any matter. All four of these witnesses testify unanimously that it is the body and blood of the Lord Jesus Christ which is given to Christians to eat and drink in the Lord's Supper.

If the words of the institution had any other meaning, it is presumable, the Lord would have told Paul, in his visions and revelations, but Paul received no other words than those used by Christ himself at the first institution of the sacrament, neither any other interpretation. And he says: I have received of the Lord that which also I delivered unto you—but the words Paul received of the Lord agree with the words of the Lord Jesus at the original institution. There are, therefore, no other words, nor other interpretation by divine authority, and human reason should venture none.

The doctrine of the *real* presence is fully attested too by the Church fathers.

Ignatius, cast into a den of lions, A. D. 198, and who was a

disciple of St. John, writes as follows to the Church at Smyrna :
Coena Domini est caro salvatoris qui passus est pro peccatis mundi, hoc qui non credit est hereticus, (The Lord's Supper is the body of the Saviour, who hath suffered for the sins of the world : he who does not believe this is a heretic.)

Justin Martyr, who suffered martyrdom, A. D. 149, says : We receive in the Lord's Supper not simply bread and wine ; but as by the power of God's word, Christ became flesh, we know also, that by the power of God's word, this wholesome food (heil same Speise), by which our flesh and blood, is nourished, is the body and blood of the Lord Jesus Christ.

Irenaeus, who lived about A. D. 174, says : *Wie kann unser Fleisch im Grabe bleiben, weil es mit Christi Fleisch und Bluth genehret wird.*

The council of Nice, A. D. 325, consisting of 318 bishops recorded these words, viz.: "On this table lies the Lamb of God which taketh away the sins of the world, and we receive his body and blood as a certain pledge of our resurrection from the dead.

Hilarius, A. D. 240, lib. 8. *Dasz es Christi Leib sey, daran haben wir gar keine Ursach zu zweifeln, denn weil es Christus selbst sagt, so ist es kraft seines Worts gewisz sein wahres Fleisch und Bluth, und wann wir dasselbe essen und trinken. So werden wir mit ihm vereinigt, dasz wir in ihm seyn, und er in uns.*

Augustinus says : *Nehmet hin im Brod den Leib Christi am Kreutz gehangen, nehmet hin im Kelch das Bluth Christi, so aus meiner Seite geflossen.*

Cyrillus in Joh. lib. 10, cap. 13, et 11 cap. 27, says : We receive the true body of Christ in the Holy Supper, not only spiritually, but *leiblich und wesentlich*, though we do not know how. Hence the words of Durandus are pertinent : *Verbum audimus, motum sentimus, modum nescimus, praesentiam credimus*, (wir hören das Wort, wir empfinden die Bewegung, wir wissen nicht die Weise, wir glauben die Gegenwart.) Objectors say : We allow that the body and blood of Christ are *really* and *truly* received in the Lord's Supper, but spiritually by faith, that Christ is present in the sacrament, but by faith.

Note what Christ says and what he does not say. Christ

says: Take, *eat* and *drink*; eat and drink do not mean *believe* or *eat* spiritually, but an oral eating and drinking. The Evangelists say: They all drank of it. But what did Christ give them to eat and drink? Answer: His body and blood. Therefore what Christ gives us in the Holy Supper, he commands us to eat and drink orally, but he gives us his body and blood according to the words of the institution, hence he has commanded that the same shall be eaten and drunk. Christ does not say: Take eat and drink, this is bread and wine, but *this is my body and blood*. He does not say, this is a sign, or symbol of my body and blood. Therefore these must be a heavenly, secret, incomprehensible union of the body and blood of the Lord with the bread and wine—that both are given together, the bread and the body, the wine and the blood of the Lord, and, there follows incontrovertibly from the words of the Lord the sacramental mysterious union of *two things*, an earthly element and a celestial benefit, as Irenaeus believed and taught. From this wonderful union follows the oral reception of the body and blood of Christ.

According to the word of the Lord and the interpretation of Irenaeus there is united with each other an earthly and a celestial element and both are distributed together according to the words of the institution: This is my body and blood, therefore, both are orally received. From this sacramental union, come the words *in, mit* and *unter*.

Objectors also maintain that the words of St. Paul should be understood spiritually. 1 Cor. 11 : 23, "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, in the same night in which he was betrayed, took bread," &c. N. B. There is *both* a spiritual and oral reception of the body and blood of Christ in the Holy Supper. Christ makes a difference in the institution and distribution, saying, *first* my body, *then* my blood. In a spiritual reception this difference would not be necessary. Faith could enjoy both together. There is, therefore, besides the *spiritual* an *oral* reception and a different reception of the body and blood of Christ required.

If in the Lord's Supper there were only a spiritual and not an oral participation, none could receive the sacrament unwor-

thily; the spiritual is the worthy reception. But unbelievers receive the sacrament unworthily. Hence there must be, besides the spiritual, an oral use by which a person may use it unworthily.

If there were only a spiritual worthy reception of the Lord's Supper, no one could become guilty of the body and blood of the Lord, and no one would eat and drink damnation to himself. Finally, if there were only a spiritual reception, there was no occasion to warn against it; for this is the worthy reception. But Paul does warn against it, saying, Let a man examine himself that he may not receive the sacrament unworthily. There must, therefore, be besides the spiritual an oral reception of the body and blood of Christ in regard to which Paul warns the unworthy.

From the words of St. Paul, 1 Cor. 11 chapter, it is manifest that the sixth chapter of John is not to be understood of the Lord's Supper. For the Lord's Supper may be used unworthily, but not the reception referred to in the sixth chapter of the Gospel according to St. John. In going to the Lord's table a man may sin so that he will receive the sacrament to his own damnation, but not so of the spiritual reception of the flesh and blood of Christ. In the Lord's Supper a man may become guilty of the body and blood of the Lord, but not in the spiritual reception mentioned for this is always beneficial. Therefore there is a great difference between the *two*. The one is for believers and those who are worthy, and the other is for those who are worthy and unworthy both—the one is spiritual *only*, the other *both* spiritual and oral. There is also a difference as to time. The Lord Jesus Christ instituted the Holy Supper in the night in which he was betrayed, and with strong desire; hence he had not already instituted it in the sixth chapter of John's Gospel.

The Lord also gave us his testament in the Holy Supper, but the sixth chapter of John is no testament. At the time of the institution of the Lord's Supper there was a special action and the distribution of his body and blood with bread and wine, but not so in the sixth chapter of St. John, where Christ is eaten only by faith.

Now John Arndt, born 1555, died 1621, the Fenelon of the Protestant Church, sums up on this subject as follows: We receive in the Holy Supper of our Lord, his body given for us and his blood shed for us, and not a sign, or the virtue, effect and merit of the absent body of the Lord, but the *true, real* body and blood of Christ. We receive in the Lord's Supper the blood of the New Testament; but only Christ's shed blood is the blood of the New Testament, which is most certainly received by the communicant. He adds also, St. Paul says: The bread we bless, is it not the communion of the body of Christ: the cup we bless, is it not the communion (participation) or distribution, not of the spirit, or virtue, but of the body and blood of the Lord. Hence body and blood must be present. The spiritual eating of the body of Christ tends to nobody's damnation. There must, therefore, be an *oral* eating of the body of Christ against which St. Paul solemnly warns in his first letter to the Corinthians. Judge ye now. Will not conscience rest easier on what Christ says, than on what he does not say?

Chrysostom has well said: *Verbis Christi decipi non possumus sensus noster deceptu facillimus* (Durch die Worte Christi können wir nicht betrogen werden; aber unser Sinn ist gar leicht zu betriegen.) The question in the mind of the writer is, If the doctrine discussed in this article be so detrimental to genuine piety, as some modern writers more than intimate, why did such men as John Gerhard and John Arndt, and many others hold so tenaciously to it. Answer silently.

ARTICLE V.

THE DUTIES OF CHURCH MEMBERS TO THE SACRAMENTS
IN REGARD TO THEIR CHILDREN.*

By REV. G. C. H. HASSKARL, PH. D., Beaver Springs, Pa.

The imprints of the design of the Creator in man were not altogether obliterated through the fall. The eye of consciousness still recognized by comparison that the finite everywhere and in everything is but a part of the infinite. It thus suggested even to man a necessary union with the infinite for the fulfillment of appointed ends; a necessary mediator through whom alone could be obtained and finally restored what was lost in the first Adam.

Dwelling as he does on the borderland of two eternities, man has not so fallen as to be a devil, all evil in nature; or to be a beast, altogether indifferent to good. The question, then, of "good" and "evil," and their nature and criterion, is a very important one; and the question of the "highest good," is still more important. They are not theoretical merely but practical, and that in a very great degree, because they imply a law of action first, and secondly, a knowledge and governance of our own nature according to it. This knowledge of man's nature is obvious, and only too well verified by the fact, that of all the heathen tribes and nations discovered up to this present hour, none have been found without a deity. The Creator so deeply impressed obligation upon the human heart, that everywhere and among all people known to history, we find worshipers, the sequence of that law of action.

Thus, heathens, among whom the terms "infidelity" and "unbelief" are unknown, suggest even to Christians the significance of obligation which means duty—duty to God, duty to oneself, and duty to all others. While the meaning of what duty or

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duties imply cannot be analytically defined, no more than the life which animates our body or the soul which governs the mind, yet, all the same, duties exist, and all of them are imperative. They are imposed upon us, whether or not we accept or reject them. Like existence itself, which includes all the rest, the awful responsibility of living no person accepts or refuses.

This is heathen theology, some will say. Possibly, but what does Christian theology teach? Does duty not here become the more imperative. "Thou shalt love the Lord thy God above all things," etc.; "Work out your own salvation with fear and trembling," etc. Is it not expressed in doing good,—“I was sick and ye visited me,” “a stranger, and ye took me in.” A recording and rewarding of usefulness in the Church of Christ does not end with personal holiness, but rather with relative usefulness, and here the question, “Am I my brother’s keeper?” assumes a wholly new aspect. It is the result of our doings and endeavors that shall be met with the “well done” of the Gospel.

The means of grace according to the Lutheran Church are the word of God, Baptism, and the Lord’s Supper. If what men know of themselves is of the word of God, and what church members are is *through* the word of God, we hardly need set forth the great obligations under which they are to God and his revelation—the Bible. This prize of their high calling as church members in Christ Jesus, is not a crown which can only be “run for” upon the fields of missions and martyrdom, or only won by the possessors of wealth and talents. The widow’s mites won it, when the Pharisee’s munificence lost it. It is the principle and the single-hearted desire of dedicating oneself, all our talents, and all our possessions to the service of the living, holy and righteous God. Christ furnishes us with his own test when he says: “He that hath my commandments and keepeth them, he it is that loveth me.” Here obedience is made both natural and pleasant to the soul.

The duties of church members to the sacraments begin with the children; and well says the Psalmist: “Children are a heritage of the Lord.” A duty so important as to have children brought up in the nurture and admonition of the Lord, cannot

obviously be performed without suitable preparation. None requires more active holiness or spiritual energy. For none are Christians more generally unprepared; and for none do they seem to think adequate preparation less necessary. But can the dead perform the works of the living?

Parents have no treasures that are deserving so prominent a place in their and the Church's affections as the religious education of their children, especially those children who have been received into the church by the sacrament of holy baptism. And while it is not our duty now, in this paper, to discuss the divine authority or the proper subjects of Infant Baptism; yet we would state, that in every baptism we baptize a child, we baptize a life—human life—life redeemed by the Son of God.

We are convinced that there is a gross inconsistency between the theory and the present practice of the Church on this subject, that many evident and growing evils may be directly traced to this inconsistency, and that, in the language of the practical and earnest Baxter, "nineteen out of twenty of our children, consecrated to God in their infancy, would grow up dutiful, orderly, and serious, and before they reach mature age would recognize their membership by a personal act, with sincerity and to edification, if the divine plan with respect to this matter were faithfully carried out."

This "divine plan," as Baxter correctly terms it, by which alone the Church's children will understand why they were baptized in the name of the Father, Son and Holy Ghost; is by that blessed ancient and holy sound indoctrination called catechisation. It has always been found successful in the best ages of the Church for nearly four thousand years, and capable of adaptation to every form of progressive civilization.

Whether baptized children are in the same complete sense members of the Church, as adult persons who have professed their faith in Christ by their good works, is another subject which does not here come logically under the subject assigned us. But that every child baptized and thus received into the covenant made with Abraham, is thereby incorporated into the visible family of God, none will question.

And now, these consecrated children of the Church,—bap-

tized into the Christian faith—what treatment should such infant members receive from the Church? To be a member of a church does not necessarily imply a right to all its privileges. As in a civil community all are not entitled to the elective franchise nor eligible to all offices, and as in the family “the heir, as long as he is a child, differeth not from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father,” so the privileges of our spiritual “Jerusalem, who is the mother of us all,” are wisely bestowed, according to the various capacities and dispositions of her children. Though all are “children of the promise, as Isaac was,” some are ignorant and need instruction; some are wilful, and need restraint; some are obstinate, and need a severe discipline.

There are many privileges of the Church the proper enjoyment of which is for a time impossible to baptized children,—they cannot participate in all those blessings at once. Eternity may be necessary for the full realization of some. They have been brought into “the commonwealth of Israel;” but the blessings of “the covenant of promise” can be theirs only as they have power to reach and apprehend them. Such spiritual privileges can be enjoyed only with a knowledge of the Gospel in the light of the Decalogue, and by faith in the Lord Jesus Christ, who is our substitute by the very life and death of a Saviour.

And this systematized knowledge children alone can receive by attending catechetical instruction, and for the non-attendance of which the church members are held responsible. Through these instructions children are taught not only by whom the commandments were given, but above all why they were given. The “Creed” as a necessary expression of the Church’s faith in God, is next explained to them as the believer’s version of God’s Gospel, etc., etc. In a word, the way of salvation as set forth by the Scriptures in Acts. 26 : 17, 18, becomes a living epistle to them. Here St. Paul writes: “The Gentiles unto whom I sent thee”—the grace of vocation, “to open their eyes”—Illumination, “to turn them from darkness to light”—Conversion, “from the power of Satan unto God”—Regeneration, “that they may receive the forgiveness of sin”—

Justification, and "inheritance among them which are sanctified by faith."

The very nature of the sacrament of Baptism does not only demand all that we have in brevity stated ; but it also furnishes the answer to the *how* to become suitable participants and worthy recipients of the Lord's Supper,—that sacrament of Christendom which the Lutheran Church believes and advocates to be the very soul and heart of the life of the Christian Church, in which the mysterious undivided person of the God-man is truly present whenever and wherever it is celebrated in accordance with the words of institution. Jesus Christ is as certainly present in the Lord's Supper, as is the life of a plant, in the plant, inside of its own substance and tissue. And no more in Heaven altogether, as some would have us Lutherans believe, no more than that vegetable life is contained in a reservoir, somewhere in the skies.

What a privilege and pleasure would these duties of church members to the sacraments in regard to their children be, if they would but observe that, as the disciples were instructed by the Master, so too are the children to be instructed by the Church ; as the disciples were known by the Master, so too should our communicants, at our table, be known to the Church, which there, like the Master, bids them to partake of Christ's body and to drink of Christ's blood.

ARTICLE VI.

"THE WORD HAD BREATH."

By PROF. W. H. WYNN, PH. D., D. D., Midland College, Atchison, Kan.

It is a token of great promise for the religion of Jesus that there is a widespread inquiry into the basis of authority upon which it rests. Here is a book, or a collection of books, which men venerate as the Word of God. It is the Holy Bible. In Christendom it is universally regarded with a feeling of awe. It is sacred. We are early taught to esteem it as infinitely above every other book; as having been produced as other books are not, under the direct supervision of the Spirit of God. Somehow we attach a sanctity to all the history, and prophecy, and poetry we find in it, and in it we think we have eternal life.

To illustrate how deep and pervasive this feeling is—this feeling of mere outside reverence for the Bible—notice how shocking and repulsive every insult upon the Bible must seem to the most indifferent amongst us, as for example, when an enraged infidel snatches a copy of it from the hands of his devout wife, and flings it into the mud. Some years ago it was announced, that one of our rationalizing ministers had signalized his boasted emancipation from the old-timed superstitious reverence for the Bible, by taking it from its place on the pulpit, and dropping it upon the floor, and before his startled audience planting his foot in crushing defiance upon its disheveled pages. Poor, deluded, infatuated man! we instinctively feel that he has outraged the religious sentiment of every man and woman who witnessed the act, and that his dumb-show of profanation had better been enacted in the deepest malebolge of Dante's Inferno, than in a house ostensibly devoted to the worship of God.

But now, forsooth, what harm was there in it? Look at that book. Put your hand upon it. It is obviously made up of perishable materials like any other book, of paper, and ink, and letters, and language, all the product of man's device. And has

it not happened, on some moving day at your own house, that here and there a Bible, or a Testament, gone to pieces through long usage, or what is more likely through the corroding of moths, is flung among the rubbish, or burnt up in the fire? Yes, but somehow the hand hesitated, and a slumbering feeling within us rose up in clamorous protest against the act. There was a sense as of something unfitting about to be done; no indignity indeed; no faintest trace of profanation in this case. The book is worn out and must be thrown away. But we have caught up the quickly passing emotion of the moment, to illustrate the deep and pervasive reverence we have for this unique and wonderful book of books.

People are asking now whether this Bible awe, this reverence for an old book, is not a relic of the religious superstitions of the past, a survival of an age when men attached a miraculous efficacy to the bones of a saint, or found healing in the legendary wood of the cross. The monks of the Middle Ages often made a fetich of Bible words—rolling up certain passages into little wallets to be swung about the neck. These would drive away evil spirits, and heal disease. Moreover the witness of history is undoubted, that in all ages of the world, even in those most highly cultured, there is a strong tendency to ascribe some sort of magical efficacy to the external appointments of religion, to its forms, its sacraments, its functions, its books. May it not be that the prevailing reverence for the Bible—the belief that in a special sense it is the revealed word of God, having ultimate, unerring, unchallenged authority in all matters relating to the spiritual interests of the soul—may it not be that this is after all an innocent, pious superstition, from which in an age of extraordinary enlightenment we are to shake ourselves free.

Enlightenment! We are having a great deal of this. "Higher criticism" is bringing to light some grave matters, historical and philological, affecting the authenticity, integrity, nay even the veracity of some of these old books, showing that they are really not what they pretend to be; that they are fragmentary, pieced, anachronistic, often a mosaic of events and sentiments far apart in point of time, and ascribed to an authorship to which they cannot belong. Here are mistakes, they tell us, in what has

been thought to be the unerring word of God. The book we imagine to be the product of the direct brooding of the Spirit of God, and therefore lifted above the possibility of mistake, is found to be fallible like other books, and must, therefore, be brought down from the lofty place it has hitherto occupied in our esteem. It is suggested that we relinquish our old-time notions of inspiration, and drop this book to the level of ordinary literary criticism, such as we would apply to Homer, or Shakespeare, or any of the other great ethnical scriptures of the world.

But what would this imply? This would imply that there is, on the whole, only a literary difference between the Bible and the Vedas, between the Bible and the Yih-King of the Chinese, between the Bible and the Sutras of the Buddhists, between the Bible and the Koran of Mahomet. These ethnic scriptures were all thought to be inspired, and for thousands of years have ministered to the religious and spiritual cravings of myriads of the human race. They are, in many cases, as old as the oldest portions of the Hebrew scriptures, have a wonderful story of providential history to tell, and have marked the moral trend of the nations substantially on the same highway. Why might not their authority in spiritual matters be considered about the same, with the difference only that the stage of culture among the Hebrew people, and their realistic way of thinking, gave them a rigidly monotheistic conception of the deity, and so far elevated their scriptures above the unpruned luxuriance of oriental dreams?

In passing through one of our public libraries, I took down a volume in which some of the oriental scriptures were bound up with representative portions of what we call pre-eminently the word of God. I presume the design of the collator was to exhibit the slight difference, as it seemed to him, between these collections, as to elevation of tone and moral drift. Here, for example, was Buddha's Dhammapada, and the Sermon on the Mount. For me, as I read, the transition from the one to the other involved taking wing, as if in flight over a boundless abyss. Was it bias in me, the working of early association, prejudice, the ardent clinging to the Christian scriptures because

of their vital indwelling in the very fountains of the social life in which I was bred? Something of this no doubt there was, but not enough to account for the whole effect. I seemed to pass from a human plane to one that is divine. I felt that I had spanned a distance that could not be measured by any literary or critical measuring rod; could be measured, perhaps, only by the golden reed which the angel in John's vision laid to the walls and gates of the city of the great King.

But now what is this? In an age of higher criticism, it will not do to speak in a mystical tone. What gives this book an infinite pre-eminence over all other books of like pretensions in the world? Despite the unavoidable accidents and literary infirmities of the long years of its gathering—because this divine book has had a human history—there is that in it which clothes it with supreme and unchallenged authority in all matters spiritual and divine, and it need not be a difficult task to point this out.

First, then, we notice this: There is a continuous unbroken development, in this Bible, of the religion of the Incarnation from the first foregleams of paradise, on through the anomalous history of the Jewish people, and every phase of their elaborate ritual, and the long line of prophets that lift up their voices in times of spiritual decadence to awaken the national desire for the coming of the Messianic day. We must think of this. There is no broken link in this golden chain. It is a case of spiritual continuity as visibly manifest from Genesis to John, and as all-prevailing in the facts of history, and the experiences of men, as the like law may be witnessed in all the on-going of the physical world. Laying the hand upon Genesis there, and Leviticus there, and Isaiah there, and the Gospels here—or, what is better, putting the well-trained, devout mind to work on the inner spiritual contents of these books, which, in their outer form and habiliment, span the centuries, it is seen at once to be their remarkable feature that they have in them all alike, in full glow, the image of the Nazarene. They are homogeneous in this. They all point unerringly to him that was to come, or if they tell of him after he had come, they seem most profoundly

impressed with his personal realization and fulfillment of all that had gone before.

What gives superiority, and authority, and sanctity, and infallibility to these Scriptures, is the unanimity and deep spiritual harmony with which they carry on the religion of the Incarnation to its glorious consummation in the life, discourses, death, and resurrection of our Lord. It is a fact, and no whim, that Jesus, the incarnate deity, may be found in clear outline, and vast moral proportions, in all these books of the Pentateuch, making it immaterial whether Moses wrote them or not. We do not dream this out; it is everywhere ablaze to the understanding that is, in the least degree, lighted up with a sense of the person of Christ. Even as he himself, after his resurrection on his way to Emmaus, to his disconsolate and undiscerning disciples, began from Moses and from all the prophets to interpret to them in all the Scriptures the things concerning himself.

And what have we in this, but Christ's own way of gauging the inspiration and infallibility of the Scriptures—this exposition on the way to Emmaus of the spiritual gist of Moses and the prophets. The Incarnate Word! the Word of God in the Apocalypse riding on a white horse! how far are these written Scriptures commensurate with him; how far may I, without disturbing the content, take out the written word and put the Incarnate Word in? Where the written word fails of this, we may consider ourselves, with Luther, at liberty to cut the canon in two, and reject that which refuses to reflect his image, or which in anywise sets up another image in his stead. Luther did not scruple to ascribe to these books an ascending scale of inspiration, in proportion as they approached more nearly, or more remotely, the person of Christ. I have my hand now upon the gospels—they are for me infinitely nearer the person of Christ, more refulgent with his glory, than the epistles which follow, and, as subjected to Christ's own test, I should not hesitate to put their inspiration on a higher plane. And then as to the New Testament with reference to the Old, for the same reason, must I not find the grade of inspiration vastly higher at the point where the mighty process culminates, than during the lingering, tentative, and often wavering stages through which its

early history was compelled to pass? The New was the fulfillment of the Old, therefore, the Old in large measure was destined to drop off.

We must not forget that what distinguishes these Scriptures over all the great ethnical scriptures of the world, is this simple fact, that they record the unfolding of the religion of the incarnation as actual history, and not poetic dream. It is history from Abraham to Jesus, history, traveling on the hard ground of our sinned-stained planet, into which at last, with no glamour of ghostly armies marshaling in the skies, no ranks of demiurge, or demigod preparing the way, the divine King of the Humble enters, and makes his deific rank manifest in the ordinary channels through which all human history flows. History always, even where the prophet lifts up his warning voice, or the sweet singer sweeps in ecstasy the strings of his jubilant lyre, history unrolling the

"one far-off divine event
To which the whole creation moves."

I presume the first thing the inquirer of to-day should seek to settle in his mind is, not whether the books of the Pentateuch were the homogeneous production of one hand, or whether there is not some anachronistic patch-work in a number of these Old Testament writings, putting their alleged inspiration dreadfully to the test—not this, but whether he can see in the unique figure of the gospels a man of deific proportions, the infinite God manifest in the flesh. This is the religion of the Incarnation, and plainly enough it offers itself to the closest scrutiny of an historical test.

These gospels, this story of the Incarnate God, these brief memoirs of a life the most anomalous ever lived on earth, are doubtless fragmentary, are piece-meal it may be, and in other ways betray the marks of a human handling, and a human history, as every divine writing must; but it is well for us to know that they have passed through the most searching fires of criticism, both higher and lower, and have met the inrushing flood of the newer scientific learning unharmed, and to-day are looking down upon us as the one transcendent miracle in the litera-

ture of the world. The critics have withdrawn their dissecting knives, and ceased to wrangle over the life of our Lord.

Now, approaching this as at least authentic, we have another step to take in determining how far it, or any other sacred writing, is inspired, and to what extent it may claim unchallenged authority in things divine. We hear much now-a-days about human reason sitting in judgment on the revelations of this book. Reason! Reason!—there is no larger word in the whole vocabulary of scientific speech. It is the crowning faculty of man. Not for one moment must its exercise ever be relinquished. It is the special calling of a man, if he would attain to the summit of his manly capabilities, to enthrone reason, high up, in unchallenged supremacy, over all his moral and spiritual being. All other faculties of mind or body, in their normal exercise, are subordinate to reason, and when they cease to be so the man is mad. For what is the office of this high faculty? It discovers truth. It discriminates, it judges, it verifies, it ascertains; and I know of nothing in the whole range of human inquiry and belief over which this faculty must not preside.

Does any one imagine that human reason, having such unrestricted prerogative everywhere else, must subside into dumb and dead acquiescence when the Bible is approached? I fear the superstition is more widely prevalent than we are apt to suspect. The Bible is authority, and authority allows of no questioning beyond. Thus it is; thus it stands written in this book; and inasmuch as this book is the infallible word of God, it is unwarranted usurpation for reason to set up its standard on so lofty a height. We often hear it said that when reason draws near to the ineffable glory which breaks out from the word of God as the Shekinah broke in through the wings of the cherubim, it must put a seal upon its lips, and fall down in mute adoration in the dust. For would it not be presumption beyond all reckoning for reason to set up its authority over the word of God?

In dealing with a question of this sort, we too often forget that authority is of two kinds, the authority that avouches and the authority that ascertains; the authority that discloses, and

the authority that discovers that which is disclosed. In nature, for example, we have no difficulty in finding the seat of authority in the invariable ongoing of physical law; and nature, like the Bible, stands ready to yield up its secrets to the prying reason of man, whenever it addresses itself properly to the task. Yes! but here is a proviso, *whenever reason addresses itself properly to the task*. The scientist will clothe himself with the authority of nature only when, by induction and experiment, he has actually taken hold of the great law which was in waiting to be revealed. Thus in recent biological research Huxley is unquestioned authority, by virtue of the discoveries he has made by the patient ordering of his faculties in the line in which these revelations were to be made.

There is an infallibility about nature even where, to the empirical apprehension, everything goes wrong. The scientist discovers the underlying law, and forthwith harmony and order are seen to be regnant when aforetime chaos was thought to be supreme. In that case, as every one may easily see, the scientist has simply taken on the authority of nature, by having been made the favored instrument for the ascertainment of her laws.

And now we have it to say, that reason has an analogous office with the word of God. It must ascertain whether this book be the word of God or not. There have been books, many of them, all down the ages, that have assumed to be the word of God, and have thrown around themselves a great blaze of alleged marvel in their production, and have witnessed a strong prestige in the long lease they have had over the religious interests of those who espoused them—the Koran, and Book of Mormon, for example—which in the end were not able to withstand the scrutiny of enlightened reason, and so have fallen away into the category of pious fraud. If the Bible is not able to withstand the same scrutiny, however much we may love it, however ardently we may cling to it as the very pabulum of our spiritual life,—then it is but right and proper that it should go down, with the rest, into the dreary limbo of the superstitions of the past. But is not this rationalism, or setting up reason as a court of appeal for the word of God? Let us see.

Reason is, unquestionably, the supreme endowment of the human mind. It distinguishes man from the brute. It makes articulate speech and letters possible. It is only the reasonable man that has ever made a book. But I meet often, on the streets of my own city, a reasonable man, a man of strong practical sense, and of quick and tender sympathy with his fellow-men, not imbruted by bad habits, only he cannot read. He is an illiterate. Reason in him is not inert, only it can never be quickened by the stimulus of books. Of course it would be wholly absurd to conceive of reason, in this untutored condition of it, addressing itself to any work of authoritative discrimination on the word of God. If the work is to be one of a scholarly character, such as that in which the great critics are now engaged, the very highest degree of culture, and the keenest critical discernment, will be required. Reason must first have had a long and laborious schooling for the task; working cautiously among the dead languages and lost arts of the past, deciphering the dim and fragmentary records of recovered monuments, collating, comparing, correcting—pursuing a thousand subtle lines of research far back to their receding sources in pre-historic times.

The work of Biblical specialists in this direction is indeed stupendous. It is something sublime. One need hardly enter the outermost breastworks of their mighty scholarly campaigning, to be quite overpowered with the feeling of awe for the intellectual grandeur of what they have undertaken, and what they have achieved, and to discover in it strong reflected evidence of the divineness of the book, that has furnished the occasion for such marvelous outlay of heroic patience and research. And I can see no reason why the best of these, in the lines of their special scholarly work on the mere letter of the word of God, might not be held as proximate authority for what they avouch, in the same way as we ascribe authority to an eminent specialist in science whose researches have been well attested and approved.

But reason does not win its title to authority in things divine in this external way. Reason may be subject to a scholarly drill; it may be also subject to a drill of regenerate life. Natural reason is a poor blundering judge of spiritual truth, going

astray, wandering in the dark, having no sense of divine contact in anything it does. The natural *lumen* of reason, with resources of scholarship and critical skill phenomenal it may be, is but as the light of a tallow candle straggling in the dreary expanses of the interminable night. But a little way in spiritual matters may the feet go safely, under the lead of reason, having had as yet no direct pupilage with the incarnate God. At a certain stage of his studies, the scholar starts up from his desk, suddenly aroused to a sense of graver responsibility than what is involved in settling the authenticity and genuineness of these canonical books, the task, namely, of authenticating the word of God in its source. As this is a matter of infinite moment, and strikes home to the heart of the controversy over the inspiration and infallibility of what we call the word of God, we may well pause to consider closely what it means. Is there such a thing as enlightened reason determining, for itself, whether such and such a record is the veritable word of God—now mark, enlightened reason discharging a task that natural reason cannot approach?

This inquiry puts us on a great height from which we can look back on all the deepest religious experience of the past, and discover what fundamentally is that Christian consciousness of which we are wont so glibly, and often so unadvisedly, to speak. “Christian consciousness”—what is that? The very mention of it carries with it, by implication, an esoteric experience, as of something to be wrought out in the uttermost chambers of the human soul. To be brief about it, it is the fact of immediate discipleship with our Lord, simply through the uplifting power of his word. The most precious book of my library is lodged on an upper shelf; I must use the step-ladder to reach it. But once mounted, my hand lays an immediate grasp upon the book itself. Now Christian experience authenticates the word of God, by the discovery that when the soul rests itself in that word, it is lifted into conscious personal communion with the Master himself, and in that way lays hold on eternal life.

Is this mystical?—mark, it is the explicit teaching of our Lord himself. That is the infallible word of God, which infal-

libly puts the student into personal communion with the Incarnate Word—"they are they which testify of me"—they, and they only, whatever otherwise we are compelled to reject. "The words that I speak unto you, they are spirit, and they are life." "If ye abide in me, and my words abide in you"—as if the authenticity of those words could never be called in question, so long as they ministered to the conscious intercommunion of the disciple with his Lord. Nor can they.

But still there is something wanting to a full statement of our Lord's method of verifying, by enlightened reason, the authority of any writing assuming to be the word of God. Take any case, my brother; open anywhere, say, in these wonderful memoirs of the incarnate Son of God. It is history, or instruction, or miracle, or appeal—whatever it be, if you are in any measure impressed with its divineness, you know that your method of arriving at that conviction was not, primarily, through any learned skill in authenticating the text, nor scheming exegesis turning it into the narrow channels of your favorite theological belief. None of this. Higher criticism was not with you there—nor lower criticism, nor any of those scholarly appliances that have their legitimate province, yonder, on the outermost lines of the defences of this book. It was nothing speculative, nothing of the nature of theology, or dogma, or argument, or system-making, that impelled you, on reading a certain passage, to say, "Verily, this is the word of God." There was on the contrary a self-authenticating power in the passage itself, which was in no absolute need of the tributary services of the scholar, farther than, perhaps, the mere settling of the purity of the text. It was something alike accessible—a kind of evidence open to all, whether learned or unlearned, leading each one to say, "This is the house of God, and the very gate of heaven to my soul." And yet, by supposition, enlightened reason was at work, presiding over, and determining this very thing, to wit, that the passage before it was the veritable word of God. Let us take one step more under the immediate direction of the divine Master himself.

We have, indeed, a large matter in hand, when we intrust to human reason, in any aspect of it, a presiding, judicatory func-

tion over the word of God. And yet that we must do, taking care only that we are always and scrupulously within the instructions of our Lord. He puts this grave duty on us—this duty of penetrating to the discovery of his word,—and this must imply, either that there is a faculty in us adequate to this end, or that we can subject some faculty in us to a kind of spiritual drill, that will lead it out fully clothed with the power we describe. Now it is exactly this last that we mean by "enlightened reason" as distinguished from "natural reason,"—intending to set forth the tremendous spiritual fact, that human reason gets its power of discerning the word of God by coming into the light of God.

In all this, however, we must be conscious of a certain vagueness and dimness of outline in our conceptions, as if the fortunes of the Bible must ultimately be given over to the caprice of private thought. In certain frames of mind I think this is the word of God, therefore it is. Where would such a principle as that lead us to? What extremes of skepticism might harbor under the dusky wings of this doubtfully shifting maternity of thought, from the brooding of Hamlet, who said: "There is nothing true, but thinking makes it so"—to the summary formulas of agnosticism, which make all matters supposed to be embraced in the word of God unthinkable, and therefore consigned to the region of the unknown. Our Lord seems to have anticipated this difficulty, and has the remedy promptly on hand. "If any man will do the will of my Father, he shall know of the doctrine, whether it be of God, or whether I speak of myself." There can be no vagueness about this. Here evidently we are walking in the light of day.

It is wonderful, when we come to think of it, how uniformly our Lord insists on having his own words, their inspiration and infallibility, subjected to this practical test. Do them, he would say, and you shall know them in their infinite spiritual scope. Your reason, following what little ray of light it has out into the stern entanglements of every day conflict with the evils of life, will witness an increasing brightness gathering around its going, like the splendors of morning lighting up the bosom of a cloud. The Sermon on the Mount, which is an avowed sum-

mary of all Old Testament, and new gospel, deliverances as well, a condensation of all possible authoritative revelation in the language of man, to which, now, there was to be added only its living embodiment in the incarnate ministrations of the preacher himself—the Sermon on the Mount explicitly lays down this practical test—hearing the words, and doing them—and never even remotely hints at the necessity of any other. I hear thee, Master; I see thy words written down in a book. Conspicuously I hear thee announce, that thy words are not mere words, that "they are spirit, and they are life," and I read that it was said of thee, that thou didst speak as never man spake. I would put this whole matter to an effective test. I have a faculty in me that stands sentinel at the gates of my understanding, and will allow nothing to enter on which the sign-manual of reason is not impressed.

To all this the Master agrees, only he will have my reason adjust itself rightly for the responsible task. It must be reason at work in a practical drill. "He that doeth the truth cometh to the light." Reason is the same judging faculty that it was, the same power of discriminating between the true and the false, only it is now moving in a realm of spiritual things, and there is needed first and last the coördinating pedagogy of the life, molded and fashioned through stern self-abnegation to the spirit and power of these words. I shall know the divineness of these words, not by thinking on them ever so profoundly, by no meditative process, by no ingenuity in setting up or tearing down learned hypotheses, either of criticism or dogma—for in such attitude reason hangs coldly and obscurely over the Bible, like an arctic sun over continents of ice. I shall know their divineness only by rising to the level of their import, and this I can do by putting them into my life, and having them kindle, with their own luster, along the pathway of my daily triumphs and defeats. After all, this is but the familiar principle so loudly bruited in science, that applied knowledge, knowledge carried from the lecture room out into the shop and the field, is the only knowledge that men can confidently say they possess. Spiritual things are spiritually discerned—what other things, I pray you, are in this word of God? Human reason has only

one way of getting out into light in this direction, and that is by taking the truth and putting it to the test of experiment, in the thousand-fold exigencies of ethical life. Experiment!—that is it. I know not why we should shrink from experiment when spiritual truth is to be evolved; any more than, when the oracles of nature are consulted, we should feel ourselves wholly limited to that form of address. Experiment; let us not say experience any more. Experience is so often mistaken for meditative, subjective, ardent, ecstatic states of mind, evanescent, often purely animal frames, and the protean shapes of religious fanaticism are spawned in this nest. The way of proving the word of God, according to the express instructions of our Lord himself, is, to experiment on it, to try it on all the manifold ethical emergencies of human life.

In this connection, one cannot help recurring to our Lord's actual, personal illustration of the process in his own case. He went into the wilderness of temptation led by the Spirit of God—the same that he afterwards designated as the "Spirit of Truth." It seems that in that ascetic interval, that lone struggle with demons and wild beasts, his sole purpose was to illustrate the tutorial agency of spiritual struggle in lighting up the dead letter of the word of God. The very first step in the process was to recover the old Deuteronomy doctrine, that man should not live by bread alone, but by every word that proceedeth out of the mouth of God. The word is verified by being made the pabulum of spiritual life. It must be eaten, so to speak,—appropriated in the precise moment when the sin-conflict engenders a hunger in the human soul. Temptation is by far the largest practical feature in regenerate life. It is the experimenting crucible in which, at last, all genuine scripture is tested, the fiery furnace in which human reason walks, with another One by its side, and from which it emerges, if true to that other One, without smell of fire on its robes. For notice how our Lord, in these spiritual crises, verifies for himself the authenticity and power of the word of God. "It is written," he says, "it is written"—and forthwith the demon tormentor lets go his hold, or, shifting his seductions to some more hopeful point of attack, is met by the same weapon, and infallibly repulsed. "It is writ-

ten"—that gave the everlasting truth of God, and reason first discerned it, or it would not have quoted it, and afterwards verified it, in this practical way. That which was written the Son of Man saw to be a reasonable thing, but would not so have seen, had he not been on the way to work a result against evil to which these words were yielding their inspired forces, and without which they were of no more meaning or value than the charm which the savage hangs about his neck. That which was written was found to be true, not for what it conveyed in the abstract, for in the cold light of reason, untouched by the kindlier glow of a struggling, suffering experience, Merlin's speculations would most likely express the attitude of the carnal mind to any and all such utterances—

"Truth is this to me, and that to thee"

—but they were found to be true, because of the spiritual work they infallibly did.

For example, "It is written, man shall not live by bread alone"—it is conceivable that this might easily get the cold consent of any man's reason as something, in a highly figurative way, true—universally and infallibly true—but in no special sense the written word of God, only such word as might have fallen from the lips of any of the uninspired sages of the past. When, however, it is turned from abstract channels into "doing work," as our scientists express it, so that, under the inspiration of it, the man is witnessing every day the spiritual uplifting and progressive renewal of his life, from the sordid domination of animal appetite and selfish greed—fighting battles with this scripture as weapon—it is needless to say that, in this self-evidencing way, the authority and divineness of this word will be lifted into a light which no critical caviling of man can ever invade. "Doing work" is the grand arena in which these Bible books plead to be tried. Here, take me out on the street, and into the din of the market, and on the Board of Trade. I shall find an argument there for my authenticity and genuineness which all the vast brooding and patient plodding of the study will not afford. Let me have place in the bosom of your domestic life,

in the privacy of your struggle with the fiends of appetite and lust, which kindle raging lava streams along the currents of your blood. In the crisis of your agony, when the sin is pending, quote me there. Cling to me. Lay fast hold of me, and do not let me go. I will illustrate my divinity by bringing you out into a safe place, and lifting you to a level to which your unaided resource could never attain.

Very well, all this will be said to be, so long as we are limited to the preceptive portions of these alleged scriptures of God, to the ethical inhibitions, the high word of command. The Decalogue means something to be done, and it is impossible but that these summary precepts should have their sole demonstration in the life ; but what of that vast realm of alleged supernatural fact that makes up the historical basis of these books? Incarnation, miracle, resurrection, the inflashing of the spiritual world over terrestrial hills—what has enlightened reason to do with these? How can these be subjected to any practical demonstration in the life? Our Lord's rule, to know a thing in the doing of it—can this apply to facts of history long gone by, of an avowed supernatural character, and with signs here and there intruding of the infirm working of the reporter's hand? What possible demonstration can these have in your life or mine?

In answering this question, it were well always to bear in mind, that our Lord, on more than one occasion, reduced all the Old Testament scripture to its lowest terms, in just this preceptive, Decalogue, formula. The essence was there, the sum, the substance, the condensed whole. Thou shalt love the Lord supremely, and thy neighbor as thyself—on these two commandments hang all the law and the prophets. It is further noteworthy, that he explicitly announced it as, in a comprehensive sense, the purport of his mission, to fulfill this formula, to be the living palpitating Decalogue in the flesh. Eternal life, which is the added element of the New Testament scriptures, or rather the consummated product of the Old, he taught the lawyer in the Gospel was to be attained by the Good-Samaritan rendering of this summarized formula of the inspired word of God. Of course our Lord is henceforth to add himself to this formula, as the deific energy toward its triumphant realization

in the life ; but it is easy to see that this does in no wise disturb the preceptive basis of the New Testament scriptures. It gives it a new setting, a most intimately real, divine-human, coördination—that is all. "A new commandment give I unto you," new in its coördination, new in its setting, but exactly the old formula, nothing more, nothing less. All scripture, therefore, Old Testament and New, is condensed in this formula, and must, of necessity, be put to its trial in the life.

But, still, we seem to have overlooked the supernatural historical facts—as to how these are to assert their validity and authority in the life. No! we have spoken of the Scriptures as being the record of the evolution of the religion of the Incarnation, and as vindicating their claim to inspiration by the marvelous continuity that runs through all their scope ; so that, now, we may easily see that all these supernatural historical facts are summarized and condensed in the person of Christ. He is the one comprehensive miracle with whom we have to do. Resolve this miracle, and everything is resolved. But, clearly, he proposes no other solution for himself even, for the power of his person, for the divinity of his claim, than that he shall get into moral supremacy over the thoughts, and purposes, and deeds of men. "Follow me"—for ages and ages these words, for the great company of the devout, have codified the whole sweep of Bible inspiration and history, and condensed the practical theology of the people, as against all obstructing dogma, and the learned prattling of the schools. The people have known, always, that Jesus must be lived in the life, that he must be proven in the every-day sacrament of his rescuing interposition, in his perpetual and prompt overture to save—and this, while the schools were spinning their subtle theologies into cobwebs and mist, and rationalists were hurling their heaviest artillery against the citadel of their faith. In their case, reason has not been betrayed into long and profitless lingering in fields of purely speculative research. It was practical reason with them going directly to the mark. Mr. Browning has given powerful expression to this sentiment, in language which, despite its lack of music, conveys the very body of divinity that has nurtured the spiritual life of the people through all the centuries—

"I say the acknowledgment of God in Christ,
Accepted by the reason, solves for thee
All questions in the earth and out of it"—

and, in this spirit, Luther could well say, that "an old woman, who reads her Bible in the chimney corner, knows more about God than the great doctors of theology."

We have felt impelled to urge this experimental test of the infallibility of the word of God, now, in this our day, when the theological atmosphere is more than ordinarily charged with elements threatening the integrity and very life and function of this book of books, because, beyond all doubt, it is our Lord's own challenge with reference to the divinity of his own words, and inferentially it must have been his method with reference to the Scriptures he used. Because, in the second place, the learned activity of Biblical critics, vast, imposing, patient, and in large measure reverential withal, is in great danger of overlooking or underrating this Christo-ethical aspect of the subject, and sinking the Incarnate Word out of sight in the blaze of the stupendous linguistic discoveries of our time. Christo-ethical—that is the word. This Bible is infallible in so far as it images the ineffable glory of the Incarnate Son of Man, and that glory will be opened out to our groping vision in proportion as we make way for it in ethical demonstration and free experimentation in the life. All Scripture teaching centers in the person of Christ, and it is a summary exegesis of the whole, that no single syllable of it ever comes into lively perception for men, except as he, the Incarnate Word, is reproduced in the life and character of him who reads.

Finally, it is something to be pondered deeply, something easily escaping the coarser vision of the unspiritual habit of our times, that there is an element of judgment lying in subtle diffusion all over this long stream of revelation, stretching far back through Eden, up to the throne of God. We seem to see gates opening and shutting on every page, and cherubim guarding the entrance with flaming swords turning every way. It is not every one to whom the secret of the Lord is committed; and with reference to every one of us it must be said that the Bible

is a sealed book, except as the Lamb shall break the seals thereof. “The words that I speak unto you, they shall judge”—somehow these words have that property about them, that they are always proving, to those that hear them, a savor of life unto life, or else a savor of death unto death.

One of the old mystics had a vision of the open word of God, lying in a sacred shrine, somewhere close to the precincts of the great white throne. Round its pages was an aureola of glory, rainbow hues a thousand fold, and the sparkle and splendor of countless precious stones. Around it stood a company of every diversity of moral habit, and spiritual vision more or less open to see the glory, or not able to see it at all. To some it was a star shining in soft radiance amid the deepening shadows of the everlasting calm; to others it was naught but the brooding and hovering of an impenetrable black cloud. As he looked, one of that crowd, impelled by a spirit of profane daring, and the self-sufficiency of an evil mind, such as sometimes we witness in the irreverent audacities of sectarian rancor, or the sacrilege of rationalistic vaunting, pushed his way up to the sacred deposit, and put his hand on its pages—when a ruinous explosion threw blackness into the heaven, and hurled the intruder like a dead man into the gloom. Significant symbol this, of the dread consequences of the irreverent handling of the word of God. All down those oracular recesses, for all such, we seem to hear the long and loud reverberation of a trumpet, summoning the offender to his righteous doom.

ARTICLE VII.

ANSWERS OF JESUS.

By REV. R. W. HUFFORD, A. M., Easton, Pa.

“They marveled at his answer.” It is easy to ask a question, in a few words, that will require much thought and many words to satisfactorily answer.

Life’s varied relations and duties, the practical application of the commandments and teachings of the word of God, and the seeming contradiction between different passages of Scripture, all suggest questions, many questions. The teacher in the home, school or church knows how difficult it is, at times, to give an answer that will and ought to satisfy the candid seeker after truth or silence the captious questioner who asks, not that he may know, but that he may disturb and confuse the mind of the teacher. The answers of Jesus to the questions, that were asked of him are not the least wonderful of his varied manifestations of superhuman power. They are short, clear and all-comprehensive.

It is proposed to notice a few of these answers—to friends and to enemies: the former, recognizing in him a teacher of more than ordinary wisdom, and the latter seeking “to catch him in his words.”

I.

1. The coming of Jesus, at the beginning of his ministry, to John the Baptist to be baptized, suggested a very natural question and called forth an answer of far-reaching import. Said John: “I have need to be baptized of thee and comest thou to me?” “Jesus answering said unto him, suffer it to be so now, for thus it becomes us to fulfil all righteousness.” In the mind of John two objections arose. First, that Jesus did not need baptism and secondly, that he was not worthy to administer it. We do not wonder that it was so. It is certain that the Saviour did not need baptism for himself. He had no sin to be forgiven

and washed away. And we deeply feel, with John, that no human hand was worthy to administer that rite to the Divine One, within whose power lay the baptism of the Holy Ghost. The answer of Jesus does not remove but emphasizes the infinite difference between him and all others who came to John's baptism. He assumed the right to determine what should be done. It was the calm authority of Him whose "shoes latchet" John had said he was not worthy to stoop down and unloose. "Suffer it now"—and he added the motive reason that lay back of many a mysterious act—"thus it becomes us to fulfill all righteousness." That was its meaning. He was thinking about and planning for a kingdom—the Kingdom of Righteousness, limitless and eternal. He, the great founder and exemplar of that kingdom who needed nothing for himself but much for his followers, was about to institute a sacrament that would be forever the sign and seal of citizenship in that kingdom. This he did by submitting to the rite himself. He, the prophet, priest and king, was baptized. Thus at the beginning he would fulfill all righteousness. His followers would add nothing. The disciple is not above his master. It is enough that the disciple be as his master. The Saviour's act also makes clear the truth that it is not essential that the less be baptized of the greater. The sacrament does not depend on the poor human agency by which it is administered. One far higher has given to it its meaning and clothes it with power.

2. Another answer to a question of John may be noticed here. A year and more had gone by. The Baptist was in prison. The weak and corrupt Herod had yielded to the wishes of his paramour and had shut in the great preacher by the walls of Machærus. The mighty spirit of John accustomed to the free air of the desert chafed in confinement. He had preached that the kingdom of heaven was at hand. He had seen the multitudes gather at the sound of his voice and he had moved them with his burning eloquence like reeds before a mighty wind. Yet, he was but the forerunner—"the voice." With the coming of the Christ, he had expected to see the unmistakable signs of a new era. He whose right it was to reign, would reign, and sin long triumphant in places high and low would be

consumed like chaff in the unquenchable flame. But these signs had not appeared. He himself was a prisoner and the kingdom of God seemed very far off. His faith was in eclipse. At this time he sent two of his disciples to Jesus with the question: "Art thou he that should come, or do we look for another?" Jesus answered and said unto them; "Go show John these things which ye do hear and see—The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the Gospel preached to them—and blessed is he who shall not be offended in me."

This answer embodies the very highest wisdom. It directed John and his disciples to other signs of the divine presence than those he had thought essential—far more convincing signs to one who understands, even in part, the ways of God. It reminded him of the prophecy, that had foretold the coming and the works of both the forerunner and the Christ, and gently admonished him in the words, "blessed is he whosoever shall not be offended in me," that he was to submit to the will and trust the wisdom and power of him who could heal the sick, raise the dead, and whose care for the lowly and helpless sent to them the gospel of salvation.

We believe the answer restored the wavering faith of John and enabled him to go to the block, with the full assurance that Jesus was the Christ, and that God's ways are true and righteous altogether.

3. To Nicodemus, who came to Jesus by night and said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him"—Jesus answered: "Except a man be born again he cannot see the kingdom of God."

No words ever spoken by the Saviour give stronger evidence of his profound knowledge of the human heart. He knew what was in man. By his answer he at once recognized the faith already possessed by Nicodemus and met the latent question that dawning faith evermore asks, namely, "What is the truth that I need to know, what are the conditions of eternal well being?" Truly, Jesus was a teacher come from God. But what should this teacher say to the honest, inquiring, half enlightened soul,

somewhat beclouded by Jewish error, resting too much on his honorable descent from the father of the faithful and ready to say with other Israelites, "We be Abraham's seed?" What was the truth that he needed most? This, *You must be born again.*

However unfathomably mysterious this doctrine is in itself, it shed forth light. It enabled the Jewish ruler to see his own absolute helplessness and his need of total self-surrender to the divine will. Man's extremity is God's opportunity. Nicodemus, as never before, saw the need of depending on him, in whose providence man is born of the flesh, and by whose power he may be born of the Spirit.

4. How tender, beautiful and profound is the answer of Jesus to Philip's request,—“Lord show us the Father and it sufficeth us”—“Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.”

It is to be remembered that these words were spoken to a disciple—one of the twelve. Of little value would they have been to the multitude then. Of little value, it may be, to the multitude now. Of immeasurable value, to the few. John, the beloved disciple, alone recorded them. He, doubtless, understood them best. He who wrote: “In the beginning was the Word and the Word was with God and the Word was God” would not stumble at the declaration, “He that hath seen me hath seen the Father.” After the death and resurrection of Jesus, and he had said to them, All power is mine and lo, I am with you alway, after the opened heaven had received him from their view and their thoughts went back to the marvelous scenes of other days, gradually more and more it dawned upon them that for three years they had walked with God manifest in the flesh. Then it was that they felt that Jesus of Nazareth was the brightness of the Father's glory and the express image of his person, and that “in him dwelt all the fulness of the Godhead bodily.” Then they knew as a mighty, transfiguring truth, that he, upon whose unshrouded glory no man can look and live, was in Christ reconciling the world unto himself, and that so far as mortal eyes

may behold, in looking upon the only begotten Son, they had seen the eternal Father. It was Isaiah's vision once more repeated. At last it will be plain to all, that he who answered Philip's question is he whose name is called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

II.

The answers of Jesus to those who sought "to catch him in his words" are not less remarkable as a revelation of superhuman knowledge and insight into the motives and purposes of men.

1. The Pharisees and Herodians came to him with flattery on their lips and malice in their hearts propounding the question: "Is it lawful to give tribute to Cæsar or not?" The question was adroitly framed and cunningly devised. An affirmative answer would offend the Jews who hated the Roman government. A negative answer would bring him into conflict with the ruling power. The Jew paid the tribute under protest. It was an odious tax. But he paid it, because he must. There was no escape. What should Jesus say? On the one hand, he would incur the enmity of his people. On the other, subject himself to arrest for disloyalty and sedition. Either result would be satisfactory to the Pharisees. Their wicked cunning seemed about to triumph. "But Jesus perceived their wickedness and said: Why tempt ye me, ye hypocrites! Show me the tribute money. And they brought him a penny. He said unto them, Whose image and superscription is this? They say unto him, Cæsar's. Then saith he unto them, Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." It is to be borne in mind that this answer was not made to sincere, anxious inquirers desiring to know the truth and troubled with the thought that they might be disobeying God by paying tribute to a heathen government. It was made to the Pharisees and Herodians, whose "wickedness," according to Matthew, whose "hypocrisy," according to Mark, and whose "craftiness" according to Luke, he saw. "It states a principle which sedition itself cannot deny." Render to Cæsar what is due to him and to God what is due to him. It baffled the questioners.

"It dissolved the snare." "When they heard these words, they marveled and went their way."

But the answer was not without value to the true hearted servants of God. It said in substance: The established government is that of Cæsar. The very coin you use bears his stamp and is by authority of Rome. You are not to lightly disregard the powers that be. And it reminded them that they might serve God under Cæsar's government or any other that the King of kings and Lord of lords might in his providence permit to exist. Joseph in Egypt, Daniel in Babylon, Paul in the heathen cities of the Roman empire, and the seven thousand who had not bowed the knee to Baal, though subject to the corrupting influences and tyrannical rule of Ahab and Jezebel, give evidence that God's people can serve him without open hostility to the political government under which they live, though that government be far from the best.

2. The Sadducees, the materialists of the time, who believed in neither angel nor spirit, asked him a question. It was about the woman who had in turn been the wife of each of seven brothers. The question was, "Whose shall she be in the resurrection? for they all had her." Jesus answered: "When they shall rise from the dead they neither marry nor are given in marriage, but are as the angels in heaven." While denying the existence of a future state, the Sadducees were presuming to determine what that state must be, and what relationships exist there. Carrying up their materialism into the realm of the spiritual, they made out this puzzling case, which they thought would baffle the wisdom of the Lord himself. The Saviour's answer revealed the shallowness of their reasoning and their ignorance of the Scriptures and the power of God. It reminded them that he who has provided for the relationships of this life may safely be trusted to provide for the life to come. "But as touching the dead, that they rise"—for that after all was the main question—"have ye not read in the book of Moses, how in the bush God spake unto him saying, I am the God of Abraham and Isaac and Jacob? God is not the God of the dead but of the living." Abraham and Isaac and Jacob had passed away hundreds of years before those words were spoken to Moses.

According to Sadducean philosophy, that death ends all, the patriarchs had been annihilated at death. They had no existence on earth or in heaven or any where else. God is not the God of that which is not but of that which is. Therefore when he said *I am* the God of Abraham and Isaac and Jacob, some where in the universe *these must also be*. He is not the God of the dead but of the living.

3. The Scribes and Pharisees brought to him a woman taken in adultery. There was not any doubt about her guilt. Said they, "Rabbi, Moses in the law commanded that such should be stoned, but what sayest thou?" It was not zeal for the law or morality, that prompted the accusers of the woman. They really cared nothing about the matter, only as it afforded a much coveted opportunity to accuse him. The case is parallel in some respects to that of the tribute money. He must decide against the law of Moses on the one hand, or against Roman law and his own rule of gentleness on the other, and, decide which way he might, it would probably be at his peril, and certainly to his confusion. The victory seemed already won. At first, Jesus paid no attention to them, but stooping down wrote with his finger on the ground—"the attitude of pre-occupation or mental weariness." But they continued asking, "What sayest thou?" With an upward glance and a few brief words the whole situation was changed. "He that is without sin among you let him first cast a stone at her."

He did not adjudge the case at all. The decision was left to them and they were compelled to make it. Another trial than that of the woman was begun then and there—that of her accusers at the bar of their own conscience. At that bar they stood convicted, conscious from the words of Christ that he had read them through and through. It is historically attested, says Tholuck, that at that time many Rabbis were living in adultery. Their interest in what Jesus might say about the woman was gone. Still less did they care to hear what he might say further about their own sin. "They went out, one by one, beginning at the eldest even unto the last." Jesus turned to the guilty woman, still standing in his presence: "Hath no man condemned thee?" She answered, "No man, Lord." "And Jesus

said unto her, neither do I condemn thee, go and sin no more." Christ's words here as everywhere give no countenance to sin, but they hold out a hope to the sinner. The Son of man came not to destroy men's lives but save them—not to judge and condemn but to redeem, and call them to a better life.

ARTICLE VIII.

THE PULPIT AND THE PROBLEMS OF MODERN LIFE.

By REV. J. WAGNER, A. M., Hazleton, Pa.

Certain great problems of modern life are pressing for solution. They are fast forging to the front and can no longer be evaded. There are certain reforms, moral and social, industrial and political, which no wise or thoughtful man may ignore. What should be the attitude of the Christian pulpit towards these great questions which are now clamoring for a settlement? To close our eyes to existing perils is worse than folly. Recognize them at least we must. And if, for the evils that threaten our Christian civilization and imperil the peace and prosperity of society, a remedy exists, it should be instantly proclaimed and faithfully applied. Of a radical remedy there is desperate need. The social situation and outlook is very grave. The public is coming to acknowledge this unwelcome truth, and no longer denounces him who lifts the note of warning as a gloomy prophet, a pessimist, or an alarmist. Even "the brow of the smiling and perennial optimist is sicklied o'er with the pale cast of thought." There are social evils that are eating out the heart of this great republic, brutifying the mind, corrupting the morals, degrading the affections of young and old.

The evils of *intemperance* are absolutely undeniable, and cannot be exaggerated. The saloon is an overshadowing curse. It is only a plain and unvarnished statement of fact, and not a matter of "teetotal fanaticism," when we assert that the liquor traffic not only destroys the bodies and souls of men, wrecks the peace and purity of homes, largely nullifies every humane and

Christian effort for the betterment of the world, but is also full of greatest peril to our national life.

There, too, is the *industrial* problem—labor rocking with unrest and discontent; the growing hate between employer and employed; the ever-widening chasm between rich and poor; “the movement of the masses against the classes,” in Gladstone’s phrase—the movement of the toilers to rescue from the clutches of work and wealth shorter hours and a share in the profits.

In *godless socialism* society is threatened by a foe hostile to the state, the home and the church. And surely the discontent that is now a characteristic of the masses in every civilized country does not exist without a deep-seated cause. *Trusts, monopolies, combinations* which are interested in stimulating prices rather than production, and which in fact choke and limit the resources of the country at their pleasure and for their profit have sounded the knell of economic competition, and have also inaugurated a dismal period of what will be grinding industrial slavery, unless the sequel shall prove that our latter-day popular intelligence has unfitted the world’s workers for the groveling subserviency of former times.

That there is an intense interest in the labor question and a wide-spread dissatisfaction with the present economic conditions is abundantly evident from the unprecedented sale, within a few months after publication, of over a quarter of million copies of Edward Bellamy’s “industrial romance—a book which owes its phenomenal success to no special charm of style, still less to any novelty of suggestion, but only to the universal interest in the industrial problem.” The author of “Looking Backward” projects a social system without a touch of real human nature, in which beings only exist as a social whole, without incentive to self activity, in a state of arrested development—a system that would be more repressive to individual progress than any despotism of recent times. That a book, so devoid of merit, should be accorded an enthusiastic reception simply shows how eagerly multitudes are waiting to welcome a revolution of our present industrial and social conditions, and how ready the public is to

listen to any suggestions of a new order of things, however unnatural or incongruous it may be.

The last general election witnessed a political upheaval in the "Farmers' Alliance," which threw our professional politicians into a perfect panic, from which they have not yet recovered. Some of them are still quaking with fear, pale terror sitting upon their brows, lest their legislative career should be suddenly terminated by a repetition of last year's political earthquake, in which the deep murmurings of popular discontent shall again cause the ground under their feet to rock, open its rapacious and angry jaws and swallow them up. Right or wrong, wise or otherwise, the "Farmers' Alliance" and all kindred organizations and labor movements emphasize the fact that there is an unrest in society and a widespread dissatisfaction with our present economic conditions. This dissatisfaction may not always be well-founded. The wrongs of which labor complains—the injustice, the tyranny, the oppression of organized and aggressive capital may be, and doubtless often are, mere fancies evolved in the fertile brain of labor agitators—the fact, however, remains that there is a widespread and growing discontent, which is a source of grave foreboding to every thoughtful observer of current events.

And what is the occasion of the popular outcry for "Ballot Reform?" What but the political corruption which is assuming such alarming proportions as to seriously menace our free institutions? Too often important elections are carried by means fraudulent, intimidating, corrupting and disgraceful. Especially in the hoodlum districts of our larger cities, the polls are the scenes of wild and drunken orgies, besotted savagery, and open appeals to buyers of votes. Doubtless charges of fraud, and the cry to "watch the count!" are often made simply for political effect, but at the same time the conviction is deepening that we have reached a crisis where, unless the standard of political rectitude is made more exacting, our system of popular government is doomed.

These problems of our modern life, and others which might be named, demand attention. They cannot be lightly dismissed. Nor is mere discussion sufficient. Our moral and social issues

have long since reached a concrete form in which the general discussion of press, platform and pulpit does not advance their solution. What is needed is the vigorous application of a remedy powerful enough to cure the evils that are so full of peril.

The question arises, Whence shall come the solution of our great social problems? What part, if any, is the pulpit to take in modern reforms? If these reforms have any connection with morals; if they involve ethical principles, (as they certainly do); and if "morals are of the very essence of religion;" then surely the pulpit cannot assume towards them an attitude of indifference, much less of hostility. Unfortunately the pulpit does not always recognize its responsibility to the ordinary problems of daily life. It has too often assumed that its work is purely spiritual, and that it has nothing to do with what pertains to men's temporal and physical well-being. Hence the weakening grip of the pulpit upon the public. It has lost its influence and power to some extent with the masses, because, in its anxiety about the future life, it has manifested so little interest in the life that now is. Listening to the vaporings of godless socialists and anarchists, they have been taught to believe that religion is a fraud invented by the ruling classes to keep down the poor by the promise of heavenly rewards hereafter if they will only keep quiet here. They have been taught to believe that all social wrongs and inequalities have "sprung out of the loins of Christianity; that the Church is the ally of capital and the enemy of labor; that it has preached submission to the weak, but not righteousness to the strong; that while it may have relieved the sufferings of the poor, it has not contended for their rights; that though it has taught men to be charitable, it has not taught them to be just: that, in its anxiety about a heaven hereafter, it has neglected to organize a heaven here, and to establish on this earth that kingdom of God which is said to be righteousness; and, if you will put your ear to the ground you will hear the tread of the coming multitudes of toil, who will not enter our churches, and will have none of our Gospel." How can we rest content with our work when it is claimed, on very reliable authority, that "not 10 *per cent.* of the workingmen attend the churches, and not 3 *per cent.* care to partake of the holy communion!" Is it not time to

inquire for the cause of this sad and alarming alienation of laboring men from the Church? Is it not because the pulpit has too often remained silent and refused to take any part in the attempt to solve the problems of modern life? It has not always lifted its voice in defence of the helpless and oppressed, and in condemnation of the greed and injustice of those in high places. Is not the world waiting and suffering for the application, to its every-day affairs, of that Gospel which was to bring "*peace on earth,*" is well as *peace between heaven and earth!* The world needs not less, but a great deal more, of the active interest of the pulpit in politics and everywhere else in modern life where there is plain and known sin to be rebuked and grievous wrongs to be righted. The duty of the Church to Christianize society in this world is just as distinct, as immediate and unmistakable, as its duty to the salvation of souls in the next world. Nothing is more unfortunate than for the pulpit to direct its attention and work exclusively to individuals, and to neglect its responsibility for the regeneration of society as a whole. Christian churches are now and then reproached for the acts of men within their membership: but this is a petty, narrow and captious view of the responsibility of Christ's Church on earth to the life about it. The real responsibility which must weigh upon every true worker in the Church, and especially upon the Christian ministry, must be its duty and its failure to reach evil outside of its membership in the great and active world, to whose salvation and purification it is pledged. "A religion that does not take hold of the life that now is," wisely affirms an eminent author, "is like a cloud that does not rain. A cloud may roll in grandeur, and be an object of admiration; but if it does not rain it is of little account so far as utility is concerned. And a religion that consists in the observance of magnificent ceremonies, but that does not touch the duties of daily life, is a religion of show and of sham."

What then, should be the attitude of the pulpit towards those modern reforms which aim at man's physical, moral, social and civic well-being? That attitude, we claim, should be one of intelligent interest and of fearless advocacy, provided always

that these reforms propose the attainment of righteous ends by the use of righteous means.

The *reasons* for such an attitude are not far to seek. It is demanded *first of all, by the example of our Lord and the mission of the Christian Church.* Our Divine Master, when here on earth, both by word and deed, sought to meet and minister to the needs of the life that now is. He was not so busied with providing for the future blessedness of the race as to shut his merciful ear and omnipotent hand against the cries of the needy and the groans of the suffering and the oppressed. He did not turn away with indifference from the helpless and the hungry. His heart of infinite pity was deeply touched by the spectacle of earth's misery—the turbid and troubled stream of human life flowing on into the unbroken darkness of an unknown eternity, the incessant heaving of every restless billow attended with the melancholy wail of human despair. He sought, by wonderful words and wonderful works, to alleviate the sorrows of mankind, to heal every social discord, and right every social wrong. With what burning indignation did our Lord rebuke those in high and influential places, sitting in Moses' seat, who bound heavy burdens and grievous to be borne, and laid them on men's shoulders; who devoured widows' houses, and for a pretence made long prayers. Did he not take the part of the poor against their unscrupulous and heartless oppressors? One characteristic feature of Christianity is that it seeks to alleviate the lot of the great masses of men, to obliterate all caste distinctions, and to abolish from the earth every wrong and injustice, and every form of slavery, whether white or black.

Herein our Christian civilization differs widely from the great ideal commonwealth of ancient philosophy. What was the condition of the people in Plato's Republic? They were immured in slavery, the most abject and helpless, without a hope of escape. Plato never entertained the idea that the vast bulk of mankind are capable of being enlightened, elevated, made pure and wise. But Jesus Christ cherished a larger hope of the race, and addressed himself directly, not to a few, choice and trained spirits, but to the "great multitudes;" and it is recorded of him

that "the common people heard him gladly." When asked for the evidence of his Messiahship, Jesus replied: "The blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised up," and as the crowning proof, "the poor have the Gospel preached unto them." In the estimation of many in that age, as of many in this age, the poor did not belong to the human family: were deemed not persons, but property: were classed with the chattels on a rich man's estate. But the Gospel has redeemed them from this servile condition, and invested them with the dignity of personality. They are no longer serfs or beasts of burden,—the Gospel bestows on them full and perfect liberty. The Gospel has brought salvation, full and free, temporal and spiritual, to the common people: and the good work will not cease till the man who produces will be more honored than the man who consumes, and the man who tills than the man who kills.

It is not true that the Lord Jesus was indifferent to man's physical and social needs. A large part of his ministry was devoted to deeds of mercy—healing the sick and feeding the hungry. And in the synagogue at Nazareth he announced that his mission was to preach the gospel to the poor: to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised. He came to strike off all shackles, to proclaim the doctrines of human equality and brotherhood, to banish all class antipathies, and establish an era of peace on earth, good-will toward men and among men.

And that is in part the mission of the Christian Church;—to lead every holy war, and to settle the tumult of the world into the place of heaven. The pulpit should be a tower of strength to every righteous cause however unpopular. It is called to face, attack and overturn the forces of evil; to smite every injustice, to lift up the helpless, defend the weak, and to bring in that "golden age of the Messiah" when the lion and the lamb shall lie down together, and there shall be none to hurt or destroy in God's holy mountain. If faithful to its high calling, it will be sure to encounter the fiercest opposition. Let a minister of the Gospel, like a true soldier of the cross, wield the

sword of the spirit, which is the word of God, and strike a deadly blow at this and that giant wickedness, and he will provoke the hostility of the world. Christ said to his disciples: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." A sword means aggressive warfare against all evil. And they who profess to be the leaders of God's sacramental host, but who never battle for the right, are either cowards or traitors. "To put down all moral evils within or without her own body," is, according to Dr. Arnold, the work of the Church. If this be true, (and who will gainsay it?) then every moral reform should find its most powerful ally in the Christian Church. But alas! too often she is false to her trust and a reproach to her Lord. Disappointed by her attitude towards the anti-slavery cause, Wendell Phillips bitterly said of the Church: "She has the sword of the spirit, but glues it in the scabbard! She puts on the breastplate of righteousness, but never goes into battle! She has her feet shod with the gospel of peace, but will not travel." He would be a presumptuous and reckless advocate for the Church who should attempt to disprove this serious indictment in its numerous counts. With here and there a noble exception, the pulpit in the days of slavery sought to excuse its cowardice, as some are doing now in these days of temperance reform, by claiming: "The question of human slavery is political in its nature. The pulpit must have nothing to do with politics." And yet, as a late magazine article vigorously asserts: "The essential blasphemy of slavery lay in this, that it broke into and desecrated the temple of the Holy Ghost, by debauching a man into a chattel. It dealt in men and women as a drover trades in cattle. It changed marriage into prostitution, and made every plantation a nest of brothels. It herded negroes together as swine herd. It sold their offspring as hogs are sold." Well did John Wesley call it "the sum of all villainies." A political question, forsooth! And now we are gravely told that inasmuch as the temperance question has gotten into politics, and that as both the great political parties have declared for the principle of license, high or low, the pulpit must not oppose the licensing of the liquor traffic, nor advocate its prohibition, because such a course would expose it

to the serious charge of antagonizing the Republican and Democratic parties and of espousing the cause of political prohibition. Out upon such sophistry! The fact is, as Mazzini has said: "Every political question is rapidly becoming a social question, and every social question is rapidly becoming a religious question." If to license the liquor traffic be to license a monstrous iniquity, then the duty of the pulpit is manifest and imperative. Its attitude toward the whole license system must be one of uncompromising opposition. No other attitude is defensible. The pulpit cannot regard the question of prohibition as a mere political issue. It is more than a partisan question. It is possible to espouse the principle of prohibition without training with Third Party politicians. It is not proposed to turn the Church into a campaign arena. The prohibition of the liquor traffic is "a great moral question, involving in a most vital degree the work of the Church itself, transcending all interests of mere party, and involving all the dearest interests of the country." And, because this question has now reached the political arena, shall the pulpit withdraw from the desperate conflict which is getting fiercer as the death struggle of the unholy traffic is getting nearer? Nay. What is the Church for, if not to teach men the proper application of Christian principles to the problems of daily life, whether those problems be political, social, moral, or purely religious?

Shall the pulpit preach against mere abstractions, and let organized iniquity go unrebuked? If so, the Church to-day is not the Church of the old prophets with the fiery denunciations of the iniquities of their day; nor the church of Paul and Chrysostom, of Huss and Savonarola, of Luther and Wesley, nor of Jonathan Edwards driven from his pulpit for conscience' sake. Let the pulpit assail with manly, straight-forward, unflinching courage, the legalized traffic in strong drink—that "sum of all" modern "villainies" and deadly evils, which "stagnate under the iridescent film of our surface civilization," and this monstrous iniquity will come toppling down as other iniquities have toppled ere now at the voice of undaunted preachers. The preacher, like his Divine Lord, should denounce vice and enforce virtue. He should brandish his sword and strike

every living thing that lifts itself against the knowledge of God. It is an exceedingly easy task to strike an obsolete sin, to smite a dead lion; it is quite another thing and much more difficult to resist a present sin, to fight a living lion. Some there are who preach only against old forms of error that have long since been exploded, wax eloquent and are mighty in putting to rout the old Anakim of infidelity long ago demolished, Gibbon and Hume and Voltaire, of whom the average congregation knows little and cares less. The modern pulpit is not totally deficient in holy courage, but too often does it give occasion for the cynical criticism of a writer in "The Arena": "The preachers are too busy bombarding the Pharisees of old to train their guns on the Pharisees of the nineteenth century." Let the ambassadors of Jesus Christ defy the living troops of the Prince of Darkness, and smite the evils and errors that are devouring and devastating our own country and our own century. And should this beget opposition, as it may, better the violence of opposition than peace purchased at the price of principle. The pulpit need not fear because of persecution. Persecution has always promoted the Church's purity and prosperity. Some of the early martyrs, we are told, had for their mystic symbol a candle surrounded by a crowd of angry men, puffing with all their might to blow it out, but the harder they blew, the more brightly burned the candle. The more Christianity was persecuted, the more lustrously it shone in the darkness around it.

That the attitude of the pulpit towards every righteous reform should be one of intelligent interest and fearless advocacy is *further* demanded by the fact that in the Gospel, which it is commissioned to proclaim, *the pulpit possesses the only remedy for the ills of society*. Its province, therefore, is to apply the principles of the Gospel to the problems of modern life. This is altogether different from "intermeddling *directly* with secular and political matters," Woe betide the day when the pulpit shall be prostituted to base purposes! The questions that divide political parties and the merely social problems of the day are not proper themes for pulpit discussion. And yet it remains true that in the Gospel of Christ which is "the power of God unto salvation" for nations as well as individuals, is to

be found the only solution of "the pulsating questions of the time." My contention is not that preachers are meddling with secular and political matters, (which they are clearly forbidden to do in an official capacity), but that they are not making such application of the Gospel to the great social problems as the exigencies of the times imperatively demand. Truly and well has it been said: "The essential evils of society are caused, not by misrule, but by sin." - This being the case, there can therefore be but one remedy—that furnished by the Sacrifice of Calvary. Constantine the Great, on the eve of the memorable battle, which was to decide the fate of the Roman Empire, saw in the heavens a fiery cross, and heard a voice from above say to him: "By this conquer!" That is the legend, and doubtless it embodies a valuable truth—if we are to conquer the evils of our modern life, we must do it by the Cross. As the Gospel vanquished the hoary idolatries and shocking immoralities of pagan lands, so will it prove more than a match for the perils that threaten our modern Christian civilization. Dr. Gordon speaking of our present day perils, asserts that they "have their remedy in the eternal provisions of the Gospel, which we carry in the New Testament," and then says of Christianity: "It was run in the matrix of human sins: it was shaped to the needs and yearnings of the human race. Therefore I know the Gospel is divine, because it is so wondrously human: because it fits into all the turns and folds of man's need. Christianity does not answer the woes and sorrows and yearnings of our race, therefore, with the harsh negations, but with gracious affirmations. She gives what our restless humanity demands, only in a higher and better form than they dream of." What a tremendous responsibility, then, rests upon the pulpit! If the wrongs of the liquor traffic are to be ended; if the impatient murmurings of socialism are to be silenced; if trusts and monopolies and powerful combinations are to be restrained; if all the perils that menace our social order and national life are to be throttled: whence shall come the power? We may well despair of the civilization of which we boast unless Christianity shall conquer. The evils of intemperance will never be wholly banished from the earth by human legislation, however wise such legislation may

be. The remedy prohibition offers is but partial at best. To suppress every liquor establishment; to close every such vestibule of perdition is unquestionably a work to be undertaken and vigorously prosecuted by the Church. She must not tarry nor stay her hand until that greatest national disgrace and curse—the licensed saloon—is forever abolished. That such a legalized iniquity should abound, in this day, is a travesty upon our Christian civilization. Let the pulpit thunder its denunciation and protests until the public conscience has been so quickened and aroused that that abomination of desolation—the license system—shall be consigned to the pit whence it came, and whither it conducts annually frenzied and maddened crowds of miserable demoniacs. But, let it be remarked and remembered; that the suppression of the evil of intemperance, to be effectual and permanent, can only be accomplished by eradicating, not the saloon, but the deep-seated depravity of human nature. This must be our ulterior endeavor. And what but the Gospel of Christ can effect that radical change of heart, which, when all men have experienced, will lead to a radical cure of the evils of society? No human legislation can cast out vicious appetites and passions. And so I say, we must find in the Gospel which we preach the final solution of the temperance question.

And what solution of the *social problem* is possible outside the Gospel? Pouring into this country are vast hordes of semi-barbarians from Poland, Hungary, Italy, who are rapidly becoming a most important factor in the social life and conditions of the American nation. There is danger in them, for they are overturning all theories of the relations between capital and labor. Ignorant men they are, most of them selling themselves in their ignorance to padrones and masters, who in turn sell them like so many slaves to mining and manufacturing companies to take the place of more intelligent, and hence more expensive laborers. The greed of the capitalist prompts him to go into the cheapest labor market. He strikes a bargain with a padrone or slave driver, pays a contract price at so much a head, and the padrone shares the pay roll, robs the slave and owns the man. The natural instincts of the average immigrant from Poland, Italy, and Hungary are degrading. A very large

proportion of them are vile and vicious, caring nothing for the laws of the country, living in filth and subsisting on food which a half-starved dog would reject. Many of them are criminals, exiles from the lands across the sea, who have come here to continue their career in new fields. The assassins of the Mafia society are but an example of the foreign organizations that exist among us not only for plunder, but for revenge to the point of murder. When these people were comparatively few in numbers, little attention was paid to them. We are a serene and sanguine nation, sure of the stability and security of our free institutions. It is only when some such uprising as the New Orleans affair or the riots in the coal and coke regions shocks the country that men begin to think and to ask, What of the future? If they delve into immigration figures they are startled. If they go over the history of the struggles between capital and labor, they are astonished to find that the condition of the workingmen is getting to be more and more hopeless; that men of intelligence, who worked hard, but lived in respectable homes of their own, have been crowded out of employment by the cheap labor from Europe and Asia. The army of the unemployed, made up largely of native Americans, is being recruited at an alarming rate. What hope is there for the impoverished and well-nigh famished American laborer? No one who has not shared in the heart breaking struggle for bread can realize the horror of great darkness in the hearts of multitudes who try in vain for regular work, and, "living in the anguish of chronic destitution," "die so slowly that none call it murder." In view of these sad and startling facts, and of others which might be mentioned, is it any wonder that thoughtful men are gravely asking, What of the future? Is it any wonder that our political journals should say, as an editorial in one of our stalwart partisan sheets recently said: "The tariff cannot always be the one issue, important as it is to the social condition of man. The silver question is but a flickering flame. The one overpowering issue of the future must of necessity be the relation of man to man—the science of sociology—and the party that can best solve this problem, of momentous import

to the very life of the nation, will be the party to wield the destinies of the continent. The social problem is the one above all others that must demand the most serious attention, and on which parties will eventually divide, and rise or fall”

Now, what solution of the problem does the secular press suggest? It proposes to cure the evils complained of by restricting immigration,—by keeping out the paupers, the ignorant, the vicious and cast-off criminals of other lands. The remedy one of our prominent dailies lately offered was to “prohibit the landing of any more immigrants from Italy, Hungary, Poland and Russia, unless they are men of intelligence.” It sees no other hope. And it would seem that Congress sees no other possible solution of the industrial and social question. But, neither the secular press, nor Congress, has undertaken to answer the pertinent inquiry, What of the undesirable foreigners who are here already? Is it a mere bagatelle that there are in this Country 400,000 Italians alone, a large proportion of whom are blood-thirsty villains and red-handed outlaws? The city of New York is to-day in the hands of immigrants, many of them but lately naturalized, among whom the Italian quarter plays no inconspicuous part. American labor has been largely crowded out of our mines and mills, our furnaces and factories. What is to become of the multitudes already out of employment? Skilled workingmen with large families can no longer make ends meet because of the fierce competition of capital and of cheap labor. Political economists are at their wits end to find a way of escape from the social wrongs and miseries that already exist. Truthful and timely was that part of the address issued to the Christian public in behalf of a Convention of all Evangelical Christians, called by the National Evangelical Alliance and held in the city of Washington some three years ago, which said: “The existence of great cities, severe competition, an unemployed class, increasing pauperism and crime, are the occasion and evidence of a widespread discontent, for which the *ballot affords no remedy*. Has not the time come for us to make demonstration of the truth that the Gospel can do what popular suffrage cannot do?”

More than ever is the pulpit now called to “make such ap-

plication of the Gospel to the life of the people as has never yet been made." What the Gospel has done for ages it can do again. It can take these wretched hordes of semi-barbarians that have come to us from across the seas, lift them to the highest plane of civilization and make of them American citizens good and true; and thus solve the industrial problem so far as cheap labor is concerned.

The Gospel encourages learning and refinement, ennobles and elevates man so that he is not content to live a mere animal life, with the wants of his lower nature satisfied.

Or, take that other phase of the social problem—the conflict between capital and labor. The estrangement between the rich and the poor, the indifference and exclusiveness of the one class, and the discontent and even bitterness of the other, together with the selfishness of both, it has been said, are proof that the principles of the Gospel have not yet permeated our social system. How is the socialistic heresy, which is spreading so rapidly in these days, and which is so full of peril to our Christian civilization, to be overcome? Just laws and wise legislation may do something towards righting the wrongs of society and curing some of the evils of poverty. We have had much legislation already along this line. Laws have been passed against trusts and unlawful combinations and the greed and oppression of powerful monopolies, but these evils are increasing rather than diminishing. Statesmen have no faith in the efficiency of such measures; and in fact those which have been tested have proved effective only against organized labor, while the wealthy combinations have easily escaped. "There appears to be no relief *in law* from this form of injustice," sadly exclaims a thoughtful jurist. Indeed, as high an authority as David A. Wells declares that "society has practically abandoned, and from the very necessity of the case, has got to abandon the prohibition of industrial concentrations and combinations." What then will be the outcome? Is it not time that what society needs is not so much wiser legislation as the power of the Gospel? For one thing, it is part of the Church's mission to teach all men to be just, to be generous, to be fair—to proclaim to both capitalist and laborer what is right and to restore harmony between

them by teaching their mutual dependence. That eminent scholar and divine, Dr. McCosh, has said: "It has to address itself to both sides in the quarrel. It has fearlessly to denounce the crimes committed by tyranny on the one hand, by lawlessness on the other. But its special duty is to proclaim what is right to both parties;" to teach those who are rich to be both just and generous, and to help those who earn their bread by the sweat of their face to be contented and patient, as they remember him who uttered the sad plaint, not however with any bitterness: "The son of man hath not where to lay his head." The pulpit has a special commission to settle the dispute between capital and labor, between rich and poor; to do this by teaching every man to love God supremely and his neighbor as himself. The only and all-sufficient solution of the social problem is to be found in the Gospel and through the universal application of the Golden Rule. The Gospel is a charter of liberty, equality and fraternity. It is the greatest leveler the world knows, not leveling down as socialism proposes, but leveling up, not by crippling the strong, but by empowering the weak. It opposes all caste and class distinctions. It takes its place in men's hearts, in the bosom of society, and silently but powerfully does its leavening work. It thunders against all wrong and seeks to break down every stronghold of oppression. But mightier than its thunders is its love, transforming the spirit of tyranny into tender and trustful regard. It was a new Gospel, this, as it came to the world eighteen centuries ago. It struck everywhere against established and throned iniquities. It broke down the middle wall of partition between Jew and Gentile, and proclaimed salvation, not for Israel alone, but for the hitherto despised nations round about, deemed up to that hour aliens and outcasts. It broke the manacles off the limbs of bondsmen, banishing slavery from the Roman empire in three centuries; for it put the slave and his master on a level before God, made them of one blood, charged them with the same condemnation, and rendered salvation possible to them only by the same penitence, at the same altars, through the same sacrifice. Let the pulpit with all possible emphasis iterate and reiterate the great and fundamental doctrine of the full brotherhood of men, the

children of one common Father, and see if it will not prove to be none other than the voice of him who "stilleth the noise of the seas and the tumult of the people." That truth will be the power of God to silence the jarring discords of earth and hush the wild uproar of all passion. When the spirit of the Gospel takes possession of the hearts of men, the fountain head of their words and deeds is no longer self, but the grand Christian principle of love to man linked with the love that touches the throne. Political economy is well enough: but it is not enough. It is the Gospel which society needs, that the strained relations between employer and employee, of which the times are full of symptoms, may become less tense and terrible. It can furnish the only possibly cure of the evils that have thrust the labor problem upon the public mind, and made it one of the most serious agitations of the times. And the Gospel of Christ, which originally gained more than a conquest over all the colossal antagonism of heathendom, whether that antagonism was royal, priestly or philosophical, can also conquer that godless socialism which threatens our modern Christian civilization. We are confident of the power of that Gospel which sustained itself for more than a thousand years against the combined forces of barbarism and licentiousness and in despite of doctrinal and ecclesiastical corruptions. Faithfully and earnestly preached, it will be as potent in these critical, closing years of the nineteenth century as in the centuries past.

And so there is reason to "thank God and take courage." By one of old it was said, "The tree is known," not by its leaves or by its blossoms, but "by its fruits," and, tried by that test, it may be safely affirmed that the Gospel is the greatest benefactor nations as well as individuals have ever had. The only thing which has made America what it is to-day is the force of that living Gospel which is the kindler of all genius and the strongest break-water against all crime and insubordination, against insurrection and revolution. It contains a panacea for all the evils that afflict the race; for men of every color and clime and character; for men of every rank and condition; the most mentally and physically enfeebled; the most wretched, the most barbarous, the most squalid, the most sanguinary, the

worst of heathen, the prowlers of the desert, the thugs of India, the cannibals of the South Pacific. Wherever it comes peace broods on the lake, righteousness flows in the stream, men weld their swords into plowshares, their spears into pruning hooks, and the spider weaves her web across the cannon's mouth. Whenever the religion of Christ takes up its abode in men's hearts, there devotion lifts herself from the dust and puts on the garments of holiness ; and the reign of vice and sensuality is smitten with a dead palsy : and old forms of error that have grown hoary with age are abandoned in disgust, or flung like a stranded vessels to rot upon the beach, and the pride of tyranny and the lust of power sink down weary and silent in death, their victims snatched like a pearl from the dust to be added to the crown of Jesus Christ.

Fellow Alumni :* I have been led to address you this evening upon the subject in hand, because we hear so much in certain quarters of the waning power of the old Gospel. Men crowd our press-rooms, crowd our platforms, crowd our pulpits, to inculcate sentiments that have ruined empires and ruined human souls. We are told, for example, that if we would renew and renovate the world and save this republic from the evils that are threatening its overthrow, and deliver society from the wrongs which breed discontent and riot and anarchy, we must educate the rising generation ; that popular intelligence is all that is needed to cure our social evils—that ulterior attempts are only wasted. What is our answer ? We point to classic history before the Christian era. Among the ancient Greeks and Romans learning and culture reached a very high standard. But the master minds of Greece and Rome, with all their refinement and civilization, were powerless to turn aside the fate that overtook those great and mighty nations. Whatever infidelity may say, however the worldly-wise may boast, the blessing of God is a nation's first need ; it is not enough for that nation to boast its material prosperity, its wealth, its learning. If the people forget God, break his laws, if irreligion and vice and Sabbath desecra-

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tion sweep away the pillars of righteousness and moral stability, God will bring that land down from its proud throne, and he will cover its glory with shame. A true Christian patriotism will pray and speak and labor to bring humanity back to God, that righteousness and peace and love may be the beauty and strength and hope of our times. And let the Christian ministry attach the first importance, not to German learning nor to Greek philosophy, but to the Gospel. Think of the changes that are likely to be effected when the truth shall be universally proclaimed and accepted: when the Gospel, which has manifestly been sent as a "Tree of Life, the leaves of which are for the healing of the nations," shall offer rest and shelter and refreshment to earth's millions. As we call to mind its past achievements, its present conquests, its adaptation to the needs of suffering humanity, its increasing power, at once the prophecy and pledge of its ultimate and universal triumph, with emphasis and confidence we may say with an inspired apostle, "I am not ashamed of the Gospel of Christ:" for this Gospel which we preach is still "the power of God unto salvation" from all evils, whether spiritual or social.

ARTICLE IX.

THE SUPERHUMAN JESUS.

By REV. P. M. BIKLE, PH. D., Pennsylvania College, Gettysburg Pa.

What think ye of Christ? (Matt. 22:42). Burning questions there are, some of greater and some of lesser moment. They come, engage the minds of men, have their day, and go. But here is one that has already lasted for more than eighteen centuries and will remain as the live, burning question for all time. It concerns not only one community or one nationality, as questions of statecraft may, but reaches out to the whole world. It pertains not merely to men in mass but to each individual of the whole human race. It is confined not simply to temporal welfare, but influences, yea even determines, the weal or woe of men for all eternity. We cannot get rid of it—it is folly, su-

preme folly, to try to get rid of it. The vital thing with us is, What answer shall we make to it?

Nearly nineteen hundred years ago, in the land of little Palestine, in little Judea, in the little town of Bethlehem, a young Jewish woman, of humble circumstances, under a roof where cattle fed, gave birth to a child to which, a few days after, was given the name, JESUS. To escape a deadly persecution, in which his own life was specially sought, his parents fled with him from Judea, and made their home in Nazareth, a town of Galilee so notorious in its bad repute that it became a very proverb for evil and no good was expected from it. There he lived through childhood and youth to manhood. For thirty years we get no glimpse of his life save once incidentally when he went with his parents to Jerusalem to attend a religious festival. What his opportunities for education were, we can only conjecture, and a reasonable conjecture is that they were exceedingly meagre. A little light is given in a question by some of his countrymen in after years, when they heard him in public discourse, "How knoweth this man letters, having never learned?" (John 7 : 15). Instead of receiving mental training, he was brought up to manual labor by Joseph, his reputed father, who was a carpenter. This is shown by another question of his countrymen, asked, no doubt, with a contemptuous sneer: "Is not this the carpenter, the son of Mary?" (Mark 6 : 3). Reared in poverty and labor; with little or no advantage from schools; with no helpful influences from the community; in a period of the world's history when even the leading nations reeked in corruption; living in Galilee, which was despised even by corrupt Judea, and in Nazareth, notorious for its ignorance and profligacy; enjoying no companionship with the rich or influential but rather discountenanced by both; a humble artisan with no social rank—these are the conditions in which we find *him*, at the age of thirty years, who has ever since been regarded by the most enlightened thought of our race as the greatest benefactor and reformer our world has ever known. But with such an environment who would have expected such an outcome, if this being were nothing more than human? A young peasant, single-handed, obscure, from an obscure and de-

spised country under the dominion of a foreign power, undertaking to antagonize all other religious teachers and establish a religion for the world of which he himself shall be the foundation, centre and head! What an undertaking was this, and how preposterous in any merely human being! And yet Christ undertook it. Was it preposterous in him? If not, why not?

Let it be conceded that, at that time, there was a general expectation among the Jews and others of a coming deliverer; that Christ was not unaware of this; and that at such a time there was a great temptation to an impressible and enthusiastic mind to claim that he himself was the one expected. It is not surprising, therefore, that pretenders should spring up, especially among the Jews, groaning as they were under a foreign and galling yoke, and therefore specially anxious for a deliverer.

But there is nothing to indicate in Christ's whole life that his mind was of such a cast. He had zeal, but he was no wild enthusiast. He was ready to respond to calls of human need, but was not impulsive, nor was he disposed to say and do what was in the current of public expectation. Not thus but quite otherwise. His life was full of surprises to those who heard him speak and saw him do. He never courted assent to what he said, as one would do who wished to meet the wishes of the popular mind, nor did he ever seem to expect a ready acceptance of his teachings.

So, in announcing himself as the looked for deliverer, it was not at all in the line of Jewish expectation. His views of the Messiah and theirs were diametrically opposite. To an ambitious young heart *their* expectation would naturally have been exceedingly seductive. An earthly throne, an imperial crown, world-wide dominion,—what youthful heart would not respond to these? But these had no weight with this young Galilean. A king he claimed to be, it is true; and a kingdom he would have, but he himself said, "My kingdom is not of this world." He aspired to reign, but to reign *in* men not *over* them—to be king of their souls, not of their bodies.

In view of this wide difference between his idea of the Messiah and that of his countrymen, can it be said that Christ had

caught only the spirit of his times, that he was offering himself only as the embodiment of the popular expectation, that he found a wave of prevailing sentiment and determined to ride on the top of it?

Here, then, we find a young man, without experience, without education, without social rank, coming out from the carpenter's workshop and announcing himself not only as the leader of a new religious dispensation but as the very heart and life of it. At once he stood face to face in antagonism with the religious teachers of his day. Single-handed and alone he attacked the Jewish hierarchy, the most powerful and influential religious body of men that existed in that day. With hot rebukes to them, and reproaching them as "blind leaders of the blind," he takes the same book they had used for instruction, exposes their false or inadequate interpretations, and reveals the truth not only as it is on the surface but down even to the very core and centre.

He found, for example, that these men had been representing God, the Father, not as a father but as a harsh and frowning tyrant. Christ brings to light his true paternal character, and shows that the relation between God and the believer is not that of hard master and slave but of sympathetic parent and child—not the mere mercenary bargain of stipulated reward for unwilling service but abounding grace and willing obedience. It is providential care even to the numbering of the hairs of our heads.

Not only did he teach the people the fatherhood of God but also the brotherhood of man. Rabbinical instruction had made the religious Jew as harsh and exclusive as the heathen Greek and Roman. To the Greek all foreigners were barbarians; to the Roman all who were not Romans were enemies that ought to be crushed; and to the Jew all of other nationalities were little better than forsaken outcasts. The young teacher, Christ, boldly came forward and showed that this exclusiveness was all wrong, that these walls of division must be broken down, that all men, whether Roman or not, whether Greek or barbarians, whether Jew or Gentile, make up one common brotherhood, each with rights that the others were bound to respect. The

word "neighbor" received a wider significance than it ever had before, and man's duties to his fellow-men had never appeared so comprehensive or imperative.

But it was in revealing the true spirit and intent of the Decalogue that the contrast between the teaching of the young Nazarene and that of the Scribes appears specially striking. The Scribes were the interpreters of the law, called, indeed, the "doctors of the law," and the Ten Commandments, as the succinct summary of the law, were, or ought to have been, their special study. What did these learned heads find in them? Nothing but what is in the cold letter and on the surface.

These commandments *in form* are prohibitory—they begin with a "thou shalt not." *Thus* they run: Thou shalt *not* worship idols. Thou shalt *not* take the name of God in vain. Thou shalt *not* work on the Sabbath day. Thou shalt *not* kill. Thou shalt *not* commit adultery. Thou shalt *not* steal. Thou shalt *not* bear false witness. Thou shalt *not* covet. The only one that is not in the prohibitory form is that inculcating the duty of children to parents, and even in this the Scribes saw little more than "Thou shalt *not* dishonor thy parents." The negative was on the shell and they pierced no deeper than the mere shell. But the new teacher saw more in them than simple prohibition. He promulgated more than mere negations. In his matchless summary of the law he gives the first table, on our *duty to God*, thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and the second, on our *duty to man*, thus: "Thou shalt love thy neighbor as thyself." Here is direct, positive teaching. With Christ it is "ask," "seek," "pray," "preach," "give," "go," "baptize," "help." The Rabbi was satisfied with the precept, "Cease to do evil," "Fear to do wrong," "Do thy neighbor no harm," "Abstain from worshiping idols." The new Teacher said: Not only cease to do evil, but learn to do well; not only fear to do wrong, but dare to do right; not only do thy neighbor no harm, but help thy neighbor; not only abstain from idol-worship, but worship God and serve him alone. Even Hillel, whom many claimed that Christ followed as a teacher, gave the negative form to the golden rule—"Whatso-

ever ye would *not* that men should do to you, even so do ye *not* to them."

Then, too, the Scribes confined the Ten Commandments to mere outward *acts*, such as the worship of idols, swearing, Sabbath-breaking, disobedience to parents, murder, adultery, stealing, false testimony. Even those relating to coveting they made to mean little more than cheating and seduction. Christ penetrated below the surface to the conditions of mind back of the act or even without the act. Turn to the Sermon on the Mount and see what he says about the commandments against murder and adultery. The Scribes made these apply to the actual deeds, but Christ taught that there was guilt in the state of mind—that they are violated when there is murder or lust in the heart. He went to the very source of the deed—not simply to the stream but to the fountain that feeds the stream. Out of the heart, said he, proceed the issues of life and death.

It is said that when Lord Northwick brought from Italy a fine picture of St. Gregory, painted by a master hand, he determined to conceal its merits in order to make its delivery in England more sure. To do this he hired a mere tyro in art to paint over it, in body color, an imitation of some inferior artist. On exposing the canvas to his friends on its arrival, they saw nothing but a rude and repulsive daub. When, however, he took a sponge and washed the colors from the surface, the masterpiece was gradually revealed to enraptured eyes. Somewhat so had it been with God's word till the Nazarene teacher came. Carnalism and literalism had through the centuries glossed it over till what Scribes and Pharisees taught men to revere as God's law was largely the traditions and commandments of men. But Jesus, with the calmness of conscious right, boldly wiped away these glosses and made the law to be seen in its true spirit and intent. "It hath been said by them of old time"—that is the gloss' "but I say unto you"—that is the original and real.

With Christ it was more than what is on the surface. With him it was not a question of mere sight but the condition of the eye. If the eye be single, the whole body is full of light; if evil, the whole body is full of darkness. It is not merely

what a man does that determines his character, but as he thinketh in his heart so is he. If he simply meditates murder, he is a murderer; if he meditates adultery, he is an adulterer; if he meditates theft, he is a thief. The Scribes said, "Abstain from evil deeds." Christ said, "Seek that condition of heart that has no desire to do evil deeds." The Scribes said, "Be careful about your acts." Christ said, "Be careful about your thoughts." They inculcated careful conduct; he inculcated right character. Conduct can be put on and off as a man can do with his cloak; character is a part of his make-up and is always with him. If the heart is right, right conduct will follow just as naturally as the pure fountain will send forth a pure stream. Hence, the blessing is pronounced on the "pure in heart."

The superiority of Christ's teaching is seen, too, in the *motive* to obedience, as he gives it in his summary of the law. He bases it not, as the Scribes, on slavish fear but love—"thou shalt *love* the Lord thy God," "thou shalt *love* thy neighbor." Love is declared to be the "fulfilling of the law." The Scribes said, Do not break the commandments for fear of punishment. Christ said, He that *loves* God will not want to break his commandments—he will not want to worship idols, nor take his name in vain, nor turn the Lord's day to improper uses; and he that *loves* his neighbor will not want to take his life, nor steal from him, nor lie against him, nor covet his property, nor dishonor his wife or daughter.

Is all this teaching that of a mere man? Whence had this untrained Galilean peasant this wisdom? How is it that he, as a boy of twelve years, could so surprise the learned doctors of the law by the questions that he asked, and, as a man, could so immeasurably transcend them in his teaching? Shall we account for it all and still hold him as merely human? What think ye of him? "Never man spake like this man" was the testimony of his enemies in his day. "The people were astonished at his teaching," we are told, after hearing his Sermon on the Mount. Shall we say that, after all this, he was simply human; or shall we not say, surely he was *superhuman*?

Look, too, at his *demeanor* towards the Scribes and Pharisees. These were the influential men of his day—the men who craved

and received superstitious honors from the masses. The young Galilean had excited their envy and enmity by the superiority of his teaching, but had he the courage to come in direct conflict with them? Geikie, in his "Life of Christ," says:

"At the time of our Lord the Pharisees were at the height of their power. Josephus tells us that they numbered above 6,000 men in Judea, in the days of Herod the Great; that the women, as especially given to religious enthusiasm, were on their side, and that they even had power enough, at times, to defy the king. He describes them by name as a party among the Jews who prided themselves greatly on their knowledge of the Law, and made men believe they were holier than their neighbors, and especially in favor with God." * *

"The Mishna declares that it is a greater crime to speak anything to their discredit than to speak against the words of the Law." * *

"So far as the Roman authority under which they lived left them free, the Jews willingly put all power in the hands of the Rabbis [or Pharisees]. They or their nominees filled every office from the highest in the priesthood to the lowest in the community. They were the casuists, the teachers, the priests, the judges, the magistrates, and the physicians of the nation."

"To murmur against a Rabbi was crime as great as murmuring against God."

How did the friendless Nazarene act towards these great men? Did he prudently court them and try to win their good will and favor? From the average man's view-point, would it not require supreme courage for a humble peasant, without social rank or influence, to antagonize this powerful class of men? But did he quail before them? No! No! When he saw their hypocrisy, groundless pretensions and gross formalism, he spoke out with most withering rebuke and condemnation. "Beware of the leaven of the Pharisees," said he, "which is hypocrisy." "Woe unto you, Scribes and Pharisees, hypocrites." "Ye shut the kingdom of heaven against men, and neither go in yourselves nor suffer them that are entering to go in." "Ye love greetings in the market-places, and the uppermost rooms at feasts, and the chief seats in the synagogues." "Ye bind heavy burdens on men's

shoulders, but ye yourselves will not touch them with one of your fingers." "Ye devour widows' houses, and for a pretense make long prayers." "Ye compass sea and land to make one proselyte and, when he is made, he is ten-fold more the child of hell than before." "Ye cleanse the outside, but within ye are full of extortion and excess." "Ye strain at a gnat and swallow a camel." "Ye blind guides." "Oh, fools, and blind." "Whited sepulchres, outwardly ye appear righteous, but within ye are full of hypocrisy and iniquity." "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?"

What words are these, withering words, from him whom history has shown to be so tender-hearted! Righteous indignation this from a gentle heart that was aroused, as only a gentle and innocent heart can be aroused, by the inconsistencies and vaunted pretensions around it. But how dare this young man, with such humble outward conditions, speak thus to men of such standing and influence; and how is it that such blasting words were tolerated by them, if he was nothing more than he outwardly seemed to be? Tolerate them! Why, they quailed before them and slunk away, time and again, in utter confusion. Would the condemnatory words of an *ordinary* young man have had such an effect upon men of such high rank and authority? It is inconceivable.

Consider, next, his unchallenged claim to sinlessness. He was instituting a religion that was to begin with repentance, and yet he never repented himself—claimed that he had no need of repentance. He charged the Jews with being of their father, the devil, and followed it up with the question, "Which of you convicteth me of sin?" He said, "I do always those things that please the Father." His own calm assertion of freedom from sin is, "The prince of this world cometh, and hath nothing in me."

Now it is, as Bushnell says, "One of two things must be true. He was either sinless, or he was not. If sinless, what greater, more palpable exception to the law of human development than that a perfect and stainless being has for once lived in the flesh. If not, * * then we have a man taking up * * a style of piety never taught him in his childhood, and never conceived or

attempted among men : more than this, a style of piety, withal, wholly unsuited to his real character as a sinner, holding it as a figment of insufferable presumption to the end of life, and that in a way of such unfaltering grace and beauty, as to command the universal homage of the human race !”

Let a man in our day lay claim to sinlessness of character, and how soon will his bubble of self-righteousness be pricked ! His very claim will lead him to such manifest outward faults, that his fellow-men will shame him out of his brazen conceit. But the claim of Jesus was openly made ; he was under the gaze of unfriendly eyes from day to day ; and yet all could have testified, as Pilate did, “We find no fault in him.” Can it be that he was nothing more than a man ?

And what claims to *greatness* he made—claims that have been accorded by millions upon millions for eighteen centuries and that have caused no offence to others. Imagine a human creature saying to the world, “I came forth from the Father.” “Ye are from beneath, I am from above.” He faced all the intelligence and even philosophy of the world and boldly said, “Behold a greater than Solomon is here.” “I am the light of the world.” “I am the way, the truth, and the life ; no man cometh unto the Father but by me.” He openly claimed that by his death he would be the central attraction for the whole world—“And I, if I be lifted up from the earth, will draw all men unto me.” Listen also to this : “I am not alone, for the Father is with me.” “I and my Father are one.” “I am the bread of life.” “All things are delivered to me of my Father, and no man knoweth the Father save the Son, and he to whomsoever the Son shall reveal him.” What effrontery and audacity would their be in such pretensions, if made by a man like ourselves. With what mockery and disgust would we meet them ! “But no one is offended with Jesus on this account, and, what is a sure test of success, it is remarkable that, of all the readers of the Gospel, it probably never ever occurs to one in a hundred thousand” to charge him with conceit or vanity while reading these claims to godlike greatness, (Bushnell). And this is true not simply as to his friends and followers, but not even do skeptics or infidels accuse him of being a conceited person. Why is this ? What

but that even those, who do not accept him as he offered himself, cannot get away from the conviction that whilst he was a man he was also even—more.

But not only did this humble Son of Mary, the modest Jewish peasant woman, bring out into noon-day light that God bears the endearing relation of *Father* to the human race; that man is brother to his fellow-man, no matter of what nationality; that the Decalogue means something positive as well as prohibitory, includes conditions of mind as well as outward acts, requires that obedience should spring from love instead of fear; not only did he unflinchingly face and condemn the leading and influential religious teachers of his day as no common man would dare to do; and lay claim to a sinlessness of character which his enemies could not deny when challenged; and assert an official greatness and a close relationship with God that made him nothing less than divine, and yet without the offence that such an assumption not well sustained would be sure to meet with—not only all this do we find in Jesus, the young Galilean, but he even undertook to do, and succeeded in doing, deeds that are clearly *superhuman*.

He attended a wedding feast in Cana, of Galilee, and without touching the vessels or their contents, turned water into wine. He fed 5,000 men, besides a proportionate crowd of women and children, with but five loaves of bread and two fishes, and yet, after all were satisfied, there were gathered twelve baskets full of fragments. A blind man was brought to him, and he restored to him his sight. He made a deaf and dumb man both to hear and speak. A nobleman came to him in distress on account of his dying son, and the mortal fever left the child at the very moment Jesus sent the father home with the assurance that the child would live. He walked on the sea as on dry land. He stilled a raging tempest on the sea by a few quiet but commanding words. At his mere word, a barren fig-tree was withered. He restored to complete soundness those who were afflicted with demoniacal possession. He met a funeral procession at the gate of a city, called the dead young man to life, and restored him to his widowed mother. He showed his power over death,

at another time, even after decomposition had set in, and restored a loving brother to weeping sisters. Many other wonders such as these he did over and over again, showing his complete power over nature, disease and death.

In view of all this shall we call him nothing but a man—a man like ourselves, with limited knowledge and limited powers? “What think ye of Christ?” We have represented him to you as history portrays him. Is this Christ of history only human? Can we reconcile such knowledge, such courage, such undisputed claims to sinlessness and official greatness, and such miraculous power with what he outwardly seemed to be—the young Galilean peasant—and say he was nothing more? Where in all history, sacred or profane, do we find another character like this?

Will some one say, “Are you sure that the record of Jesus, as given in the four gospels, is reliable?” “Are you not aware that its accuracy has been questioned—nay, even that it has been charged that the whole is a mere fabrication?” Yes, I am aware that no historical record has been more violently and, I may say, more *virulently* attacked than that of the gospels. In season and out of season, century after century, have skeptics and infidels sought to discredit it. The ingenuity of man has been employed in nothing with more persistency than in this. Aware of this? Yes. But I am aware, too, that no historical record has better stood the test of adverse criticism; that the evidence of its accuracy, internal and external, is convincing to every candid mind; and that the same method of argument, if successful here, would destroy the reliability of all other history. If you say there was no Jesus Christ, by parity of reasoning you should also say there was no Julius Cæsar. If the one wrought no miracles, the other fought no battles. If the one was not crucified, the other was not assassinated. Even Theodore Parker, whom no one will suspect as a too ardent advocate of Evangelical Christianity, says of Jesus: “Shall we be told that such a man never lived—that the whole story is a lie? Suppose that Plato and Newton had never lived. But who did their wonders and thought their thoughts? It takes a Newton

to forge a Newton. What man could have fabricated Jesus? None but Jesus."

And will some one say, too, "Do you not know that there have been wise philosophers who have discarded all miracles? You seem to accept the record that Jesus wrought many of them. Do you not know that some learned men have denied everything supernatural as impossible? Yes; I know that whole volumes have been written to prove this. But if the record is true; if the testimony of eye-witnesses, who had nothing to gain but persecution for their testimony, can be relied upon; then we must believe they were wrought, or else explain how the record of such a character as Jesus Christ could have been forged by such unlearned men as wrote the four gospels—a *miracle in itself*—or confess that human testimony of the very best kind is worth nothing at all. Men who did not expect to see miracles and some who did not want to confess that they had been wrought could not deny what their eyes had seen and their ears had heard. So we read,—“Jesus of Nazareth, a man approved of God *by miracles* and signs which God did by him.” And again, “No man can do these *miracles* which thou doest except God be with him.”

And Renan, a leading representative of skepticism, although charging Jesus with much self-deception, nevertheless addresses him in this exalted strain: “Repose now in thy glory, noble founder! Thy work is finished. Thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault. Henceforth, beyond the range of frailty, thou shalt witness from the heights of divine peace the infinite results of thine acts. For thousands of years the world will defend thee. Banner of our contests, thou shalt be the standard about which the hottest battle will be given. A thousand times more alive, a thousand times more beloved, since thy death than during thy passage here below. Thou shalt become the corner-stone of humanity so entirely, that to tear thy name from this world would be to rend the world itself from its foundations. Complete conqueror of death, take possession of thy kingdom, whither shall follow thee, by the royal road which thou hast traced, ages of worshipers.”

Commenting on this, Dr. Herrick Johnson says: "Can eulogy go farther than this? Mind you, it is wrung from the enemies of Christianity. They are forced to say what shall be done with Christianity's Christ; for here he is in the four gospels. They must eulogize him. He compels the homage by his peerless record. So they say, "His divinity is established;" they make him "the corner-stone of humanity" and give him "ages of worshipers;" with Parker they say that "the greatest minds have seen no farther and * * the richest hearts have felt no deeper"—with Strauss, that "he remains the highest model of religion within the reach of our thought" and makes "no perfect piety possible without his presence in the heart;" and with Rousseau that "the life and death of Jesus were those of a God." They do all this, and lift him utterly out of the order of nature, and yet make it impossible for him to *do* anything out of the order of nature. They admit this greatest of all miracles—such a character, in such an age, pouring out such a doctrine; and yet deny the miracles he wrought! How came such a perfect character, so perfectly portrayed, in such an age and country, and by such writers—how came it there in the New Testament? If it was not real, then those four plain men devised and arranged together and gave to the world what it has been impossible for any genius of any age to portray. They did that, and simply nothing else. They concocted a life of Christ, the four of them together, dovetailed their narrative so as to make the most consummate portraiture in all literature—did that and died. Surely the miracle of all ages is this—that such a Being is in the gospel record; one who ever since that record was written has been directing the world's life, shaping the world's history, commanding the world's thought, subduing the world's kingdoms, overthrowing the world's idolatries."

We have been speaking of the Christ of history, but there is also a Christ *in* history. And what shall we say of him from that point of view? He gave to the world a religion founded not so much upon a doctrine as upon himself. He is the way; he is the truth; he is the life. "Foundation," "head," "bread of life"—such are the terms used in speaking of him. It is Jesus Christ as a person that started a new current in the world's his-

tory nearly nineteen centuries ago, and it is the person, Jesus Christ, that is dominating the world's history now.

We shall not enter this tempting field, but cannot pass by it without asking, What think ye of him, who, although to all outward appearances only a poor Galilean peasant, with no influential friends to sustain him, with no material resources to further his claims, with no sword of conquest in his hands, with no following except a few illiterate men and a small number of adherents, with but three years of public life closing with a malefactor's death, commanded his disciples to announce himself as the great Deliverer of all nations and the only hope of eternal life, which became the winning theme wherever it was proclaimed. The kingdom, which he established under these unpromising circumstances, has gone on increasing, although antagonized by the greatest of worldly forces, so that it now numbers hundreds of millions of adherents, and has been such a civilizing force, that, wherever it has gained the best foothold, it has raised the nations to the highest grade of happiness, progress and good government. The rallying cry has been "Christ the power of God and the wisdom of God," and he as a person in history has had all this beneficent effect. He has been more talked about and written about than any other being that has ever been on earth. Thousands and tens of thousands have believed *in* him and *on* him even to the agony of imprisonment and death. Although he died so many centuries ago, his kingdom is larger than that of any living potentate. "The mightiest currents of feeling now flowing through the world have their source in the crucified Galilean. Christianity, to-day, lights up the earth as the beautiful feet of morning upon the mountains, and the dark places of cruelty and barbarism are where its beams have not fallen. * * It rests content with no past achievement—is satisfied with no fresh victories, however glorious and mighty. It hangs out no signals of decay; exhibits no marks of growing impotency; abates neither hope nor heart. Men everywhere, of high degree and low degree, learned and ignorant, continue to believe it, yield to it, bow at the foot of its uplifted cross. * * The tokens of universal triumph grow brighter and brighter." (Dr. Herrick Johnson).

Such a king is the Nazarene, and such the kingdom he established. Can we say, after seeing what that kingdom is, in its extent and influence, that its founder was nothing more than a man?

What think ye of Christ? We have, in this discussion, been directing our answer along but a single line, and we believe we have said enough to show his superhuman character. Our argument has had little to do with his adaptation to our needs as a Saviour. But if we once arrive at that stage when we can believe him divine, neither our reason nor our faith will need to suffer a very severe tension in accepting his power to save. If he is God, and I realize my sinful condition, he soon becomes *my* God and Saviour—my all-sufficient ground of hope. My soul drinks in faith as the fleece drinks in the dew, and I realize that for my salvation, "Other foundation can no man lay than that is laid, which is Jesus Christ." He is my *all* in *all*—the only name given under heaven amongst men whereby I can be saved, and I sing

"My faith looks up to thee,
Thou Lamb of Cavalyy,
Saviour divine.

ARTICLE X.

REVIEW OF RECENT LITERATURE.

FLEMING H. REVEL COMPANY, CHICAGO AND NEW YORK.

Biblical Theology of the New Testament. By Revere Franklin Weidner, Doctor and Professor of Theology, author of "Studies in the Book," etc., etc. Vol. I. Part I., The Teaching of Jesus. Part II., The Petrine Teaching. pp. 228.

The volume before us is another proof of the industry of Dr. Weidner in making books, and this is one of the very best he has made, although, like its predecessors, it does not exhibit anything new, or profound or original. Dr. Weidner has the happy faculty of utilizing and popularizing the labors of other men. His Introduction to Dogmatic Theology, published in 1888, reproduces in English the characteristic features of Luthardt's Dogmatic. His Practical Theology, published only a few months ago, derives nearly all its value from Hagenbach and

the manuscript lectures of the late Dr. Krauth. The volume now in hand shows much dependence upon Weiss, Schmid, Van Oosterzee and others. Dr. Weidner's chief service consists in this: He simplifies, abbreviates and adapts the thorough, profound and elaborate research of other men. The chief *merit* of his service consists in this. He does his work well, and always gives us good books, albeit we wish that when he borrows definitions, paragraphs, and, in some instances, pages with little or no change in matter or order, he would indicate the fact, that we might know just whom we are reading. His use of Luthardt, Krauth, Hagenbach, *et al.*, is hardly justified by the statement that this or that book is *based* on one or other of these great authors.

The book in hand is in many respect an excellent treatment of the Biblical Theology of the New Testament, which "has for its task the scientific representation, in a summary form, of the religious ideas and doctrines contained in the canonical books of the New Testament." Thus Biblical Theology is a historical science, and is treated by Dr. Weidner in a historical way. The author seeks (one or two instances excepted, it seems to us) not to read into the sacred record any dogmatic or philosophical preconception, but to ascertain and expound the teaching of the record. Many of the expositions will be helpful to the dogmatician in constructing a systematic theology, and to the pastor in composing his sermons.

One of the chief services rendered by Biblical Theology, has been the exhibition of the richness, variety and progressive development of the Christian ideas. God makes use of men as distinct and differing media for the divine revelation. Hence we have a Christ according to the synoptists, who, as Dr. Weidner thinks, "drew from a common source, which constitutes the foundation of our first three Gospels, and that this source was the oral teaching of the apostles, which, on account of its sincerity and simplicity, immediately received a fixed form," pp. 37, 38. We also have a Christ according to the conception of John, the beloved disciple, who leaned on the Master's bosom and drew his Gospel from the Master's heart. The central thought of the synoptists is the utterances of Jesus, pre-eminently his teaching in regard to himself, in regard to the kingdom of God, and in regard to the last things. The central thought of John is the Person and Work of Christ. The synoptists bring into prominence the humanity of Christ. John exhibits the deity of Christ. We thus have not two Christ's, nor one Christ with contradictory attributes, but one Christ who is the Son of Man, and God manifest in the flesh. Dr. Weidner fully recognizes the variety as well as the manifoldness of the apostolic teaching, and seeks to "set them forth in their unity and harmony." None the less he recognizes that there is a Petrine and Pauline development of the teaching of Jesus the Messiah, although in the present volume he has treated only

"The Petrine Teaching," reserving the Pauline teaching, as he intimates, for a volume "which is already in press."

The least satisfactory part of Dr. Weidner's book, is "The Descent of Christ into Hades." We are very well pleased with his definition of Hades as "the place of departed spirits." "It embraces two parts, the place or state of bliss, and the place or state of misery." When our author states that "the soul of Christ, separated at death from the body, went into the invisible world, and into the generic Hades, but into that part of the generic Hades called Paradise, where Abraham was, where Lazarus was in Abraham's bosom, and where the soul of the thief on the cross met Jesus that very day (Luke 23 : 24)," he has said about all that the word of revelation warrants, except that Christ's soul was not left in Hades. But when he declares that "Christ descended into the very hold of Satan, into the very centre of his dominion, there to herald forth his victory, and make manifest his triumph over the power of Satan," we say that he is wise above what is written. The Bible nowhere teaches that Christ "descended into the very hold of Satan," and there heralded forth his victory. Christ's revivification after death and his resurrection from the dead, is the true triumph over death and Hades. Equally unsatisfactory is Dr. Weidner's theory of Christ's preaching to "the spirits in prison," that is, in Hades proper,—the home of Satan and his angels," (p. 190). It is only by the most torturing as well as tortuous exegesis that any such meaning can be brought out of 1 Pet 3 : 18-20. It would seem that Dr. Weidner's main aim here is to support the view of the *Descensus* given by Luther in his Torgau Sermon in the year 1533; but it would be well for him to know that Luther took a different view of the *Descensus* almost every time he treated it, and that, as Musaeus says, the Lutheran theologians have never been agreed on this article of the Creed.

Taken as a whole we cordially commend this, Dr. Weidner's latest book. It will richly reward diligent study, as it condenses much good thought and breathes an earnest, devout spirit. We await the second volume with anticipations of pleasure and profit from its perusal.

J. W. R.

Christian Nurture in the Lutheran Church and Home. 'The Scripture Law of Education from Infancy to Complete Life. By Rev. Lee M. Heilman, A. M., Pastor of Grace English Lutheran Church, Chicago, Ill. pp. 224.

On opening this modest volume several criticisms arose spontaneously in the reviewer's mind. First came the regret that a Lutheran volume, so well adapted for Lutheran people and so much needed by many of them, could not be issued from a Lutheran Publication House. But from well-known other instances of this kind, it would doubtless be doing injustice to the author to lay the imputation of this failure at his

feet. Again, the reviewer questions the propriety of appropriating the title borne by the work, rendering it liable to be confounded with Dr. Bushnell's able treatise, still as this clearly declares the principles which that work so earnestly gropes after, it may well deserve a title which is the faithful expression of its contents.

Such criticisms, however, have no relation to the merits of the book. These can best be appreciated by a few characteristic quotations. Ascribing "the spiritual beginning in infancy" to the Divine Saviour, the author proceeds: "The life which begins in these profound mysteries of Jehovah is the life that is to be nurtured. The training of the young is thus an educational process, developing an inner spiritual life. The children of the Church are * * different from the foreign products of non-Christian society. The rite of Baptism needs to be lifted to its proper sphere in the sentiment of the Church. The grace offered in it and the means it is of effecting the forgiveness of sin, must not be ignored on account of the prejudices the doctrine has unfortunately incurred, we dare not dishonor the divine promises. The seed of this baptismal grace produces the plant that is to be trained to true character."

Again: "The Covenant planting should be nurtured unintermittingly in every successive season. The baptized children are in the Church and dare not be considered outside as the heathen are. Too often they are treated as unworthy the Christian name, until they may be 'converted' after a period of growing worse in sin. With the soul of the Divine Covenant, they should rather be trained up in its privileges and blessings. These potencies of a living faith—the 'susceptibilities,' as Luther says, which the Spirit bestows, are capable of development."

A pedantic grammarian can no doubt point out here and there defects in Mr. Heilman's style, and the acute smell of hyper-critical theologians will possibly scent some dangerous utterances, but every page examined by the writer commends it as a most timely and valuable book, which ought to be read in every Christian family. E. J. W.

The Nonsuch Professor in His Meridian Splendor ; Or the Singular Actions of Sanctified Christians. By the Rev. William Secker, Minister of All-Hallows Church, Londonwall. With Introduction by Rev. T. L. Cuyler, D. D. pp. 367.

We are glad of another issue of this old and unique book, of which Lowndes says: "A beautiful little work, worth its weight in gold."

Rev. Wm. Secker was a dissenting minister of the 17th century, but little known, but evidently a man of peculiar genius and original talents. The pure merit of this work, which appeared in London in 1660, has perpetuated his name. It is a book of practical godliness. Besides at least one earlier edition in this country, an edition was published in

1860 by Sheldon & Co., with an introduction by Dr. C. P. Krauth. Dr. Krauth says of it: "It is pure nutriment; a single sentence of it often contains food for a whole day. It is a book that may be read to advantage in two ways. It may be read consecutively, and may afterwards be taken up from time to time and opened anywhere, and the first words which meet the eye are sure to excite attention and to reward it. It is a book to keep by you, to aid you in giving even to the single moment of opportunity its full value."

The style of writing is very peculiar. It abounds in striking antitheses, and shapes itself into bright, pithy epigrams. Each sentence has its own separate polish. For continuous reading these peculiarities are in an almost wearisome excess, but they enrich with gems of truth those who can read only for a moment's time. There is often a whole sermon in a single sentence. The clergyman will find here many a fruitful thought and striking illustration, and all Christians will be instructed and quickened in the direction of the true life of practical piety

M. V.

THE RELIGIOUS TRACT SOCIETY, LONDON: FLEMING H. REVELL COMPANY, NEW YORK AND CHICAGO, SOLE AGENTS.

God's Champion, Man's Example. A Study of the Conflict of our Divine Deliverer. By the Rev. H. A. Birks, M. A. Author of *Studies in the Life of St. Peter*, pp. 160.

No part of the Scriptures have been pondered and studied and taught with more strenuous application by the writer of these times than the narrative of our Lord's temptation, but this little volume offers him new discoveries and its freshness, richness and suggestiveness, show how inexhaustible is this subject and how perennial its significance. The discussion is learned and reverent, evangelical and practical, and it would be hard to name a class of Christian readers who would not be greatly benefited by its reading.

Even the higher critics may learn a lesson from the use made by their Lord and Teacher of the Book of Deuteronomy in withstanding the assaults of spiritual powers. What "modern thought" would discredit as a book of doubtful date and authorship, and as the result of numerous redactions, was to our Saviour "the very word of God, the word of victory, the word with which he three times overthrew his foe."

The author shows with marked force how Jesus is our example even in his methods of meeting the propositions of the enemy. "Jesus could never bind himself to reject without examination every proposal that came to him from such a source: this would have put in Satan's hands the power to cut him off from all good things. To reject at once all that comes from the opposite camp to our own, be it in politics or religion, is but a slipshod method at the best. It has its convenience, no doubt; it may even be the safest practical rule for those whose

clouded intelligence forbids them to form an independent judgment of their own; but it can never be the standard of perfection. 'Prove all things; hold fast that which is good.' Learn even from an enemy if he has ought to teach. Such is the law of highest wisdom." How much richer our possession of the truth if we could bring ourselves to observe this law of highest wisdom, to which along with many other striking truths this clever work directs our attention. E. J. W.

ANSON D. F. RANDOLPH AND COMPANY, 38 W. 23D STREET, NEW YORK :
LONDON, LONGMAN, GREEN AND COMPANY.

Prophecy and History in Relation to the Messiah. The Warburton Lectures for 1880-1884. With Two Appendices on the Arrangement, Analysis, and Recent Criticism of the Pentateuch. By Alfred Eder-
sheim, M. A. Oxon., D. D., Ph. D., author of "Life and Times of Jesus the Messiah." Author's Edition.

In these lectures, the distinguished author, whose name carries everywhere an assurance of scholarly ability and candor, has furnished a most valuable discussion of the questions raised by recent criticism of the Pentateuch and the history of Israel. That criticism, in its most advanced contention, has sought such a re-construction of the Old Testament writings and of Jewish history, as to resolve the religion of Israel into a merely natural development of the religious forces of human nature, and to surrender the distinctly supernatural basis which the peculiar divine authority of the Old Testament prophecies and institutions have always been regarded as furnishing for Christianity. This discussion, especially as bringing the resources of learning into form of popular adaptation, must rank among the most able and serviceable presentations of the important subject.

Dr. Edersheim's plan differs from the method of treatment mostly pursued. It seeks to secure the position against the destructive critics both in front and rear—moving backward from the actual facts in primitive Christianity as made sure by unquestionable authorities, to what must have been the conditions necessary to account for them, and then showing, against the new destructive theories, that, in principle and detail, the Mosaic authorship of the Pentateuch legislation is accordant with and demanded by the unmistakable and frequent notices in the historical books of the Old Testament.

In accordance with this plan the first lecture traces the origin of Christianity to the teaching of the Old Testament and shows that the great Messianic hope, of which Jesus presented the realization, could not have originated in his time, nor close to it, nor in the centuries that had elapsed after the exile. The second lecture carries the argument a step further, by showing that the kingdom of God had been the leading idea throughout the whole Old Testament. Lecture III. shows that the New Testament presents Christ as the fulfilment of Old Testament

prophecy, according to undisputed Christian, Jewish and heathen testimony. In lectures IV. V. and VI. the nature, relations and tests of divine prophecy are discussed and established. The seventh and eighth lectures more fully defend the views thus set forth concerning the Old Testament and present an examination of the recent criticism in regard to the Pentateuch and historical books. This is done with care and strong impressiveness. The rest of the lectures discuss the general character of the post-exilian literature, present a critical and doctrinal comparison between the Apocrypha and the Old Testament, the various movements of the Jewish national life, the so-called pseudepigraphic writings—all with reference to their bearings on the Messianic hope and the establishment of Christianity.

The whole historical review, conducted with Dr. Edersheim's wealth of learning and force of logic, shows how little Christianity has really to fear from the assaults of the so-called Higher Criticism upon its Old Testament foundations. The asserted conclusions of this criticism become plainly untenable and impossible in the light of the actual invincible facts. We heartily commend this volume to the attention of ministers, students, and all intelligent Christian men who desire light on the subject.

M. V.

THE JOHNS HOPKINS PRESS, BALTIMORE.

Attention. A Historical Summary of the Discussion Concerning the Subject. A Dissertation presented to the Johns Hopkins University on Application for the Degree of Doctor of Philosophy, 1889, by Lemon L. Uhl, Ph. D. pp. 125 1890.

The title of the volume fully indicates the relations under which it was written, as well as the general scope of its purpose. It is primarily historical, but this historical inquiry looks to scientific conclusions concerning attention itself. The topic has been relatively a neglected one, and the survey of the views expressed by the philosophers of the past will prove very helpful to students who desire to trace the course of its development. The basis is thus properly laid for new researches which, Dr. Uhl rightly considers, must be carried on from the standpoint of consciousness and physiology.

The conclusion reached by our author is thus summed up: "Attention has its basis in our peculiar organism and its psychical capabilities; it is developed for each individual by motions of the foetus and of the infant on external stimulations, nervous impulses and growth through nutrient processes; it is less extensive than consciousness, but equally intensive with it; it is controlled by the results of experience for the purposes of larger experience, and its chief contribution to experience is given in memory, association, intelligence, and a clearer consciousness. Finally, attention in all its grades is most intimately connected with conscious phases of mind and is, in its highest form, pre-eminently

an effort in the organism together with a sense of effort in consciousness, along with some activity and also some principle of direction not yet disclosed in the organism of consciousness."

We cannot but feel that while Dr. Uhl is right in studying attention in the best and fullest light of its physiological conditions and relations, he has allowed to the new psycho-physics an undue influence in shaping his view and statement of them, giving thus, too much, a materialistic aspect to what is after all essentially psychical action. M. V.

HOUGHTON, MIFFLIN AND COMPANY, BOSTON AND NEW YORK.

Essays in Philosophy, Old and New. By William Knight, Professor of Moral Philosophy and Political Economy in the University of St. Andrews. The Riverside Press. pp. 367. 1890.

Students of the questions that agitate the thought of our times will enjoy these finished essays from the pen of Dr. Knight. A few of them have been in print elsewhere; but their collection into a volume, in the attractive form here presented, will secure for them the wider reading to which their merits entitle them. There are seven essays: Idealism and Experience, in Literature, Art, and Life; The Classification of the Sciences; Ethical Philosophy and Evolution; Eclecticism; Personality and the Infinite; Immortality; and The Doctrine of Metempsychosis.

The first essay is a presentation, in the crystalline clearness which marks the Edinburgh professor's style, of the distinguishing characteristics of the leading schools of philosophy, that of Idealism and that of Experience or Empiricism, and the influence they have exerted on the Literature, Art, and Character of the periods in which they have severally flourished. In all these respects the effects of these two ever rival philosophies are seen to be different—Idealism tracing its way through the nations and centuries in higher and richer literature, nobler creations in art, and loftier character, while Empiricism has marked its effect in the naturalistic and the commonplace. Both these philosophies are, nevertheless, rightly recognized as containing fundamental truths, and each as balancing the other.

The paper on the classification of the sciences is a criticism of the leading methods that have been attempted, and an effort to point out a new method based on the distinction between *mind* and *matter*.

The third essay was originally an inaugural address, delivered to the students of Moral Philosophy in St. Andrews. In this, and in part of the fifth, the author discusses the theory of evolution, in its relation to ethics and the Personality of the Infinite, especially in connection with the claim of some of its advocates that it can explain the origin of our intellectual and moral nature. Prof. Knight looks with much favor on the general theory of evolution, viewed as expressing a *mode* of the creational work, but discerns how utterly incompetent and misleading it is when it ventures to account for the human intellect, personal freedom,

and the conscience, as *derived* from elements which originally or in lower or earlier stage were non-intellectual, necessitated, and non-moral, a product of environment. All deduction of the moral judgments from personal or racial experiences of utility or pleasure leaves the ethical distinctions without foundation and without authority.

This conclusion is sustained by pointing out the very nature of the process of this merely mechanical evolution. Its fundamental idea is that nature is only an

“eternal *process* moving on.”

Seeming products are but stages of the advance, leaving others behind, passing forward into others. *Πάντα ῥεῖ, οὐδὲν μένει*. We can best state the necessary conclusion by quoting a few paragraphs:

“There is no standard of the true, or the beautiful, or the good; no principles of knowledge; no canons of taste; no laws of morality. The principles of knowledge are empirical judgments, and nothing more; the canons of taste are subjective likings, and nothing more; the laws of morality are dictates of expediency, and nothing more. As the fully developed doctrine of evolution abolishes species altogether, and reduces each to a passing state of the organism, which is undergoing a modification that never ceases; so the notion of a standard of the true, or of the right, vanishes, of necessity, in a process of perpetual becoming. They are always about to be; they never really *are*. The species and the standard may still, for convenience’s sake, receive a name, but it is the name of a transient phase of being, of a wave of the sea of appearance; *vox, et preterea nihil*. The nominal alone survives; the real and the ideal have together vanished.” * * “An experimental theory of the origin of knowledge and of morals fits into the doctrine of evolution; and conversely, the psychological facts that suggest a non-experiential theory of knowledge and morals are among the most formidable difficulties in the way of the doctrine of evolution.” * * “Evolution and necessitarianism go hand in hand. They are different ways of expressing the same thing. If human nature is wholly evolved, man is at best a cunningly devised machine, an automaton.” * * “The psychological facts which Darwin has signalized are important factors in the ethical development of the race; but he has not solved the ethical problem, and no amount of successful labor, along the lines in which he and his successors have worked, will solve it.” * * “On the theory of evolution, the goal is not yet reached. There not only may but there must be endless future development. We have not attained to anything higher than a temporary and therefore a conventional rule of expedient action. An absolute standard is impossible. Since our humanity itself is in a perpetual process of ‘becoming,’ its rule of action always ‘about to be,’ never absolutely ‘is.’ It is essentially relative, necessarily contingent, incessantly changing. What is valid for the

human race to-day *may* cease to be valid to-morrow, and *must* cease to be valid in the long run. It will become absolute through the slow procession of the ages, and the stealthily superannuating hand of time. Can a rule which thus disintegrates and dies away command the reverential suffrage of the race, even while it lasts?"

Along with these just and clear-cut reasonings, the volume here and there presents some ideas that seem less defensible, as, for instance, the author's dissent from the doctrine of creation *ex nihilo*, and his suggestion of the old idea of an "eternal matter," or at least of an eternal creation, a pantheistic "ceaseless becoming, coeval with the everlasting Cause." But the volume is stimulating, and rich in suggestions for those who are studying the questions of our times. M. V.

Charles Grandison Finney. By G. Frederick Wright, D. D., LL. D. pp. 329. 1891.

This is another happy addition to the series of "American Religious Leaders," a title to which the career of Dr. Finney gives him an unquestionable claim. He was a born leader. As teacher, author and evangelist, as a man who had convictions and who was conscious of having a mission he impressed his strong personality upon his age, as it falls to the lot of few men to do. He was the man for his age. It may be doubted whether he could have filled a sphere of equal usefulness in the present age. Certainly some of his peculiar views and methods do not commend themselves to the dominant religious ideas of to-day, although as we read of them in these pages they are found inspiring.

His biographer writes as one in hearty sympathy with his subject, yet he avoids unmixed panegyric, and impresses the reader with his candor and fidelity to truth.

The greatest monument of Finney's work is Oberlin College, and, doubtless, to many his relation to the founding of that institution will prove the most interesting chapter of his life. His extraordinary success as a revivalist offers a problem to theologians at the present day, when that system of reaching the unconverted has fallen almost wholly into desuetude, and largely because as a permanent system has been found not only unsatisfactory, but obstructive to the promotion of the best spiritual state. E. J. W.

G. P. PUTNAM'S SONS, NEW YORK AND LONDON.

Gospel-Criticism and Historical Christianity. A study of the Gospels and of the History of the Gospel-Canon during the Second Century with a consideration of the Results of Modern Criticism. By Orello Cone, D. D. pp. 365. 1891.

In the first chapter the author discusses in twenty-six pages the Textual Criticism of the New Testament, with the general conclusion that

“accident, carelessness, caprice, and dogmatism have contributed to embarrass the scholar in his unachievable task of restoring the original text.” In the following ninety pages he treats “The Canon,” and sums up the results in these words: “Our four Gospels, after having remained unnamed and undistinguished in the mass of the early Christian literature for about one hundred years, are found to have made their way by the beginning of the third century to a general recognition in the Church as exclusive historical sources for the life and teachings of Jesus.” In forty-two pages he presents the views of different critics in “The Synoptic Problem,” and declares that “the differences in the records are to be explained by the dependence of the writers to some extent on oral tradition and uncanonical written sources and by the individuality and literary independence of each.” In ninety-three pages the author exhibits the peculiarities of the four Gospels, with the conclusion that the fourth was written in the second quarter of the second century, and that its author “will forever remain a great unknown.” “The Eschatology of the Gospels,” treated through forty-six pages, finds its characteristic expression in this: “The prominent and peculiar eschatological feature of the Gospel is, however, a spiritualization of the Parousia and the judgment. All sensuous traits of a second coming are banished in favor of a spiritual presence. The judgment is ‘now,’ and the condemnation of men is in their rejection of the ‘light’ that has already come into the world.” In fifteen pages he treats the “Dogmatic ‘Tendencies’ in the Gospels.” He finds in Matthew a tendency to “Judaize,” and declares: “It is difficult to believe, in view of this unquestionable tendency, that he wrote with no other object than to set forth the life and teachings of Jesus. Rather the evidences of an ulterior design are as unmistakable as that design itself is probable.” The “tendency” of Luke is to support the “Pauline traditions and points of view.” The chapter on “the Old Testament in the Gospels” may be judged from the following declaration: “One hazards nothing in saying that in all the Gospels there is not a single application of a so-called prophetic passage from the Old Testament of the history of Jesus which can be justified by a scientific interpretation.” After reading the foregoing characteristic passages the reader will not be surprised at the following in the last chapter, entitled, “Criticism and Historical Christianity.” “Criticism appears, then on its own grounds and by its own methods to contribute to the confirmation of historical Christianity, if to establish the general credibility of the synoptic Gospels as to the essential teachings and character of Jesus be to do this. It must be acknowledged, however, that if by historical Christianity is meant the whole body of doctrines, or a certain considerable number of them, which have been and are taught in the name of Christianity, then criticism does not give it support. If it is made to include such doctrines as the infallibility of the records, origi-

nal sin, total depravity. the trinity, imputed righteousness, a vicarious atonement, and endless punishment, then so far criticism is unfriendly to it. If, however, it means that Jesus of Nazareth lived; that he was a personality of unsurpassed moral and spiritual greatness; that he taught a morality and religion founded upon the doctrine that God is the Father of men, and all men are brothers, the central, practical precept of which was love to God and man; that he lived a blameless, worshipful life of consecration and service in which his great teachings were eminently illustrated; that he performed some works which in his age were regarded as wonders; that after an amazing and brilliant career of a few months in Galilee he was crucified at Jerusalem; and that he was therefore in some way manifested to those who had loved and followed him as victorious over death; if these are the essential contents of historical Christianity, then it finds in criticism not an opposing and destructive agent, but a helpful ally."

Dr. Cone's book is calm and tranquil in discussion, and does not hurl any coarse flings at what plain Christians have long been wont to call the word of God; but certainly it minimizes the divine element in Christianity, and eliminates from it that which has ever been the true source of its power and influence in the world, viz., that the Gospels are the inspired record of the life, sufferings and death of Jesus Christ, who is at once the Son of God and the Son of Man, who by his own blood hath reconciled us to God. The book before us finds no place for these truly divine factors in Christianity as we have been taught to regard it. "The moral and spiritual superiority of Jesus places his personality and teaching beyond the invention of his age, and attests their historical truth." All this is exactly in harmony with the conclusions of Renan. Christ is a great religious genius, the embodiment and manifestation of all that is noblest, purest and tenderest in man. Therefore, in the language of Renan, who is approvingly quoted, "he deserves the divine rank; an absolutely new idea made through him its entrance into the world; we are all his disciples and continuators." We need hardly say that we have not so learned Christ, because we have not interpreted the Gospels according to the criticism contained in the book before us. Yet, as the book is dedicated "to believers who fear criticism and to the unbelievers who appeal to it," we do not hesitate to commend it to such of both classes as wish to know what historical criticism is. It cannot disturb the faith of the true believer who has intelligence and patience enough to plod through its somewhat heavy pages. It may impart some of its own spirit of reverence to the unbeliever who would entirely "exclude God from history."

J. W. R.

HUNT AND EATON, NEW YORK.

Sketches of Jewish Life in the First Century. By James Strong, S. T. D., LL. D.

This book neatly printed and illustrated, and written with scholarship and at the same time devout feeling, will be found to the taste of those who wish a larger play of fancy than is made possible to all by the simple words of Scripture. If sacred facts must be put in forms of fiction, the treatment of its themes in the volume before us is a specimen of good work of the kind. "Nicodemus" is a story of our Lord's life, giving certain scenes of it in conversations and familiar letters supposed to have passed between Nicodemus and his friends. The second part of the book, "Gamaliel," is a similar presentation in outline of the life of Paul.

J. K. D.

I. KOHLER, NO. 911 ARCH STREET, PHILADELPHIA.

John Frederick Stark's Daily Hand-Book for Days of Rejoicing and of Sorrow, etc., etc. Translated from the Original German Edition.

It is altogether a work of supererogation to commend Stark's Daily Hand-Book. We rejoice that this good book, which has alleviated the sorrows, and strengthened the faith of thousands of our fathers and grandfathers, is thus made accessible to the children, who though they have lost the language of the fathers, have not lost the faith of the fathers. The book consists of exhortations to prayer, prayers and hymns, for almost every condition of Christian life and experience. The language is simple and the sentiment is always devout and evangelical. The plain Christian, and not less the learned theologian, will be greatly benefited by the use of this truly excellent book of devotion. Pastors can place no better book, the Bible excepted, in the hands of their parishioners. For while we firmly believe in free prayer, or prayer from the heart as the Germans phrase it, we would heartily encourage the use of printed prayers when they express the longings of our hearts more fully and more correctly than those of our own composing. Besides: The study of exhortations to prayer, and the devout praying of suitable forms of prayer, cultivate a true spirit of prayer and improve the methods of our devotions. True worship, whether public or private, is that which is in spirit and in truth, and will neither be bound by nor discard a book of devotions. Ministers can make good use of this book in pastoral visitation. We bespeak for it a large sale.

J. W. R.

A. C. ARMSTRONG AND SONS, NEW YORK.

The Book of Proverbs. By R. F. Horton, M. A., Lat. Fellow of New College, Oxford. pp. 418.

The Book of Leviticus. By Rev. S. H. Kellogg, D. D., author of "The Jews; or Prediction and Fulfillment," "The Light of Asia and the Light of the World," etc. pp. 566.

It is not an easy matter to prepare a series of expository lectures on the book of Proverbs ; but, in spite of the difficulties in the way, the author has here succeeded remarkably well. So far as possible, he has treated the book topically, and under the special subjects has brought under review the great bulk of the matter, either in the way of exposition or by notes and quotations. It belongs to the series entitled "The Expositor's Bible," edited by that competent scholar, W. Robertson Nicholl, M. A., LL. D.

The "Book of Leviticus" is another volume of the same series. The introductory chapter is exceedingly valuable and fully worth the price of the whole book. It treats of the origin and authority of Leviticus, the occasion and plan of the book, its purpose, and the present-day use of it. It will be a great mistake for the reader to omit this or even fail to read it as the very first thing. It will open the door to the rich treasures back of it. Both these book are an excellent addition to this excellent series.

LUTHERAN BOOK CONCERN, COLUMBUS, OHIO.

A Brief Commentary on the Four Gospels. For Study and Devotion.

By F. W. Stellhorn, Professor of Theology in Capital University, Columbus, Ohio. 4to. pp. 348. 1891.

This is not a commentary for the learned, and that is to be commended as its special merit. The author expresses, indeed, the hope that "his book may occupy a place, however modest, on the study table of his ministerial brethren and others, assisting them at least to some extent in searching the Scriptures,"—but the proper place for it is obviously on the family altar of clergy and laity, where it may aid them in conducting the most sacred of every-day occupations, family worship. It is a commentary in the interests of devotion and not of criticism. As such it aims to meet a real want and to fill an important place and its aim is in good measure realized. The author has a clear and a practical insight into the sense of Holy Scripture and his expositions are given in plain and expressive terms.

Each gospel is treated separately, while references are made to analogous passages in the other gospels respectively, the chapters are divided into paragraphs and following these is a "Summary Explanation" bringing out more fully the spiritual import of the text. At the close of each chapter follows an appropriate prayer suggested by its contents. Where individual words require explanation these are given in foot-notes.

As we have so few popular Commentaries in English that give faithfully the doctrines of Scripture as understood by the Lutheran Church, we have a special and solemn reason for according a welcome to this work, which is calculated to serve, in every household, the twofold pur-

pose of elucidating Scripture and of strengthening among our people the convictions that the faith in which they have been reared is the truth of God.

E. J. W.

FUNK AND WAGNALLS, NEW YORK.

The Epic of Saul. By William Cleaver Wilkinson. pp. 386.

As we finish reading this volume we feel compelled to say: 'Here we have a real epic—not, perhaps, of the highest rank, yet high.' We are brought under the spell of a real work of art. It is no ordinary poem, and we believe we are safe in saying that it must take its place among the finest literary efforts of our times. We are told that it is the product of over seven years of literary work. It exhibits ripeness of poetic imagination in the fine finish of poetic form. Prof. Wilkinson has long been known as a clever and suggestive essayist, but this volume will probably give him his chief seat among the poets.

The choice of his subject was well guided. Saul of Tarsus had by nature the material of which God makes heroes. But the poet has risen to the height of the task of difficult and fitting delineation, and drawn a bold and well-sustained conception.

The 'argument' turns about the wondrous change in Saul's life, a life moving always, whether as persecutor or apostle, under high and exacting obedience to conscience. The proem points out the purpose of the whole poem:

"Saul in the council Stephen's face saw shine
As it had been an angel's, but his heart
To the august theophany was blind—
Blinded by hatred of the fervent saint,
And hatred of the Lord who in him shone.
What blindfold hatred such could work of ill
In nature meant for utter nobleness;
Then, how the hatred could to love be turned,
The proud wrong will to lowly right be brought,
And Paul the "servant" spring from rebel Saul—
This ye who love in man the good and fair
And joy to hail retrieved the good and fair
From the unfair and evil, harken all
And speed me with your wishes while I sing."

The entire epic is divided into fourteen parts or books, beginning in interview of Saul with his venerable teacher Gamaliel. In this interview he opens his purpose of public disputation with the Christian preachers. Then, after conference of the Sanhedrim, where counsels of blood and deceit mingle with more temperate advice, the recital moves on through an intensely exciting series of plots and experiences and events, finely imagined and strongly pictured, in which hatred, pas-

sion, and pathos intermingle, till the persecutor, still breathing out slaughter and death against the Nazarene and his followers, comes to the culminating scene where, near the gate of Damascus, he left his old life forever and cleanly behind him and became Jesus' chosen instrument for a service whose power must widen till it fills all earth and time.

The characters that are introduced into the poem are finely drawn. Around Saul himself as the central person, are Gamaliel, Shimei, Saul's sister Rachel, Ruth the wife of Stephen, Sergius and others, each conceived and pictured in strong and fitting individuality—an individuality consistently sustained in attributed word and act.

Some faults and blemishes may easily be pointed out by the severer critic here and there throughout the volume; but it abounds in passages that, for deep insight into the human heart, acute analysis of character and motive, graphic portrayal of conduct and event, and strong expression of deepest realities of experience and life, must certainly win for this poem a wide and intelligent favor.

It would be pleasant to illustrate the qualities of this epic by transferring some passages to this notice. But we can give only one—in which Saul turns from his own sister on finding her a believer in Christ:

“Nay, Rachel,” said Saul, with a tone
Repressive more than the repressive words,
“I will not hear thee further in this vein.
Thou art a woman, and I must not blame
Thy weakness; sister too to me thou art,
And I will not misdoubt thy love: but thou
Hast added the last drop of bitterness
To the crowned cup of grief and shame poured out
For me to drink. Go, Rachel, muse on this:
A brother leaned an aching, aching heart
Upon a sister's bosom to be eased,
And that one pillow out of all the world
To me, that trusted downy softness, hid
The cruelest subtle unsuspected thorn.
Saul's sister a disciple and a dupe
Of those that preach the son of Joseph, Christ!
And this, forsooth, the fruit that was to be
Of Saul's aspiring trust to strike the stroke
That in one day should crush the wretched creed!
Rachel, methinks thou mightst have spared me this!
But nay my sister, better it is so.
Haply no barb less keen had stung me back
To my old self and made me Saul again—
The weakling that I was, to pule and weep,
As if the cause were lost and all were lost!

I thank thee, sister, thou hast done me good,
 Like Medicine—like bitter medicine !
 Tell me true, Rachel, thou didst feign me this,
 To rouse me from my late unmanly swoon.
 That is past now ; I rise refreshed and strong,
 I see my path before me, stretching straight,
 I enter it to tread it to the end.
 Doubt not but I shall feel the wholesome hurt
 Of the shrewd spur my sister, with wise heart
 Of hardness, plunged full deep into my side
 Betimes, when I was drooping nigh to sink.
 Peace to thee, sister, cheer thee with this thought,
 ‘I saved my brother from the last disgrace
 By a disgrace next to the last—it was
 A hard way, but the only one, and it sped !’ ”

Such cruel irony from her brother cut
 The tender heart of Rachel like a knife.
 But more for Saul she grieved than for herself ;
 She knew that naught but anguish of chagrin
 The sharpest could have tortured out from him,
 So noble and so gentle, any taunt.
 From sheer compassion of his misery,
 She wept, and said :

“O Saul, Saul, Saul—”

But he :

“Rachel, no more : already deep enough,
 I judge for present use, the iron has gone ;
 I shall not falter ; thou mayst safely spare
 To drive it deeper now—it rankles home.
 And surely, if hereafter I should feel,
 At some weak woman’s moment, any touch
 Of foolish tenderness to make me pause
 Relaxing and relenting from my course—
 A sad course, Rachel, traced in blood and tears !—
 Should ever such a softness steal on me,
 Surely I should but need remember thee,
 Thou younger playmate of my boyhood ! thee,
 Mirror that was, of saintly sisterhood !
 Loveliest among the daughters of thy race
 Once to thy brother ! fountain flowing free
 Of gladness, never sadness, unto him !—
 Never of sadness until now, but now—
 O Rachel, Rachel, sister, changed this day
 From all thou wert to what I will not name—

Surely I shall need but bring back this hour,
 And let the image of my sister pass—
 O broken image of all loveliness,
 Distained and broken!—pass before my eyes,
 As here I see her, separate from me
 Forever, and outcast from God—that thought,
 That image, shall make brass the heart of Saul,
 And his nerve iron to smite and smite again,
 Until no wily Stephen shall remain
 For any silly Rachel to obey.”

Fierce so outbreathing threat and slaughter, Saul
 In bitterness of spirit broke away.”

M. V.

Biblical Commentary on the Prophecies of Isaiah. By Franz Delitzsch, D. D., Professor of Theology in the University of Leipzig. Authorized Translation from the Third Edition. By the Rev. James Denny, B. D. In two volumes. Vol. I., 8vo, cloth, 520 pp.,

This translation of Delitzsch's Commentary on Isaiah (one of the "foreign Biblical Library" series, edited by the Rev. W. Robertson Nicoll, LL. D., Editor of *The Expositor*) represents the third edition of the original work. The book, as might be presupposed, is characterized by profound learning and by reverence of spirit. It is without doubt the best commentary on Isaiah extant, and will be very helpful to scholarly readers who have some knowledge of Hebrew. The author's relation to the Higher Criticism when he prepared this edition of his commentary, may be learned from the following brief extracts from the Introduction: "We may approach the collection with the prejudicium that the prophet himself gave it its shape. For apart from the Book of Jonah, which belongs rather to prophetic-historical writing than to the literature of prophecy, properly so-called, all the canonical prophetic writings were written down and put in order by the prophets whose names they bear." "*The influences of criticism on exegesis in the Book of Isaiah is practically nil.*"

The Exegesis everywhere proceeds on the presupposition that the Book in hand is a genuine work of Isaiah, and not "an anthology of various authors." In a word, Isaiah is treated as a real historical personage whose writings have a definitely assignable place in literary history.

But the reader will be surprised to learn that in the fourth edition of the original, issued just before the author's death, the claims of the Higher Criticism had been so far allowed, that the title was so changed as no longer to read: Commentary on Isaiah, but Commentary on the *Book* called Isaiah. In accordance with this change of view, Delitzsch gives up the Isaianic authorship of no small part of the Book. But he

does not think that this change ought to affect the exegesis. This will no doubt be regarded as an inconsistency, but the alterations introduced into the fourth edition of the original have nothing to do with the book now before us, which has the merit of consistency, and which will be regarded as the most thorough and elaborate commentary on the prophecies of Isaiah on the supposition of unity of authorship. J. W. R.

GERMAN PUBLICATION BOARD, CHICAGO, ILL.

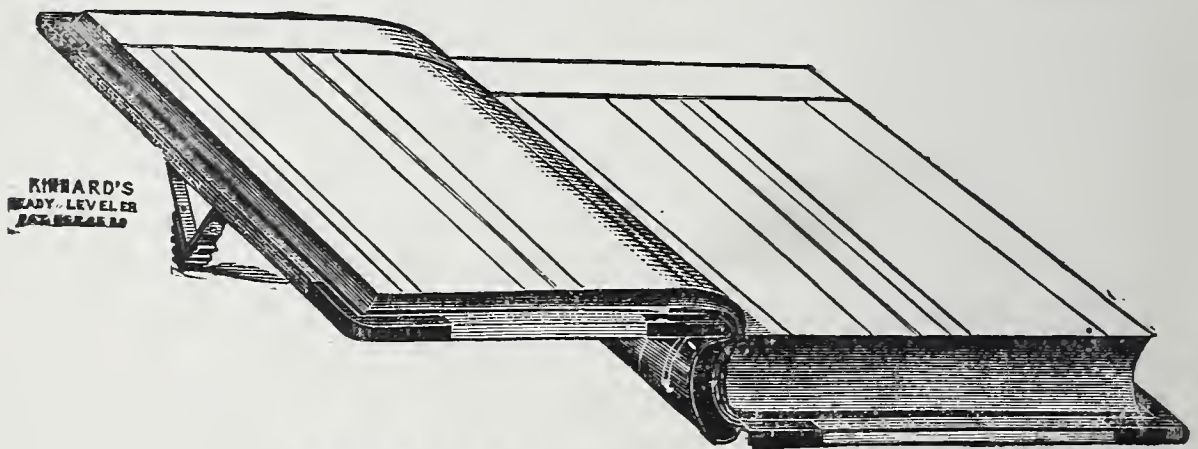
Muntere Lieder. Eine Sammlung der beliebtesten und brauchbarsten Gesänge für Sountagschulen und andere christliche Versammlungen. Dritte Auflage. 1891.

A full opening Service is added to this choice collection of hymns for the Sunday School.

Ordnungs-Regeln für Ev. Luth. Gemeinden. Die Constitution und Nebengesetze des "Formelbuchs," welches seit Jahren in den deutschen Gemeinden der General Synode im Gebrauche ist. Dritte Auflage.

PAMPHLETS.

Synodal Bericht. Verhandlungen der deutschen Ev. luth. Synode von Missouri, Ohio und andern Staaten Südlichen Districts, Anno Domini 1891. Luth. Concordia verlag, St. Louis.



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ARTICLE I.

THE SACRED SCRIPTURES.*

By REV. PROFESSOR GEORGE H. SCHODDE, PH. D., Capital University,
Columbus, Ohio. •

At first glance the superscription of the V. Article of the Augsburg Confession seems to be a misnomer. Apparently the heading and the contents do not harmonize or agree. The topic of the article is "Of the Ministry of the Church." The article itself reads :

"For the obtaining of this faith the ministry of teaching the Gospel, and administering the Sacraments was instituted. For by the Word and Sacraments, as by instruments, the Holy Spirit is given ; who worketh faith, where and when it pleaseth God, in those that hear the Gospel, to wit, that God, not for our merit's sake, but for Christ's sake, doth justify those who believe that they for Christ's sake are received into favor. They condemn the Anabaptists and others, who imagine that the Holy Spirit is given to men without the outward word, through their own preparations and works." (Krauth's translation in Jacobs edition of the Book of Concord.)

In these words we have no developed theory of the holy min-

*Holman Lecture on the Augsburg Confession (Second Series) Article V., delivered in the Theological Seminary, Gettysburg, Pa., June 10, 1891.

istry in the common and current acceptation of this idea. No mention is made of an Historical Episcopacy, of an hierarchy, of a graded ministry, of the universal priesthood of the believers, of the claims of the Pope or of papacy, or indeed of any of those vexing and perplexing problems which are in the forefront in the discussion of so important a theological and Biblical question as that of the holy ministry and some of which were at the time when the Augsburg Confession became the official expression of Evangelical truth over against Romish error the subject of heated controversy between the contending hosts. And yet the difficulty suggested is only seeming and not real. The article *does* treat of the ministry, but of the ministry *in abstracto*. It is not the *minister* of the word so much as the *ministry* of the word which constitutes the subject-matter of this article. With right and reason the preceding, IV. Article, treating of Justification, is regarded as the centre and heart of the Confession, to which the preceding and following articles stand more or less in a subordinate relation, the former preparatory and introductory to it, the latter containing fuller and further developments and applications of this grand leading truth of the Biblical system of doctrines. The IV. Article contains the material principle of Evangelical truth; and in the Augsburg Confession the article occupies that prominence which the principle it enunciates did in the development of Luther's spiritual life and in the progress of the Lutheran Reformation. The close connection between the V. and the IV. articles is indicated by the opening words of the former. The object of the V. is to show how the faith necessary to grasp and to hold the glorious fact of justification is generated and maintained, namely through the Word. The ministry of the Word then as a means of grace is the sum and substance of the article under consideration.

This naturally does not say that important and valuable ideas as to the ministry as an office in the church are not contained in the V. Article. This is actually the case; but the article does not treat of this topic *ex professo*. In fact, no article in the Augsburg Confession does, which does not profess to present the body of Evangelical truths in its entirety as a system

and in its whole length, breadth and depth. The Augsburg Confession is no dogmatical treatise, although what it does contain is dogma. The subject of the ministry as an office in the church is not formally treated here or elsewhere. What the Reformers who presented this confession to Emperor and Empire thought on this subject, can be gathered partly from the present article and partly from others, such as VII. treating "Of the Church," the VIII. on "What the Church is," the XIV. "Of Ecclesiastical Orders." To make any of these articles the basis for a discussion of the ministerial office is perfectly justifiable. It would be using them correctly as a text and not abusing them as a pretext. But the fact remains that the Word as a means of grace is *the* subject-matter of the V. Article of the Augsburg Confession. This is evident not only from the positive thetical propositions of the article, but also from the negative and antithetical.

In character and contents this article is typical and representative both of the Confession as a creed and of the Reformation of which the Confession is the first and leading doctrinal declaration. It is not primarily polemical but such only by implication. It is not a negative article at all, but positive and expressive of an important principle of divine truth. Krauth (*Conservative Reformation*, p. 255) counts it among the conservative or distinctively Biblical Articles of the Confession. Nothing could be more unhistorical or false than to conceive the Reformation of the sixteenth century as a negative movement, or the Augsburg Confession as a negative document. The Reformation was indeed negative and destructive, but only as a preparatory process for its positive and constructive work. Essentially and fundamentally it was a reconstruction of primitive Christianity. Both its material and its formal principles are positive. The Augsburg Confession is by no means entirely or predominantly a protest against the errors of Rome, but rather a positive statement of the rediscovered truths of the Biblical teachings. Luther did not inaugurate the religious movement with which he and his name are so closely identified, because he had by any process of reasoning or intellectual deduction concluded that Rome was in error, but because the

needs and craving of his heart and soul had found satisfaction in the great gospel truths of the Bible which Rome denied. The Reformation was first positive in character and then only of necessity became also negative in order to establish its positive teachings. And this general spirit and character of the Reformation are clearly reflected in both the Augsburg Confession as a whole and in the present article.

This character of the Lutheran Reformation and its chief symbol is indeed no new discovery. But its emphasis now is both timely and necessary. Our day and generation is witnessing a most remarkable attempt to recast the judgment of history on the work and character of the Reformation of the sixteenth century. Headed by the German scholar, Janssen, who was called to be one of the shining lights of the new Roman Catholic University at Washington, a pseudo-school of historians is strenuously at work to demonstrate the hypothesis that the Reformation, far from being a blessing to mankind, was in reality the greatest calamity that ever befell Europe or the civilized world; and it was such, is the further claim, because it was merely destructive, revolutionary and negative, over against all the positive factors and forces for good in the life of the nations; and therefore that movement was the source of all the ills that has befallen church, state and society ever since. Naturally the demonstration of this proposition, which by a skillful but entirely Jesuitical use, or rather abuse, of perfectly legitimate and correct sources of historical information is developed in a manner quite plausible and enticing to superficial minds, is not an end in itself but only a means to an end. If the Reformation has been such a source and fountain head of evil, then the practical outcome must be, that a return to Rome and her tenets is the panacea for all these ills and woes. The practical application of this hypothesis has in fact been made in more than one direction. Under the leadership of such men as the late Archbishop Ketteler, the social problems of the day are shown to yield only to the teachings and examples of Rome. That the movement thus inaugurated is more than merely a curiosity in the literary world, is evident from the fact that of Janssen's histories from sixty to seventy thousand copies have been sold.

The same fact of the positive character of the Reformation must be emphasized too over against false friends as well as open enemies. Scarcely any radical school of thought or action has had its day which has not endeavored to decorate itself with the name and teachings of Luther. It is not the Roman Catholics alone who claim that the French revolution and kindred movements were the legitimate outcome of the Reformation. When Bretschneider dedicated his rationalistic dogmatics to the "*manes*" of Luther, he performed an act typical of his kind and school. The modern anti-metaphysical theological school of the late Professor Ritschl in Germany, which virtually empties the fundamental truths of Revelation of their objective contents and worth and reduces the Christian system of doctrine to one of morals, claims to represent the original Luther and the original Reformation, over against the "scholastic" Luther of a later generation.

The special subject then of which this article, so representative in character both of the Reformation and of the whole Confession, treats is the Word of God, not indeed as the formal principle of the Reformation but as a means of grace. In the systems as developed by later Lutheran dogmaticians the Sacred Scriptures are treated from two different aspects and at two different places. In the first place they are regarded as a Revelation of God and the history of a Revelation, and as such the sole source and norm of Christian teachings and dogmas. Again, the Word is the means through which the Spirit does his work in the hearts of men, and as such the Word is also a means of grace. The Scriptures, regarded from the first point of view are generally considered by our dogmaticians in the Prolegomena; from the latter point of view in the body of the system after the great principles of Soteriology have been elucidated. For both historical and material reasons, the Confession at this point considers formally the Word only in the latter aspect. The locus *De Scriptura Sacra* as the source of knowledge and the norm of Christian teachings was introduced only at a later period into the Lutheran system. It is somewhat surprising that the Augsburg Confession does not contain any *ex professo* announcement of the formal principle of Evangelical truth, the

sole authority of the Word of God. Practically and by implication this standpoint is indeed taken throughout the Confession; for everywhere the method of argumentation is to establish by the Word of God, and there can be no doubt as to the standpoint of the Confession on this subject. That the statement of the Confession took the shape it did, not stating abstractly a theological position and proposition as to what the Scriptures in origin and kind *are*, but rather emphasizing what the Scriptures *do* in the work of the Church, is doubtless owing to the other fact that the whole Reformation sprang from the practical needs of the heart for the certainty of faith and salvation. Over against this, and at this time and occasion, the absence of a formal declaration of why the Bible alone and not tradition could be accepted, why the Palestinian and not the Alexandrian Canon could be recognized, can readily be understood. At any rate, the omission is easily explained at this place, when the word as a means of grace was *the* matter of importance. This naturally, would not imply that in the minds of the Reformers the doctrine of the Scriptures as the source of knowledge and the norm of teaching was a matter of indifference. There are direct evidences in abundance to show this, and indirect evidence here at this place. For if they can maintain that the word can *do* such great things, as this article teaches, then too it must be more than human and man's word. The cause must be commensurate with the effects. Not only what the Scriptures as the word of God *do*, but also what they *are*, is included within the scope of thought in the present article, although owing to historic causes and the immediate object of the article, the first only finds formal expression. With this the theme and leading parts are given, namely,

THE SACRED SCRIPTURES.

I. The Sacred Scriptures or the Word as a Revelation; II. The Sacred Scriptures or the Word of God as a Means of Grace.

I. *The Sacred Scriptures as a Revelation.* The discussion of no topic could be more timely than that of the origin, character and contents of the Bible and the books of the Bible. This is decidedly *the* problem of the hour in theological and Biblical in-

vestigation. In our day and date a rather remarkable tendency has become prominent, to inaugurate new departures and develop new theories on the fundamental subjects of Scriptures, Inspiration, and allied lines. Nor is this a danger which is far off and of which we know only by hearsay and of which we as an American church need entertain no fears. On the contrary, it is right with us, and the American church too must acquaint herself with the ideas and ideals, the trend and tendency, the aim and object of the new methods, the new results, the new spirit and the new theories that are seeking to supplant the traditional views of Evangelical Christianity, claiming that the new ways are better than the old and that the latter have outlived their usefulness. The lecture delivered by Dr. Briggs at his inauguration as Professor of Biblical Theology in the Union Seminary in New York City, is not the spasmodic shriek of an eccentric genius, but is a significant sign of the times. What he preaches from the housetops, scores and scores of Bible students are entertaining in their heart of hearts, if not already as fixed theory and views, yet in the shape of doubts and uncertainties as to the accepted views of Protestant theology. When a man of the national prominence of Dr. Briggs adopts the Romish cry of "Bibliolatry" against Protestant principles, and sees in inspiration, inerrancy and absolute accuracy of the Scriptures, as proclaimed and maintained with one voice and accord by positive evangelical teachings, not supports and protectors of truth, but "barriers" to the truth, and the cry is raised that in the interests of the Church these so-called "barriers" must be removed, then it is evident that the radical and advanced views on the origin and character of Scriptures are not confined to the speculative circles of German or Dutch scholarship, but are burning questions of the hour for us too. There can be no doubt that in this respect a new leaven has become a factor and force in recent years in American Christianity. This leaven itself is active throughout the Protestant Church. Theological thought is constantly becoming more and more cosmopolitan, and the day is passed when the religious ups and downs of one branch of the Church can leave uninfluenced those of another. Particularly has the theological thought of America in recent years been in

touch and tone with that of Germany, the undeniable leader in these new departures. So much has this been the case, that not a few warnings have been uttered against the dangers of "Teutolatry" in American theology and church developments. How much England too has yielded to the new spirit is apparent from that significant series of essays published lately under the title of *Lux Mundi*. Indeed the Germans themselves say that in America and England more persistent and successful attempts have been made to popularize radical views and innovations on biblical subjects than in the Fatherland itself. Such an attempt as that of Professor Toy in his "Judaism and Christianity," in which original Christianity is made out to have been only a Jewish sect, is a determined attempt to apply in detail and at a central point the principles and practices of the modern school.

A closer analysis of the views and visions of this aggressive advanced school develops a radical and ambitious scheme. The object is nothing less than a reconstruction of the views of evangelical Christianity in regard to the origin, character and development of the biblical religion and the biblical books. Such detail though all important questions as the Pentateuch problem, the division of Isaiah and Zechariah, the Maccabean origin of the bulk of the Psalms and of the book of Daniel, the Synoptic Sphinx, are not ends in themselves, but only means to an end. The line along which this new scheme of biblical religious development is being unfolded, is that of naturalism. To use a happy expression of the late lamented Delitzsch, the ideal is to develop a "religion of the era of Darwin," in which the factors and forces which were active in the unfolding of the religion of the Bible and in the composition and transmission of its official records were not a *sui generis*, but practically the same as those employed in the case of other ancient nations. Kuenen may be a somewhat extreme representative of the new school, but in principle his views are those now demanding recognition, only he has formulated them more boldly and honestly than is generally done. In one of his leading works on the Old Testament, his "De Godsdienst," he lays down the proposition as one principle of his standpoint, which he does not attempt to prove, but which he regards as not requiring demonstrating, name "that

the religion of the Old Testament is one of the leading religions of the world; nothing less, but also nothing more." No attempt is made to deny that the religious development in Israel far surpassed that of any other nation, and that ideally and ethically the religion of the Bible excels that of all others. But the view is maintained that the natural genius and endowment of Israel as a nation was such as to make this superior unfolding of religious thought and life a natural product, just as the Greeks were beyond all others by nature endowed for philosophical and æsthetical thought, the Romans for legal and administrative. Israel is thus made not the medium but the source of this religious development. Stade, for instance, in his *Geschichte Israel's* explains the origin of the worship of Jehovah by claiming that Israel had adopted this worship from a tribe near Mt. Sinai. That the Old Testament records in their present shape will not bear out this hypothesis, is also acknowledged; but the further theory is put forth, that these books have been revised and recast in favor of later ideas, those of theocratic legalism, and that it is the work of literary criticism to glean out the original truths and facts.

In other words, the tendencies of modern advanced views in the Biblical department are decidedly naturalistic and naturalizing. They stand in close connection with this idea of development, which has been the source of the greatest results, both good and bad, in modern learned research. The object is to make the Biblical religion, not one of its own kind, but the most prominent one of many religions, a *primus inter pares* merely. It is Darwinism and natural development transferred to the region of Bible study and research.

Nor can it be said that this spirit has been introduced entirely from departments foreign to the Bible. It, indeed, is in touch and harmony with the general scientific spirit and aims of the age, but it is also an extreme application of an idea that has all along of late been active and powerful in Bible research. Probably the most marked feature of modern Bible study, also the conservative and legitimate prosecution of this discipline, is the fact that now as never before this human element in Revela-

tion is being emphasized. The older generations saw only the divine factor in both the Bible religion and in its records, ignoring, as a rule, the human forms and moulds which the inspiring Spirit chose to give shape and development to the eternal verities, and ignoring also the gradual unfolding of God's plans for the redemption of man. It is not at all an accidental matter that at the present time the history, the chronology, the archæology, the antiquities, contemporary oriental records, and the like, are brought into requisition for the elucidation of the divine truths of the Scriptures. It has been noticed as never before that the development of the Bible religion stands in close connection with the mind and heart and history of Israel; that in a certain sense and from the human side, the Bible is decidedly an Oriental and a Semitic book. The employment and utilization of these new sources of Bible helps is one of the characteristic acquisitions of this generation of Bible workers; and from this standpoint it is readily understood why the discoveries in the ruins of Bible lands, especially Egypt and Assyria, arouse such enthusiasm in the circles of wide-awake investigators. In earlier days such discoveries would have been looked upon chiefly in the light of curiosities and not as serious helps for the interpretation of God's word.

There can be no doubt that the historical principle, rightly applied, and not abused for the purpose of making the Scripture records harmonize with some preconceived scheme of philosophy or comparative religious science, is an advance in Bible study. The Bible is not only a revelation, but also the history of revelation. It is primarily the record of an historical process, namely of the preparation of salvation for man and the preparation of man for salvation. Internally there has been a growth from germ to full fruits; there has been a gradual unfolding of the great and fundamental principles of salvation. This fact is recognized by no one more than by Christ and his disciples. According to the united and clear teachings of the New Testament, Christ and the New Dispensation were the fulfillment and completion of the religious development of the Old, which latter itself was conscious of its incompleteness by its constant prophetic outlook toward the consummation of its

hopes and ideals in the Messiah and his person and work. There is but one religion in the Bible; but between the two Testaments or historic phases of that one religion there is a difference, not of kind, but certainly of degree. Augustine's dictum pronounces this truth in a nutshell when he says: "*Novum Testamentum in Vetere latet; vetus in novo patet.*" The great and cardinal principles of the plan of salvation are already revealed in the Protevangelium; but the details of the particular manner in which this plan of God was to be realized and consummated did not become in every particular clear until they became objective realities in the life and death of Christ. Paul in his arguments is particularly solicitous to demonstrate that Abraham, David, and other typical representatives of the Old Covenant were also saved by faith; yet it requires no proof to show that the Old Testament heroes had not that full knowledge of the methods and ways of God in carrying out his great plan which St. Paul had. They had that knowledge of the plans of God which had been revealed at the stage in the development of God's kingdom on earth which had been reached in their day and generation. Internally then there has been a growth and development in Biblical revelation. And from this standpoint Biblical theology is a legitimate theological science, separate and apart from dogmatical; not because it brings new truths or other truths than dogmatics do; for this it does not; but because it presents new aspects of the same truths and gives them in their proper unfolding. There is a certain sense in which it is perfectly correct to speak of a Pauline, a Petrine, a Johannine theology; not in the sense asserted by the Tübingen school, that these represented contradictory and antagonizing schools of Christian thought, but because each of these apostles represents the one Christianity under a different kaleidoscopic point of view. - How much the individuality of the writers were allowed by the Spirit of revelation free scope here in the manner of presentation and formulation of the one truth common to all, is apparent at a glance from a comparison of the Synoptic Gospels with that of John; or of Paul's Epistles with that of James'. A full recognition of this historical process as to how the Scriptures became what they are, cannot but aid materially in under-

standing the religion they teach in its origin, character and contents, in the extracting from the Scriptures the exact meaning which the sacred writers put into them, which alone is the one object and aim of all genuine Bible study.

The point here emphasized can readily be illustrated. Even on such fundamental doctrines as those of the Trinity and the Divinity of the Saviour the Old Testament contains indeed instruction, and in reference to the latter point, comparatively explicit instruction; yet compared with the full light of New Testament history and revelation, the data of the Old Testament are exceedingly meagre and give little more than *in nuce*. From this point of view too, it is manifestly incorrect to measure the conduct of a David or a Solomon by specifically New Testament ethical canons.

The presence of historic forces can be recognized even more plainly in the external features of Scriptures; in the manner and method in which the plans of God were unfolded and the truths of revelation found expression. No book in all the literature of the world has as honest a face in this regard as the Scriptures have. On every page, and almost in every line, they show the influences of time, author, occasion, and other historical surroundings amid which they were developed. In this respect neither the Vedas nor the Avesta, nor the poems of Homer, nor the Eddas, nor the Niebelungenlied, can compare with the Scriptures. The land, the people, the writers, chosen by God for the unfolding of his plans, are reflected in a thousand different ways. The views of earlier days, which ever, at times, probably out of false and groundless fear for the divinity of the Scriptures, went so far as to make the sacred writers mere machines recording the work of the inspiring Spirit, as the typewriter does those of an author, and not personal vehicles, mediums and instruments, and which even made it a *sine qua non* of orthodoxy to accept the inspiration of the Hebrew vowels, as was done by one of the later Reformed Confessions, and taught the full classical style for all the New Testament writers, —these views were based upon a false conception, or rather extreme emphasis of a correct conception, of the divine origin and character of Scriptures. The truth of Scriptures can be fully

defended without resorting to means that are clearly in conflict with demonstrated facts. But the actual fact is that a full knowledge of the historical surroundings of the biblical books contribute a great deal toward their correct understanding. So much is this the case that Renan shrewdly and correctly calls the Holy Land "The Fifth Gospel." How much the Syria of the present day is still a living commentary on thousands of scriptural details is especially clear from that classical work of the veteran missionary Thomson, "The Land and the Book."*

There are special problems in abundance which show how much the historical background aids in understanding scriptural thought. Paul's polemics against the doctrine of justification by works are directed against the false teachers of the Old Testament religion in the New Testament era. The shape and form in which not only the great apostle of the Gentiles but Christ himself put their positive and didactic teachings, was influenced largely by the errors of their day. More positively, too, it is certain, that the study of the methods and manners of Jewish rabbinical scholars will do more to unravel the intricacies of Pauline argumentation than the study of the syllogisms of Aristotle or the philosophy of Plato. Not indeed in this sense, that Paul violated any of the laws of thought; but his mind and his method of thought were distinctly Semitic and Hebraic, and these were formative factors too in shaping his enunciation of the truth given by inspiration. The gospel of John is another illustration of the value of the historical principle in interpretation. The "Logos" idea is almost inexplicable from a purely Old Testament basis. Had his readers been in possession only of the canonical books of the Old Covenant, it is difficult to

*Hodge (Theol., Vol. I., p. 157) says: "He uses men as his organs, each according to his peculiar gifts and endowments. When he ordains praise out of the mouth of babes, they must speak as babes or the whole power and beauty of the tribute will be lost. * * As the believer seems to himself to act out, in fact DOES act out of his own nature; so the inspired penmen wrote out of the fulness of their own thought and feelings, and employed the language and modes of expression which to them were the most natural and appropriate. Nevertheless, and none the less, they spoke as they were moved by the Holy Ghost, and their words were his words."

conceive how the grand introitus of the fourth gospel could have conveyed an intelligent and intelligible idea to their mind. But a study chiefly of the inter-Testament literature, of the religious thought in Israel from the days of Malachi to John the Baptist, shows that the germs of the Old Testament on this point had been fully developed, and formed a sufficient basis for the apostle of love to connect his grand conception of the Logos that became flesh.

It is at this point that the much misunderstood discipline of Higher Criticism has its work to do. Against this important, necessary and useful branch of Bible study, a good deal of cheap and ignorant abuse has in recent times been hurled. And yet modern Bible study owes many of its best results to higher criticism. The idea that this criticism claims superior knowledge, as an esoteric wisdom by virtue of which the initiated critic can destroy biblical views entertained by the Church and the common Christian, is totally false. Higher Criticism is merely a literary discipline, which, because logically it follows the first critical process, that of restoring the *ipsissima verba* of the original writers, commonly called Lower or Textual Criticism, has unfortunately received the name of Higher Criticism. Its object is nothing more or less than to bring the circumstances of time, occasion, author, object, aim, contemporary history, and the like, which represent the spiritual and intellectual atmosphere in which the original writers lived and moved and had their being—to bring all these factors that influenced the inspired writer in formulating the thought given him by the Spirit, upon the interpretation of his words and the reproduction of his thoughts. In other words, Higher Criticism is a literary discipline such as is employed and must be employed by the thorough interpreter of any literary work. It is simply an indispensable tool in the workshop of the exegete, and is employed too by those who ignorantly condemn it the most. It is true that in the name of Higher Criticism, radical and rationalistic views have been promulgated; but this is an abuse of the science, not its use. The proper way to correct such erroneous tendencies is to show how proper historical criticism has been violated by neological investigators. An honest, fair and full criticism the Bible not only

can be subjected to, but this test it invites and urges, even demands of all believers. The abuse of this science does not do away with its use; as little as the promulgation of destructive theological systems by pretended students of the Bible, does away with theology as a science. The Bible need not fear honest investigators. *Magna est veritas et praevalabit* is true here in a pre-eminent sense. Besides, it must not be forgotten that not all the views distasteful in modern biblical science are the outcome of Higher Criticism. The excision of the doxology from the Lord's Prayer, of the Trinity passage from John's Epistle, of the last verses in Mark, of the pericope concerning the woman taken in adultery, is the work of Lower or Textual Criticism, not of Higher. There is no reason for the hay and stubble which Higher Criticism has erected upon the bases of God's word, but there is also no reason for rejecting the gold and silver which it offers.

But all this deals only with the form and mould in which the thoughts of Scripture have been given. The heart and kernel of the problem lies deeper, and is contained in the question whence these thoughts developed under human and historical surroundings are derived. Are they human, or are they divine? Was the human factor in revelation so powerful as not only to account for the form of thought, but also for the thought itself; or can this latter be explained only on the basis of a supernatural and divine origin? Here is the great debatable ground of modern Biblical schools; here is the deep "chasm," as Delitzsch says, between the modern and the conservative or confessional thought.

The Lutheran Church has never given an uncertain sound on this all-important matter. It is true that there is no article in the Augsburg Confession treating formally and *ex professo* of the divine character of the Scriptures and of the extent to which the divine agent has been a factor in the composition of the books of the Bible; or, in other words, on the extent of Biblical inspiration; but the position of this and the other symbols of the Church, which are also silent on the subject as far as formal definition and elucidation is concerned, is not equivocal or undecided. The fact of this absence of distinct thetical ut-

terances of the symbols on this subject has been used and abused by the representatives of modern Lutheranism in Germany, especially by Frank, of Erlangen, to advance the claim that such an omission is an eloquent and instructive silence, purposing not to commit the Church to views which then already were recognized as extreme and which were developed with scholastic subtleties by the later dogmaticians. The answer to all this is given in the simple fact that the use made of the Scriptures by the Confession is evidence enough that for the authors they were the word of infallible inspiration; and while not formally defining verbal or real inspiration, practically the confessors are committed to this doctrine. The position of modern German Lutherans is a *pro domo* subterfuge. For in common with current Protestant theology, the representatives of Lutheranism there too teach, not that the Scriptures *are* the word of God, but that they *contain* the word of God. This means, that they are the official record of a divinely revealed plan of salvation, in the official documents of which, however, there can be no claims to absolute inerrancy and correctness of detail, and actual errors in chronology, history, mistakes of memory, in "circumstantials," as Dr. Briggs calls them, etc., are accepted on the part of biblical scribes. A chrestomathy from recent works of Lutheran authors on the Continent on this matter is exceedingly interesting. Luthardt says that the old evangelical doctrine of inspiration "has been thrown to the ground by facts." Kahnis declares that "it would be a hardening against truth to take it up again." Kübel declares that "it is no longer accepted by any theologians of our day." Grau says that "no retrogression to Quenstedt and Calovius is now any longer possible." Von Hofmann says that the Sacred Scriptures are "a collection of writings from the early literature of Christianity." Frank says, "the absolute and entire correctness of what is stated in Scripture must be separated from the erroneous, the essential from the unessential." While it certainly would be unhistorical and unjust to make the Confessions and heroes of the Reformation period responsible for the extreme mechanical conception of inspiration and of the manner in which the Bible books were written, as this was developed by some of the later

dogmaticians, and while it must be acknowledged, also, that the former took a freer standpoint over against a number of Biblical books than the theory and ideas of the latter could accept, there certainly can be no doubt that for the Reformers and Reformation the Scriptures were, in the fullest and most complete sense, the divinely inspired Word of God, a revelation from on high to fallen mankind. It is no secret that Luther especially made utterances on the Epistle of James, the Revelation of St. John and several other books of the Bible that would indicate an extremely critical and free standpoint, and the advocates of modern neological criticism have been loud and long in their claims of the great Reformer as their spiritual father and forerunner. Yet, if ever there was a case of *si duo faciunt idem non est idem*, it is just here. The Confession is silent in so far as it gives no formal definition of inspiration, because there was no need of this at the time. The day of critical and scientific study of the Scriptures as a literature had not yet begun nor was this matter under controversy with the opponents. Luther's attitude toward the Scriptures was more of a practical than of a theoretical nature. His dissatisfaction with James and some other books was on the ground that they did "not urge Christ." In spirit, trend and tendency the modern neological critics and Luther differ *toto coelo*. With a thousand times better reason would he reject their hands of friendship than he did that of Zwingli at Marburg. They certainly have a different spirit than he. So much, however, is certain that the Reformers were not blind traditionalists on this subject. Indeed, they might be called radical higher critics, as is evidenced by the fact that they rejected the Old Testament Apocrypha, thus casting aside the current Alexandrian or Greek Canon and accepting in its place the Palestinian or Hebrew Canon of the Old Testament. This matter had all the greater importance for them because they had again set up the important fundamental fact, that the Scriptures and the Scriptures only are the sole source of divine truth and the sole norm of the Church's teachings and faith. For them the Scriptures were the one all-important thing, after their rejection of tradition as an equal or subsidiary source of knowledge or

faith. To determine exactly what books were included in the Scriptures was for them a question of much greater import than it was for the Roman Catholics. And while the Confession does not contain a thetical enunciation of the formal principle of the Reformation, as it does of the material, there can be no doubt that the Reformers were clear on this subject, although it may be surprising that the negative proposition of a rejection of the Apocrypha and ecclesiastical tradition is not even incidentally made.

But is it true that the theory of verbal and plenary inspiration cannot stand the test of facts, as is frequently claimed? The demand that a theory of inspiration must not contradict evident and demonstrated facts is certainly just and right. It would be poor comfort to construe a theory of inspiration *a priori* and then force the facts of Scripture upon this Precrastian bed. This would be the method adopted by the ostrich, who hides his head in the sand when the enemy approaches. The only proper method for the construction of a theory of inspiration is the inductive, based upon the full and fair consideration of all that honest and truthful exegesis and other Scriptural study can deduce. The mere morbid fear that the divine element in Scripture might suffer does not justify a mechanical idea of inspiration which makes the composition of the Biblical books practically a divine dictation in which the human agents are as absolutely and purely passive and receptive as a machine and do not personally feel what they say and write. It cannot be denied that some later Lutheran dogmaticians developed hypotheses in this regard, which, while no doubt correct in their fundamental features, can certainly in their details not be harmonized with undeniable data and facts in the Biblical records. But of this extremism, the Confessions, notwithstanding their fixed and firm adherence to the Bible as the inspired Word of God, know nothing. While the contents and matters of the Scriptures are of God and from God alone, these were given to men through men and in harmony with the historical circumstances and the mental characteristics and individuality of the writer. That the Bible, notwithstanding this truly historical origin and character is truly and fully divine is clear. But the question whether the

human factor which was also active in the production of the sacred records was of sufficient potency to find an entrance for errors, inaccuracies, mistakes of memory, etc., can be answered only fully by a detail investigation of those passages where such human weaknesses are claimed to occur. Even if it can be demonstrated (as it certainly can, and which demonstration is too a powerful argument in favor of verbal inspiration) that the antecedent probabilities favor a thoroughly reliable and trustworthy character of the Bible; that man's needs were such that only a fully certified manifesto of God's plans for his deliverance could give him the satisfaction and comfort he needs; and that God's love for fallen man, on the other hand, would prompt him to give such an official utterance of his will—even if all this is demonstrated, the test of the theory fully satisfactory to all would still have to be made in the cases of individual difficulties.

Naturally it is impossible here to pass in review and examine all the vexing and perplexing exegetical *crucis* which have been brought forward as defying all the apologists' and harmonists' skill. That there are difficulties in abundance in Scriptures all have acknowledged, from the day when Peter stated that there were things hard to understand in the Epistles of Paul, down to our own day when the conservative Biblical scholar is busy meeting the bold attacks of the advanced critic. But this too is a fact, that no enigmas have been emphasized for which an acceptable solution has not been offered. Whether in each case the solution offered is really the one that explains the difficulty correctly, is another question; but so much is certain, that no point is brought forward, in which there is even a preponderance of reasons for accepting an error. In many cases, indeed, the mere lack of evidence and data may compel a suspension of judgment; but it must also not be forgotten, that all new data brought forth in the past—and there has been an abundance of this—have been in favor of the correctness of the Biblical records. There never has been a time in which so much new testimony on the historical accuracy of the Bible has been discovered as in the last few decades. The East has been giving up its dead in a most wonderful manner, and a most interesting confirmation of many points in the Old Testament particularly

has been the result. The classical *ex Oriente lux* has received a new and wonderful significance at present. To illustrate let us mention only one point. It has been a standing argument for a century and more against the historical character of the Pentateuch and against the Mosaic authorship, that at that time the composition of such a literary document in Israel was an impossibility, letters and learning having then not yet sufficiently flourished. Within the last year or two the ruins of Egypt and of Southern Arabia have shattered this argument to all the four corners of the earth. At *Tel-el-Amarna*, in the ancient Goshen, in the Egyptian Delta, thousands and thousands of tablets, covered with official correspondence in cuneiform characters, from the Egyptian rulers to the cities and potentates of Western Asia have been discovered, all of them dating back as far as the period of Moses and the Exodus, showing that at that time that whole country was thoroughly acquainted with literature and letters. Even an account of Jerusalem before the days of Joshua has been discovered on several tablets. In corroboration of this Dr. Edward Glaser, a German traveler, has found in Arabia more than one thousand inscriptions dating from the period of Moses, showing that a high state of literary culture existed at that time in Western Asia and in Egypt. All the nations with whom Israel stood in relationship of blood and political connection enjoyed this stage of culture. The historical wonder now would not be that Israel had a literature, but if Israel would *not* have had a literature at that period. And what has been doing in this one matter is being done elsewhere too, the difficulties in exegesis and interpretation are vanishing in the face of new research and investigation. New facts, new light, new data, are all favoring the truthfulness of Scriptures. Difficulties yet remain; but even in those places where the apologist of verbal inspiration can as yet offer no reply entirely satisfactory to himself and others, it is the part of wisdom, in the light of the past, to make haste slowly in charging the Scriptures with inaccuracies and errors. One of the most deplorable features in advanced modern Biblical investigation is the propensity to apply critical canons and methods which would annihilate the histori-

cal credibility of even the best authenticated literary document in the world.

But even if the evidence in this direction were entirely and totally satisfactory, it would produce at best only what our dogmatists call the *fides humana* in the Bible, not yet the *fides divina*. To produce the latter is evidently not the function of critical, archæological, or historical study. It is evidently impossible by historical or logical argument to prove the divinity of Scriptures so as to make them for man the object of confidence as the knowledge that leads to eternal life. The functions of Biblical research and investigations are in this regard more of a negative character, namely the removal of the difficulties which may exist or which are claimed to exist, and which interfere with the full and joyful acceptance of Scripture as a Revelation from God to man. At most, these processes affect only the intellectual side of the acceptance of Scriptures, not the heart side. To do this must be the work of the Scriptures themselves, the effect which they, or rather the Spirit of God in and through them, must have on the hearts of those who become believers. What the Spirit says in the Scriptures concerning them and the power over the hearts exerted through them,—these and these alone can beget that confidence in the Word which is the *fides divina*. In other words, the evidence of Scriptures themselves on their inspired character and the *testimonium Spiritus Sancti* can alone beget confiding and trustful acceptance of the Word of God.

The testimony of the Scriptures themselves as to their inspired character is fortunately strong and conclusive. Probably the most powerful is the indirect evidence furnished by the attitude of our Lord and the entire New Testament over against the Old. The latter is for both Christ and his disciples the last court of appeal. The entire New Testament canon is based upon that of the Old, and in evidence of this the appeal to the latter settles the matter. This is so evident that it is unnecessary to call into requisition special passages. Indeed, this is acknowledged also by those who will not permit their exegetical methods and processes to be influenced by the attitude of the New Testament and its teachings. The hypothesis frequently

advanced that in recognizing the validity of the appeal to the Old Testament and in thus accepting too its divine and inspired character, our Lord and his disciples simply accommodated themselves to the prejudices of contemporary Judaism, since this answered their purposes and arguments, is simply a subterfuge and a groundless assertion. Our Lord was no Jesuit; nor did he lack the courage of his convictions. His whole antagonism against the accepted orthodoxy of the day was based upon his opposition to the very kernel and essence of their system, namely the legalistic righteousness which in the current thought of the day had supplanted the Scriptural teachings of the Old Testament. Christ's was an appeal from the current errors to the law and the testimony; just as fifteen hundred years later, Luther appealed from current errors to the law and the testimony. But the fact that the latter were for Christ the basis upon which he built his claim and his kingdom, show clearly enough how thoroughly he was imbued with the conviction, that the Law, Prophets and Psalms were given by inspiration and were the word of God.

The direct evidence too is strong. The two leading *sedes doctrinae* are 2 Tim. 3 : 16, and 2 Pet. 1 : 21. The former is clear but involved in some exegetical difficulties, which are reflected in the two English translations, the A. V. giving it: "All scripture is given by inspiration of God;" the R. V. rendering it: "Every Scripture inspired of God is also profitable," etc. Again the full scope of the word *θεόπνευστος* (inspired) which unfortunately is a *hapax legomenon* in the New Testament, as also the question whether the word has an active meaning, signifying "God inspiring," as is argued by as good an authority as Cremer, or the passive sense "God inspired," as is more probable, are not firmly settled. Practically, the outcome in both cases is the same; God being in either case the *auctor primarius Scripturae Sacrae*. And even if the word is taken actively, it can be "God inspiring" only if it is also God inspired. The other passage is clearer, where the statement is made that the holy men of old spake *φερόμενοι ὑπὸ τοῦ πνεύματος ἁγίου*, as a vessel is driven before the wind. Both these passages of course primarily refer to the Old Testament and its

inspiration, since at that time of course the New Testament existed only in parts and not yet as a canonical whole. The same is true of the citations from the Old Testament in Luke 24 : 14; Matth. 1 : 22; 2 : 15 cf. Rom. 1 : 2; Acts 4 : 25; 13 : 24; also Acts 1 : 16; 28 : 25; Heb. 3 : 7; 9 : 8; Matth. 5 : 8; John 5 : 39 sqq.; John 10 : 35. Naturally if so high a character and authority can be predicated of the Old Testament records, the basis and foundation only of the New, then by the *argumentum a minori ad majus*, the New Testament records are also inspired. But this evidence is not left to be deducted from analogy merely. The New Testament contains direct claims to this effect. Cf. Luke 10 : 16 in connection with Matth. 10 : 40; John 13 : 20; Matth. 10 : 20; John 10 : 26; 16 : 13; 1 Cor. 2 : 7; 10 : 13; Gal. 1 : 12, 16; 2 Cor. 9 : 20. These passages all guarantee the inspired character of the oral discourse of the apostles, but what is said of their sermons is all the more applicable to their writings, for *litera scripta manet*. Indeed the identity of the apostolic preaching and the apostolic writings is directly taught in Thess. 5 : 27; 2 Thess. 2 : 15; 2 Pet. 3 : 15, 16; 1 John 1 : 3, 4, 5. How entirely conscious the apostles were that they spoke by the authority and in the name of God, is especially clear from 1 Cor. 7 : 25, where the apostle particularly mentions the fact that he and not the Lord had enjoined what he urges.

But the full conviction and heartfelt faith in the Scriptures must be the work of the Spirit, the *testimonium Spiritus Sancti*, which our old dogmaticians correctly call the *ratio praecepta et ultima cognoscendi*, the heart and kernel of the inspiration of Sacred Scriptures. The Scriptures are their own best testimony and evidence and it is the power of the Spirit in and through them that in the individual awakens the confidence and faith which accepts the Word as that of God given for a safe and sure guidance to fallen man. When men like David Strauss and other unbelievers, say that this doctrine is the Achilles heel of the Protestant and Evangelical System, this, says the dogmatician Philippi very correctly, "is just as if a blind man accuses the seeing man of making use of an argument in a circle, because he claims that the sun shines, since he can only see in the light of the sun." The charge that this is an argument in a circle,

has often been made and as often met, although formally the criticism is not without some show of reason. A prominent recent Lutheran writer on this all important subject remarks, that the experience of the individual is all the less liable to self-deception in this regard, because it is not really an individual experience, but that of the whole Church; of all the believing children of God; and this cumulative evidence is more than sufficient to make the matter as certain as certain can be.

The reason, however, why the Word of God is so *ζῶν καὶ ἐνεργής*, to use the words of Heb. 4 : 12, is because in and through them the Holy Spirit is active and exerts his power over the hearts of men. And although speaking strictly and formally the action of the Spirit in convincing men of the divinity of the Scriptures does not belong to the act of conversion and regeneration, but is preliminary and preparatory to it, yet generically and intrinsically it is an action of the same kind. The subject before us thus by a natural transition leads us from the first part to the second part of our discussion; from the subject of what the Scriptures *are*, namely an inspired Revelation from God, to the subject what the Scriptures *do*, namely they are a Means of Grace.

II. *The Word of God as a Means of Grace.* Although standing in the closest possible connection, logically and internally, with the ideas developed in the preceding, yet the doctrine of the means of grace does not occupy a prominent position in modern theological and Biblical discussion. It is, indeed, one of the distinctive doctrines of the Lutheran Church, over against both Romish materialism and Reformed spiritualism, and as such it has all along occupied a prominent position in those grand theological systems developed by the teachers of our Church. Indeed, it is this feature of God's Word which from the very beginning received the especial attention of the Evangelical writers and thinkers from Luther down, because it represents the practical side of the Scriptures as the Word of God over against the theoretical, which at present is in the front of controversy. The teachings of our Church on this subject are closely connected with her whole system and spirit. Characteristic of our teachings is, that the Lutheran Church in each

and every particular as far as the salvation of man is concerned gives all the glory to God and to God alone. It is abhorrent to her very soul to claim even an iota of credit for man or man's work. Not only salvation objectively is the work of God's love, achieved through the life and death of Jesus Christ; but also the subjective acceptance of this salvation, the genesis and development of faith, is God's work and his work alone, accomplished through the Spirit, which Spirit, in turn, employs as means and mediums the Word and the Sacraments.

The term "Means of Grace" is not a Biblical expression, just as little as such technical terms "Trinity," "Atonement," and others of equal prominence are. The thought, however, is thoroughly Biblical. The term is generic, embracing both the *verbum audibile* or *praedicatum*, and the *verbum visibile*, the sacraments. With the latter we have nothing to do at this place, since they properly come up for consideration in connection with other articles of the Augustana. Our dogmaticians are agreed in defining the means of grace as the *media* of which God makes use to bring to man his Spirit, and through the Spirit the grace of pardon for sins of faith, the salvation through Jesus Christ. They are the instruments through which the Holy Ghost operates and performs his work of making the subjective possession and property of man what has been objectively established by Christ. They are the foundation of the Church, upon which she is built; the treasures of the Church, the possession of which makes her the institution for the deliverance of the world; they are the visible, objective bearers of the invisible heavenly grace of God, of his Spirit, of Jesus Christ himself. A classical definition of the Word as the Means of Grace is found in the article under consideration: "For the obtaining of this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For by the Word and Sacraments, as by instruments, the Holy Spirit is given; who worketh faith, where and when it pleaseth God, in those that hear the Gospel, to wit, that God, not for our merit's sake, but for Christ's sake, doth justify those who believe that they for Christ's sake are received into favor." The same idea is de-

veloped somewhat more fully in the Formula of Concord. *Solida Declaratio* (p. 720, Germ Ed., p. 662 in Jacobs) Art. XI.: "Moreover, the declaration (John 6 : 44) that no one can come to Christ except the Father draw him, is right and true. But the Father will not do this without means, and has ordained for this purpose his Word and sacraments as ordinary means and instruments; and it is the will neither of the Father nor of the Son that a man should not hear or should despise the preaching of his Word, and without the Word and sacraments should expect the drawing of the Father. For the Father draws indeed by the power of his Holy Ghost, according to his usual order, by the hearing of his holy, divine Word, as with a net, whereby the elect are delivered from the jaws of the devil. Every poor sinner should therefore repair thereto, hear it attentively, and should not doubt the drawing of the Father. For the Holy Ghost will be with his word in his power, and thereby work; and this is the drawing of the Father."

The doctrine of the means of grace stands in close connection with the whole matter of the genesis and growth of spiritual life within us. A moment's reflection shows its bearings on such subjects as regeneration, conversion, and the like, which are all achieved by the Spirit operating through the means.

Substantially, then, the Word and means of grace has through the indwelling Spirit the power of convincing the mind and converting the heart. Not, indeed, is there a *gratia irresistibilis*; but unless resisted wilfully and persistently, the Word when applied has power to subject the heart and soul to God and his will. God compels no one to become his child, but the preaching of the word will make children of God out of all who hear, providing the appeals are not persistently resisted. The Word of God thus has an inherent power possessed by no other word. In the case of human production, the acceptance or rejection of what is advocated depends upon the plausibility of the case presented, as this appears satisfactory to the mind of the reader. The force of the argument lies entirely in its degree of plausibility. Otherwise in regard to the force and power of God's Word. In the nature of the case the degree of plausibility cannot play any important role here, since the object presented

cannot be subjected to the ordinary laws of reason and argument. These are supernatural and super-rational; indeed "foolishness," to use a Biblical expression. Again, the kind of conviction to be produced is different from that of ordinary argument; it is a *fides divina*, which leans confidently and trustfully on the promises of the Gospel. Ordinary methods of argumentation would not suffice here; the natural heart would never yield, would never submit. Therefore it is perfectly consistent with the philosophy of the plan of salvation that in this Word there should be unique and supernatural power working and effecting this confidence and faith, without which the objective salvation could never become subjective possession of the human heart.

The same consistency is apparent from another point of view. That God should have selected visible and audible means to be the bearers and vehicles of his Spirit, the canals of his grace to lead us to faith and salvation, lies in the nature of the order of salvation, as a methodical and ethical process for the deliverance of the naturally sinful will of man from the chains of sin and unbelief, God having in his love and consideration for us chosen such means, on account of our weakness and needs, that are suitable to the nature of the being to be regenerated and led into the paths of righteousness, *i. e.*, spiritual and visible means. A German scholar has recently employed the following comparison: "God, like a teacher instructing a child, does not resort to the high-flowing language of science, but accommodates himself to the ideas and methods of thought employed by the child in order gradually to educate the child to his own standpoint, thus God does not deal with man in an absolute and immediate and spiritual manner, but his Spirit at first assumes the form of human speech, and his actions the form of human actions over against which man retains the ability of resistance. Only in this way can the universal applicability and power of God's grace be reconciled with the freedom of man. For grace does not desire to force man, but to draw him. Grace aims to restore to man the material freedom, which he has lost and to direct aright his formal freedom, which he has retained. A purely spiritual, immediate, divine intervention would exclude the idea

of resistance on his part ; it would be a physical not an ethical act ; it could only bind the sinful will and suppress it, but cannot deliver it ; would not be an action of grace but of power, might and judgment."

The Biblical argument for the doctrine of the means of grace is in kind the same as that given for the Trinity and a number of other fundamentals of the Christian system. There is no explicit single statement from which this doctrine can be clearly and indisputably derived. On the whole, the Scriptures are not a body of abstract principles of Christian teachings ; these, as a rule, must be derived and extracted by logical process. This is the condition of affairs here also. The reason why the Lutheran Church with one accord has always taught this doctrine is, because in many passages of the Bible the clear and explicit statements are made that the word and the Sacraments convey such grace and have such power. Our Confession and teachers restrict the workings of the Spirit to these means, because the Scriptures do so at least negatively, by not making the similar claims for any other means. The argument is thus cumulative and its limitations given by restriction. A leading passage in this connection is Rom. 10 : 6 sqq. and 17 : "But the righteousness which is of faith saith thus : Say not in thy heart, Who shall ascend into heaven ? (that is, to bring Christ down ;) or, Who shall descend into the abyss ? (that is, to bring Christ up from the dead). But what saith it ? The *Word* is nigh thee, in thy mouth, and in thy heart ; that is, the word of faith which we preach. So belief cometh of hearing, and hearing by the word of Christ." The regenerating Spirit of God is thus not drawn down from heaven by us, is bound to no absolute decree, but is bound to the word and sacraments alone. The word is living and active, Heb. 4 : 12 ; it is spirit and life, John 6 : 63 ; it is the power of God unto salvation to all those who believe, Rom. 1 : 16 ; it is the means and the seed of regeneration, James 1 : 18 ; 1 Pet. 1 : 23. Passages making similar statement concerning the sacraments are Eph. 5 : 26 ; John 3 : 5 ; Tit. 3 : 5 ; 1 Pet. 3 : 21 ; John 3 : 5 ; 1 Cor. 10 : 16, 16.

The doctrine of the Word as a means of grace, as one of the distinctive features of our grand Lutheran system over against

both the Roman Catholic and the Reformed or Calvinistic systems, has always been regarded as a gem in our dogmatical scheme and has been discussed and elucidated in detail by our giant dogmaticians, so that nothing can be or has been attempted here except to chronicle in outlines what these teachers have developed. With right and reason the maintenance of this doctrine has always been regarded as an evidence that the Lutheran Church holds the truly golden and Scriptural middle path between the extremes of Roman Catholic materialism and Reformed spiritualism, and is an eloquent testimonial of the sober, Biblical ideas and ideals represented by the Lutheran type of theology. As it is one of the conspicuous merits of Luther and his associates to have fully brought to light again the true plan of salvation as revealed in the Prophets and Apostles, thus, too, has it been their achievement to have developed anew the correct Biblical doctrine of the means of grace. Both doctrines belong together and an error or adulteration of the one necessarily leads to a corruption of the other. Thus the Roman Catholic corruption of the doctrine of justification by faith, necessarily corrupted also the doctrine of the Word as the means of effecting the faith that conditions the acceptance of the grace of God. The substitution of sanctification for righteousness makes the Gospel merely a *nova lex*, and Christ a *novus legislator*. The Word becomes merely a source of information for the Christian and addresses itself merely to the intellect. The *fides* which it calls forth is merely the *notitia* and the *assensus*, but not the *fiducia*. At best, it has then only preparatory and propaedeutic functions to perform; the consummation having been left to the sacrament of the mass, as performed and celebrated by the Church. But the Word itself is *not* a power to salvation.

In a similar manner, but from another direction, the Reformed scheme, at the basis of which is the doctrine of the absolute decree of predestination, tears apart the Word and the Spirit. If God has chosen his own irrespective of his Word, then that Word cannot have the inherent power to affect all equally. Of a necessity it can have such an effect only on the elect. Or, rather, it has not such an effect even on these, since its power does not suffice to achieve this *fiducia*, this being done by the

Spirit beside and outside of the Word. The Reformed system thus opens the doors to fanatical schemes of the presence and activity of the Holy Spirit based upon the subjective conditions and will of men and not upon the objective presence of the Word. It is thus the most natural thing in the world that the Reformed and not the Lutheran has been the sect-producing Church since the Reformation. The Lutheran has indeed been the Church of theological controversies, but not the Church of sects or schisms. The doctrine of the Means of Grace is one of great prominence and significance in the Lutheran system. It is as much as any other expressive of her inner character, ideas and nature. It is, as a German theologian recently said, one of her "pearls."

The doctrine has, as a consequence, had a material influence upon the whole character of the Church and on the formation and development of her peculiarities. Seeing in the Word the power unto salvation, the Lutheran has from the beginning been the Church of the pure doctrine. Insisting, as she does, upon the correct reproduction in her teachings and life of the true contents of Holy Writ, she does this not from the standpoint of intellectuality or from a mere love of controversy, but because it is only the Word of truth which has the promise. Substituting human teachings and doctrines in the place of this, deprives a system and deprives preaching of the divine power which attends the true Word. True doctrine is simply the *sine qua non* of a development and growth of a genuine spiritual faith and life. Practical and not theoretical interests, and that, too, practical interests of the deepest importance, have always forced the importance of pure doctrine into the forefront of Lutheranism, true doctrine not as the expression of abstract theological and philosophical propositions, but pure doctrine as the Word of God, over against the word of man, and therefore the word that has the promise that it will not return void to him who sent it. It is misconception and misinterpretation of the grossest kind, when the historic contentions of our Church for pure doctrine are ascribed to a love of speculation and philosophy, or even of controversy. Without pure doctrine the Church of God cannot live; for the word of *God*, not of *man*, is for her *existence*, the

beginning, middle and end. A church is a church of *God* only in so far as she teaches *God's* Word, and only in so far as she has *God's* Word, has she *God's* Spirit and power.

For this reason, too, the ideal Lutheran system of preaching is the doctrinal, either directly or in its applications to the multifold and manifold relations of life. The elucidation of Biblical principles and then the elucidation of the bearings of these principles upon the thousands of burning problems of modern life,—these are the ideas and aims of Lutheran preaching. It is distinctly the preaching of the *Word*, because it is the *Word* that can through the Spirit accomplish that for which the Church has been established, namely the regeneration of the world. In no Church can sensationalism be a more foreign feature than in the Lutheran. It is particularly antagonistic and abhorrent to her innermost nature. The Lutheran Church, like Paul, preaches only Christ and him crucified.

And, finally, these same facts explain the further phenomenon that in the Lutheran Church but rarely complaint is heard of the neglect of the sacraments. Knowing them to be more than mere signs and memorials, and like the Word to be a means of grace, our people love and make use of them. Indeed the doctrine of the means of grace is one of the chief causes that makes our Church in her Confession and ideal life so thoroughly and entirely Biblical and Scriptural. "God's Word and Luther's Doctrine pure, shall to eternity endure!"

ARTICLE II.

THE BIBLE THE WORLD-BOOK.

• By REV. PROF. S. S. RAHN, A. M., Plumer College, Wytheville, Va.

That *the word of God is living and active* is not only a truth of Revelation, but it is also well attested in human experience; for it is an acknowledged fact, that certain beneficial influences have followed the possession of the Sacred Scriptures everywhere, with a uniformity as unbroken as that which characterizes the connection between physical cause and effect. And this fact, in itself, is a strong identical proof of the divinity of the holy oracles. It separates them from all human productions by an immeasurable chasm. The most gifted master-spirits of the world have left but few monuments of their genius that have exerted any wide-spread or permanent influences on our race. The declaration of the Psalmist, in another case, is literally true of their mightiest mental efforts,—“*They disquiet themselves in vain.*” By far the larger part of the struggles and the attainments of the great minds of all classes uninfluenced by the Bible are to-day as though they had never been. They have left no deep and lasting impression on human nature. Of all who have lived and labored, and died and passed from this scene of earth, how very few have worked into their productions those living, eternal truths, or those forms of universal and unfading beauty, that will carry conviction to the intellect, and a divine charm to the heart, wherever man is found, till the end of time! Homer, among the poets, and Aristotle, among philosophers, have had a more extended and enduring sway over their species than any uninspired writers. Yet, how many hearts have been waked to deep devotion and thrilled with holy delight by David’s harp that would remain unmoved by the Grecian bard. How many minds have been captivated by the *logic* of St. Paul, and felt the rapture of the noblest convictions of reason, on whom the metaphysical acumen and mystic refinement of an Aristotle would be utterly lost.

It is true that the books of the Bible were originally as secluded as the writings of other nations, yea, more strictly national; but this only makes still more marvelous the mystery of that mighty influence they exercised, when in God's good time the seals were broken, and these strange Eastern writings, so unlike anything that ever came from the schools, were disclosed to the Western world. For ages they had been shut up in the mountains of Judea, or, to use the remarkable language of Plato, "In some barbarian region far away—in some part of the immense time that is past." There for ages they had remained, a "garden enclosed, a fountain sealed," until the everlasting doors were lifted up," and the commandment came that the Law should go forth from Zion, and the word of the Lord from Jerusalem." How sudden, how irresistible the effect! How this old Epic of "the chosen people," and their hero Messiah, filled and vivified all the literature, all the philosophy; yea, all the thinking of the vast Roman empire! How soon it modified, yea, completely transformed, that whole historical state out of which arose our modern Europe and our modern civilization! What divine energy was this, that so far surpassed all former powers which had arisen out of the Occidental mind, and might, therefore, be supposed so much better adapted to it? Plato, Aristotle, Zeno, Socrates, Academics, Stoics, Rhetoricians, Moralists,—*they* had never so stirred the world, *they* had touched no universal chords in human souls, although nothing could seemingly be more abstract, and therefore, more universal, than the language of their precepts. Their speculations, though in appearance so general and so profound, did not, after all, reach down to that which underlies all human nature, as human nature in its constitution and its wants. No Fall, no Redemption, did they have to relate. The former might have been dimly shadowed in some of their poetic myths, but the latter had no place in their philosophy. The world was caring little about them or their systems; it was fast sinking into darkness, with all the light they gave; it was becoming more corrupt, more worthless, with all that they said about the excellency of virtue

and the dignity of reason; more deformed and false, with all their talk about "the true, the beautiful, and the good."

But when Christ and Moses came, when the prophets came, and he of whom they wrote, when Evangelists and Apostles came, how mighty the change, and how soon did it manifest itself in so great a revolution of human ideas! Will those who talk so much of development, explain this mystery that has withstood all the "sneers of Gibbon, and stands yet the inexplicable fact of the world?" Development is the magic word; but development from what? From what seed grew this sudden and mighty tree?

And, if we look at the Hindoo Scriptures and their influence, we find that they have no meaning, no life and power, outside of India. In the West, they will ever be only matters of learned curiosity. The same local, partial nature may be affirmed, though less strongly, of the Koran. And to a great extent the same character may be applied to all the religious books of the world, except this one which proves its humanity, and so, its true divinity, by its universality. Of all others it may be said that they are local, partial, periodical. Each has its peculiar phase, chronological and ethnological, out of which it cannot be transplanted. The Bible alone makes disciples of every race. It would be hard to decide where it had more strongly displayed its subduing power,—on the Asiatic, the African, or the European mind and heart. Descending with the ages, and through every phase of humanity, it has met them all, it has warred with all, and its uniform triumph warrants the induction, even aside from faith, that it will surely survive them all. Of such a history it is but sober eulogy if we employ the language of that strange believer, Sir Thos. Browne,—“Men’s works have an age like themselves, and though they outlive their authors, yet have they a stint and a period to their duration. This only is a work too hard for the teeth of time, and cannot perish but in the final flames when all things shall confess their ashes.”

Truly may it be said that this volume is the Book of books—a great, wonderful, priceless book. And after all that can be said and known of the Bible as a book—simply as a book—it remains that this is incidental to its main purpose, the plumage

of the angel that published glad tidings. "To dwell too much on these external beauties of the Scripture seems to carry peril with it, as if one should value the silver trumpets of the priests more than the jubilee they were appointed to proclaim. As the skilful player on an organ useth one stop after another, now evoking the shrillness of the reed, now the mellowness of the flute, now the vibration of the harp, now the clear ringing of the clarion, and now the heavy swell of the diapason, so did the Spirit of God, in the preparation of one book, for all men and for all time, make use of all the varied accomplishments and faculties of human kind; the learning of Moses; the shepherd songs and royal ministry of David; Solomon's ingots of solid gold, the condensed expressions of eternal wisdom; Isaiah's burning prophecies; Jeremy's plaintive elegies; the nervous eloquence of Paul; love's gentle soliloquies in the person of John; and the visions of the Apocalypse, the thunderings, and voices, and earthquakes: forming out of them all one *holograph*—the one incomparable harmonious book of the world." (Dr. Adams.) And if we consider it, apart from its direct instrumentality in converting the soul, where, we ask, is the book that will compare with the Bible in its diffusive and permanent influence on man? Yet this, more than any other, has had to encounter, in all ages, the gigantic enmity and opposition of a world lying in wickedness. It has had to meet and overcome all the resistance which the aggregate depravity of earth and hell could oppose to the progress of its influence. More glorious from the struggle, and triumphant in every conflict, it has been and is now influencing the dearest hopes and loftiest aspirations of millions who are blest by its cheering, living light. For it has been carried, by translations, into every quarter of the globe and among all nationalities. Indeed he who is said to "have created everything double, a world without and a world within," has given his word such an adaptation to the moral constitution of man, as clearly to indicate the ultimate and universal sway which revelation is destined to hold over human nature.

The Bible is the *Magna Charta* of religious liberty. So long as the Scriptures were confined to the few, so long as its pages

were closed to the multitude, so long the world rested in darkness, and oppression existed everywhere. From the time of the invention of printing, and the consequent circulation of the Bible, do we date the beginning of those struggles against despotism which finally resulted in the establishment of religious liberty and free thought. It cannot be denied that the Bible was the cause of the early revolutions that startled kings from their thrones, and shook the foundations of the Vatican. It taught men the rights of the citizen, and these led them to examine the claims of rulers. It questioned traditions and authorities and rejected them if not in accord with the humble but sublime teachings of Christ. Finding that the Creator looked upon all men with equal favor, all laws not in conformity with this principle were pronounced unauthorized and unjust. The inculcation of the direct confession of sins to the throne of grace, swept away at a blow the assumptions of priest-craft, and made man responsible for his actions to his own conscience and to his God. Multitudes who before the reading of the Scriptures were debased made self-reliance the prevailing feature of the age. The light that poured into the civilized world overwhelmed society with new views and aspirations. Every page of the sacred volume strengthened the minds of the reformers, and shed an unfading lustre over the memories of the martyrs who had through all time died in defence of liberty and truth. The very foundations of society rocked to the centre; the divine right of kings and the profane assumptions of priests, were scoffed at. In England, as well as on the Continent, the standard of rebellion was raised, and thousands, filled with new born zeal, fearlessly, manfully asserted the glorious promise of man's regeneration. The gist of the matter has been given by that author who said, "The triumphs of humanity, of civilization, and of Christianity, which are the boasts of the Nineteenth Century, would have been unknown and the pall of the dark ages would still be upon us, if it were not for the free circulation of the Bible."

It is true, the Scriptures exerted a mighty, salutary influence in the Patristic period, when they burst upon the new-born mind of the Church, and newly encountered the utterly alien

feeling of the Roman world. But the power of the written word in the hands of the people is most strikingly, most miraculously shown in the great Reformation age of the Sixteenth Century. The whole Bible had (for a second time) been long buried from the common eye and mind. As when Hilkiah the priest discovered in the temple a copy of the law that the Lord had given unto Moses, so came forth the Scriptures from the cell of the Augustinian Monk.

Men everywhere, great men and mean men, learned men and ignorant men, "wept and humbled themselves at the reading of the words of the book that was found." What a sudden and at once potent activity did it give, not only to the religious, but to all the higher departments of thinking. How it awakened, quickened, energized the age slumbering in the gloom of error! How it made the theological and the spiritual predominant everywhere, in the the political, social and even military life! It was chiefly through the Bible, which Martin Luther translated into the language of the people and diffused everywhere, that the despotic chains of popery were broken. In the stream of Christianity, the corrupted and adulterated waters of Romish idolatry and usurpation were arrested in their mighty onward course, and men once more gladly rejoiced to drink from the pure Fountain of life. The dark and ominous clouds of a *work-righteous* religion were scattered and men could worship in the noon-day light of Apostolic simplicity. Henceforth it has been the best book for the people, exerting and diffusing its benign influence wherever read and studied—the great school-book of the world, training the children of men for the highest usefulness on earth and for bliss immortal when this life shall close.

The educating power of the Bible is seen first in the fact that it is a book of authentic history—the history of the world for 4,000 years. It is a large book, and contains a vast body of the most useful facts known to man. Again, it not only gives these facts, but it brings the mind into direct contact with the greatest of all ideas—the idea of God, of the soul, of immortality, of a spiritual universe, of eternity, of life and death, of heaven and hell, of sin and redemption. It is a book of grand

conceptions. Still further, it is a book of literature, filled with prose and poetry equal for beauty and sublimity to any in the world—yea, far surpassing any. Add to this that it is a book of law and ethics, the purest and best ever promulgated among men, containing the germ of all jurisprudence and all moral philosophy.

And yet again, that it is the book of virtue and the book of our salvation, appealing to every great sanction and motive that can touch the human soul, and inspire it with the loftiest aims. No wonder that Ewald, the great German scholar, once said to Dean Stanley, as he picked up a New Testament: "In this book is contained all the wisdom of the world."

A French historical writer (R. de St. Hilaire) bears the following testimony to the influence of the Bible on public education: "In the lands where the Bible is not the foundation-stone of education, of society, of all life, there is nowhere a literature for children and for the whole people. In Spain, Italy and even France—in a word, all countries where they do not read the Bible—there is nowhere at hand any reading, either for the child or for the laborer. In Germany and England, on the contrary, we find an entire youth's and people's literature, in which the national spirit is imaged forth as in a mirror." Take the statement of another writer: "Iceland, the region of intense natural cold, is full of religious warmth. The word of God is the text-book of the people. Every home has its Bible—not just as an ornament, not as the well-kept, cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or prison. There is no such officer as sheriff. They own no cannon, and military drill is an unknown science." A Welsh speaker, at a meeting of the British and Foreign Bible Society, not long ago, made this statement: "Wales is preëminently the land of one book. We owe it to the influence of the Bible that we have not a single infidel book in our language, and that popery has failed hitherto to make any progress among the pure Welsh, because they read and know their Bible too well." And the same may

be affirmed of Scandinavia. In that far off "Land of the Midnight Sun," in portions of which, darkness, desolation, and storms prevail three months of the year, we find the people contented, cheerful, happy, intelligent, exempt from the many evils which blemish the social and moral purity of most Christian countries to-day. The beautiful simplicity which characterizes their religious life is due to the fact that they value the Bible more than any book, and make it their daily study—it is indeed *a lamp to their feet and a light to their path*. What Robt. Burns tells us in "The Cotter's Saturday Night" is eminently true of the farmer of this country. A stanza of that poem affords a glimpse of the domestic felicity which reigns within his lovely home. Around the father sat the household when the toils of the day were done, and the frugal meal had been eaten. Open before him was the blessed book from which he reverently read :

"Then kneeling down, to Heaven's Eternal King,
The saint, the father, and the husband prays ;
Hope 'springs exulting on triumphant wing',
That thus they all shall meet in future days ;
There, ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise :
In such society, yet still more dear,
While circling time moves round in an eternal sphere."

What sacred joys ! What blessed hopes ! What exquisite delights ! What animating pleasures, fill the home of these godly people of the North ! And all due to the influence of the Bible. The literature of that little Judean band, done up in so small a compass often that your vest pocket can carry the whole of it, has a wider, deeper, more helpful influence on the world than all literature besides. It has done more to elevate, to cheer, to bless, to save. Consider the vast number who daily read it, and with a prayerful reverence that lays them open to its rich impressions. The sick call for it. The dying cling to it as to an anchor. Sorrow communes with it, and finds a consoling light shining to illuminate its tears. The pilgrim in the wilderness and desert wipes the dust from its pages and refreshes himself

from the fountain of its grace. The sailor carries it to sea, the soldier into battle, the explorer to the virgin soil he discovers; and each deems it a link—wondrous, mystic, glorious link—that, amid the perils of time, securely ties the soul to things eternal.

What a truly wonderful book this! a book whose power and influence for good are seen and felt wherever it goes and is read! It is the world's great, blessed book! Knowing its priceless value to all believers the dying Walter Scott could well say, "*There is but one book.*". The homage paid to the Bible by the talent, intelligence, and rank now enlisted everywhere, and the untiring zeal and noble devotion of some of the greatest minds in diffusing the light of revealed truth, have branded with infamy the sentiment once so popular with young men, that it is the mark of *distinguished intellect* to neglect and affect to despise the sacred *oracles*.

Says Dr. Carell: "The Bible has commanded the reverence and admiration of too many gifted and mighty minds—it has laid under contribution for its spread through the world too high a style of beneficent action and too exalted qualities of moral character, and at this moment is exerting on large portions of civilized and educated man, too deep and controlling an influence, to permit mere cavilling and contemptuous skepticism to pass currently any longer as a mark of genius." The widespread circulation of the Bible demonstrates to all that the holy volume has come forth unharmed and in renovated splendor from the deadly attacks of the French and English infidelity of a past age, and German neology of the present; and in its own beautiful language respecting the sun, "*is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race;*" and soon it will be true also of this sacred volume: "*Its going forth is from the end of heaven, and its circuit unto the ends of it; and there is nothing hid from the heat thereof.*" The futility and madness of opposition to the living word is most obvious. The holy oracles, by the inherent energy of eternal truth, have broken away forever from the angry grasp of an infidel world, and are now destined to "*run and have free*

course, and be glorified," till that splendid consummation when the whole earth shall be full of the knowledge of the Lord!

Great book of heaven! I bind thee to my heart;
Treasure of truth, so varied rich, and rare,
Let friends forsake, and cherished ones depart;
Thy words still point me to that country fair,
Where blight comes not, where change and death are o'er,
And eyes that wept on earth, shall weep no more.

ARTICLE III.

THE GENERAL QUESTION.

By REV. J. M. CROMER, A. M., Kansas City, Mo.

Running the risk of being accused of dealing with dead issues we want to make a few observations of a very practical nature upon the general question, or the question in general, which has been before the General Synod for a number of years and which has latterly been so ably and warmly discussed. Our article will not be so heavy as those usually found in the *QUARTERLY*, but more like the recent articles in the *REVIEW* on the same subject,—of a more “practical” trend

Believing that some of the greatest differences have been caused purely by misunderstanding, and knowing how much one's own practice and conviction has to do with a proper interpretation of his true position upon the question with which we are to deal, and hence also of what one says, we feel that it is not only permissible in a popular treatise, but also really necessary first to state our own relation to the subject upon which we want to express our opinion. We were educated at Carthage and Wittenberg, and although we began our ministry under the shadow of the latter, and in the midst of a field where the liturgy was not used, and within the bounds of a synod in which the liturgy had hardly any respectable recognition, we began our ministry by using the full services, morning and evening, as given in the old service. We did not destroy the harmony and effect, by selecting parts and parcels here and there.

Thus far we have served four different congregations, and in three of them we introduced the old service, the fourth having it when we came.

Hence we do not come under the head of non-liturgical, or anti-liturgical. Nor will any who understand the issues of the present discussion be surprised when we take position against the common service, and the common ritualistic tendency of the day. Nor can any blame us for being surprised at the fact, that many who have sided with the extreme common service party, are actually non-liturgical, not using the old service, many not at all, and many only in part, and a great many intending never to use the common service. This discussion has made some strange bed-fellows, suggesting a breach between precept and example, and in an attempt at an explanation, giving rise to unpleasant speculation.

But with these thoughts aside, we want, first, to make brief review of the article in the April *QUARTERLY*—"A Practical View"—by Rev. Dr. Reimensnyder, of New York City. The temper and methods of this article are calculated to make a wrong impression, particularly so, if allowed to pass unnoticed.

Not any party or ism has the whole truth. One of our greatest difficulties is to divest truth of personal bias, while, in an ardent discussion, differences are always magnified. So much heat was generated at the very beginning of this discussion that many did not give it the careful study which the merits of the question deserved. First attention was given to keeping the peace, regardless of the fate of the question itself. Others were more influenced by their feeling toward the respective leaders in the discussion, than by convictions on the subject discussed. Still others were indifferent, feeling that whatever action was taken, they and their congregations would still be free to decide the matter for themselves. We are confident that in many instances the merits of the case were made secondary.

Therefore, there is a deeper meaning to this question than circumstances have permitted many to discover, and for this reason we venture a few words additional. Looking, first, at the "Practical View," we ask the question, Will the history of forms rites and ceremonies, as wrought out in a self-destructive Ju-

daism which crucified our Lord, and in a corrupting Romanism which apostatized from the true faith, warrant the spirit of rejoicing by our good Dr. of New York, when "eminent Christian thinkers and leaders of other denominations" commend our high church tendency? It is a significant fact that nearly all the names quoted are of New York City, and it is well known that the cities have been the leaders in extending all church extravagances. So long as the Methodists were chiefly a rural people, so long they maintained their original simplicity, but when they began operating in the cities they became as stylish and almost as churchly as any. The last half century has witnessed a marvelous, and marvelously rapid change in the character of worship. This applies to our own denomination as well as to others, but is alike true of nearly all. Beginning in simplicity—crudeness we may say—we have come to the serious consideration and admiration of the forms of an age past emerging from the tyranny of priestly usurpation and human inventions. All along this tendency we see small branches dropping off the main denominational vines, in the interests of a plainer service. The Methodist church owes its marvelous growth to this one fact as much as to anything else. The Disciples' Church can give no better reason for its wonderful growth in these latter years, than its almost painful simplicity which commended it to the common people.

But there is a golden medium if it can only be maintained. That denomination is yet to be organized which will be able to curb all tendencies toward a worship which makes its strongest appeal to the senses. Hence, instead of being cause for congratulation, it should be cause for serious warning when the most attractive feature of the General Synod Lutheran Church, calling "attention" and "increasing the respect" of others, is merely our form of service, for which individually we deserve no credit, but which we have gathered up out of the *debris* of a shattered Romanism.

One thing that must not be overlooked in our final decision upon this question is the fact that the leaders on both sides are liturgists. It is not as though one were extremely liturgical and the other extremely non-liturgical. And yet while this is true,

there is a legitimate field of discussion, and ground of difference. Results, usually, are compromises. The final force that prevails is a resultant of many forces. And if this law is to obtain in the present discussion we will as a church be carried beyond a merely liturgical position to one, to say the least, moderately extreme.

We must further understand what constitutes an extreme liturgy. Some have mistaken here, and have been led to look with considerable favor upon the common service because it requires no *longer time* to render than the old service. This is very deceptive. The number of parts, and their arrangement as to the whole service is of far more importance than the mere matter of a few minutes one way or the other. This will explain why in a discussion of liturgy against liturgy there is so much room for difference. The objection to the common service is not that it is so much longer than the old service. It is because it has so many more parts, covering the entire service, reducing almost every act to a special form, and leaving little or no room for the free exercise of the worshiper.

Another very misleading defense of the common service is that the parts so objected to are simply Scripture. This is very plausible indeed. But the same argument may be applied to the greater part of the Roman Mass. The question becomes one of emphasis upon this particular part of public worship, the logical result of which is to make secondary the preaching of the word. This is no appeal to fear, but a statement of fact well founded in history. The tendency toward ritualism has done two things wherever and whenever encouraged, and its history will hold good of the future, it minimizes the preaching of the word, and the spiritual life of the worshiper. A spiritually-minded Christian may use a proper service to edification, but the very moment the *form* of service becomes a matter of contention or special importance, that moment we have evidence of a waning spirituality, and an illiberal spirit, against which Christ gave the most scathing denunciations. It is because of these facts, viz., the effect of an extreme liturgy upon, first, the worship, secondly, the worshiper, and thirdly, upon

doctrine itself that many good men feel it their duty to oppose this tendency among us.

But we notice briefly the means used in the interest of the common service defense. Perhaps the weakness of this defense is nowhere more plainly seen than in the strained interpretation of scripture. Intolerance and excited language are common to our weak nature and always appeal to one's charity. But no allowance must be made when the true interpretation of scripture is in question. We, therefore ask the learned Dr. of New York if he will risk his reputation as a theologian and an exegete upon his interpretation of 1 Cor. 1 : 10? Would he have his less informed readers believe that Paul is here talking of service, or even worship? Every word in the text and the context shows that he is speaking chiefly of attachments to human party leaders. It was schism—*σχισματα*—against which Paul was speaking. Each was crying up his particular party-leader until Paul found even himself at the head of a faction. This passage might have been appropriately quoted by the Dr. in rebuke of the division which was feared by some, and which had its origin in this discussion, and would have afforded him an excellent opportunity for holding up Christ as the one in whom alone we could be one. The quotation was, however, very unfortunate for the Dr. to use; for, as we read on, we learn that the errorists whom Paul rebuked had taken advantage of the external rites of Christianity, and had exalted them above the preaching of the word, so that Paul must use language, which would cause many of us to be misunderstood, in refuting them, saying, "I thank God that I baptized none of you, but Crispus and Gaius * * also the house of Stephanus, * * for Christ sent me not to baptize, but *to preach the Gospel*." Paul does not mean to under-estimate the holy ordinance of Christian baptism, but he does mean to emphasize the greater importance of preaching the Gospel.

And now we come to the old Romish notion of unity in uniformity. This theory has been so often exploded, both as a possible theory, and a practical expedient, that it would seem useless to touch upon it. It did not save Rome from the spiritual uprising of the reformation, nor has it saved the Episcopal

Church from either schism, or high and low church party. A mere form is as useless in bringing about unity of mind and heart as eating is powerless to make all of uniform physical structure. There is absolutely nothing in it. Eggs are very uniform, but their unity is the destruction of their uniformity. The tree is a unit, but has no uniformity of parts. Why this thought should ever be mentioned we do not know. It is the most barren of pre-reformation notions. And yet so long as the delusion is chased we must continue to cry out against it. We are not blind to the advantages to be gained by having a common service, but the friends of this movement have expected entirely too much of it, if they have hoped that by it all the branches of the Lutheran Church would finally be brought under one ecclesiastical organization. The most that could reasonably be expected was that we would cease to magnify our differences, so that in localities where only one Lutheran organization could be maintained, there would be no practical difficulty of uniting all of the Lutheran faith under any one organization. This would have been a grand achievement in our church in the West. And yet any reasonable minister in the General Synod can do this even now. There is only one true Christian unity, and that is of heart and mind, even that of Christ Jesus.

But has our brother not again mistaken when he lays the blame of the opposition to the common service upon "Professors without congregations, or upon pastors who have never tried it, most of whom have never used any service, and never expect to use any, whatever its merits, being opposed to all liturgies?" We believe this was one of the misunderstandings which made some fear division at Lebanon. On inquiry we learned that all who had in any way opposed the common service used the old service, and none of these were so extreme as to press their preferences to the disruption of the church. What surer proof could have been given of this, than when Bro. Alexander Gebhart of Dayton, O., who had offered the resolution asking for the publication of the two services separately, was asked if he would use the old service, and replied, "Personally I would?" And when this very reasonable request was denied, the temper

and spirit of those denied must certainly have reproved those who had been accusing them of schism.

There is however a graver charge in the Dr's. assertion, viz.: "It is the ministers who are arousing opposition and seeking to prejudice the laity against it (the common service) by every means in their power." We have no harsh words to reply to this unguarded, and unwarranted statement, but we kindly demur. It has been our experience that the laymen are about as the clergymen, some being in favor of a service, some opposing, and the majority being indifferent upon the question. It may be different with our New York Dr., who may have a much larger proportion of foreign element in his church, who are used both to an elaborate service and to priestly usurpation. In our western churches the people soon let the pastor know that they think on these, as well as all other matters, for themselves. When trouble has arisen it has oftener been where the pastor has injudiciously pressed his own preferences upon his people. We know of several instances where trouble has been caused by the pastor pressing the service upon the people, and we have never heard of any trouble being caused where the congregation has wanted a service and the pastor has refused.

Then the comparison of the sales of the old service and the common service is, like the whole article, likely to make a wrong impression. We have but to refer to the large increase in the number of our communicants with which the common service was favored over the old, and the more potent fact that the old was ordered out of print as a separate book two years ago and that at least 7000 out of the 12000 increase of the common service over the old service also contains the old service and counts more for it, because much more generally used. When only a very small per cent. of our congregations use the common service, the effort to prove its popularity is nothing short of ludicrous.

And now a word about the General Synod. From reports given of this convention in leading religious papers, and from private correspondence we have seen, it would seem that the common service party intended to persist in its spirit of misrepresentation and intolerance. In face of the magnanimous

spirit of the opponents to the common service, and all knowing the circumstances under which their request was denied, it is unworthy even the extreme liturgical party to boast of victory. When a majority of the delegates went into the convention pledged to vote against the reopening of the liturgical question, and when this majority decided that this request was reopening the question, and when these votes were so pledged, and this solely in the interests of peace, and to prevent what had been both feared and prophesied, a rupture of the General Synod,—when under these circumstances the request was denied, only an unholy and designing spirit could speak of the action as being a victory for the common service. This is further seen from the fact that many who voted against this request, freely said afterward that, had the vote been on the main question, they would have voted differently, while at least one, who voted to grant the request, said he would have voted differently on the main question. So we have evidence from both sides that the vote was clearly understood not to be on the main question. There was no opportunity given, there was no opportunity sought to open the question; for when it became known that the feeling was so high neither party felt like assuming the responsibility of introducing the subject.

Two scenes followed which furnished both sides cause for congratulation. When the simple request of Bro. Gebhart was denied there was a graceful yielding, or acceptance of the situation which must have proven to the common service party that the old service party was not so rankly anti-liturgical after all. And when in the midst of prayers, doxologies, and tears in which the common service party joined just as heartily as any, the old service party saw that their brethren on the other side enjoyed a free and spontaneous service as much as they did.

And now all that the most ardent opposers to the common service are really anxious to accomplish is to save the General Synod from an extreme liturgical and confessional basis. So long as liberty is granted in the use of forms of worship, and the sermon occupies the prominent and truly Lutheran place in the service, and so long as the Augsburg Confession, and that alone, is made obligatory, we apprehend no trouble in the Gen-

eral Synod. It has been because the common service movement looked toward an extremer liturgy, and hence an extremer confessionalism, that those who gave the matter careful study were led to oppose it. Let the Augsburg Confession remain our only doctrinal basis, and let "justification by faith," which was the watchword of the Reformation, and which has been the distinguishing badge of Lutheranism from that time to the present, continue to be inscribed above our service, above our altars, and above our confession, and for one we will be fully satisfied. If the common service movement has been misunderstood, and does not imply a stronger confessionalism, and does not place the service of the altar above the service of the pulpit, then there has been "much ado about nothing." It has been because the sources, or authors, from whom the common service was compiled were such extremists that the common service was opposed. Because these men placed the altar first, making it "rule the whole system of worship," making the saving power of the Gospel center about the sacraments, rather than about the word and faith in that word, there has been opposition. And whenever the common service party comes out plainly and makes this the issue, it will find the General Synod ready to reaffirm its historic ground. If unfortunately this should not be true, then we are sure that many will be driven out to re-establish this historic basis, and give themselves to its perpetuation. It was, therefore, one of the most encouraging features of the General Synod, that it renewed its allegiance to the Augsburg Confession *alone*, and that *unanimously, most heartily, and without discussion*.

This is the best and truest Lutheran ground that history can furnish, and the disposition to discount the Lutheranism of those who stand upon it is sufficient to determine those manifesting such disposition as *not being in sympathy with the General Synod, and as seeking to change its historic type*. The common service was the most innocent form in which this movement could have been inaugurated. Our hope that the movement will never be successful is in the fact, that in this most innocent form the real motive and design have been discovered and exposed.

So that while many of our ministers and laymen may, for the sake of peace and of a united church, not feel justified in meeting the issue at this point, and while by their lack of opposition to the common service they may be encouraging the extreme party to feel that their notions are meeting with more favor than they really are, and thus be innocently adding fuel to the flame which may yet burst forth, we want to express it as our firm conviction that if by these things the common service party is emboldened to thrust upon the Church the real, and bare question at issue, they will meet a defeat that will settle these questions for at least a generation. Many with whom we have conversed do not believe that the common service party could or would do such a thing. They appear in the line or role of charity, thinking better things of these good brethren than this. We wish we could join them, for we love our brethren, and dislike to give any coloring whatever to any differences, real or apparent. But, whether merely lacking in charity, or being guilty of doing an injustice to our brethren, time will tell. If either shall prove to be true, then our tongue and pen shall be made to do service in an open confession.

But so long as the common service stands as it is, the expression, in a form of worship shaped to the notion, of men who are extreme confessionalists, and sacramentarians, we cannot use it, and we believe the day is not distant when with calmer mind, both parties will join in such modification and revision of this service as will enable those, who feel as we do, to use it without any cringe of conscience. May the good Lord hasten this time is our prayer.

ARTICLE IV.

CATECHISATION AND CONFIRMATION IN THE LUTHERAN CHURCH.

By REV. P. BERGSTRESSER, D. D., Middletown, Md.

The particular aspect of this subject, which I desire to discuss, is the Lutheran method of preparing persons for and receiving them into full Communion in the Church of Christ, over against some other methods which are in vogue in other denominations for the same purpose. We are all anxious to know the best methods, and the most Scriptural, to induce people to make up their minds and to prepare them for worthy membership in the Church. But with all our care and labor, whatever methods used, some members prove themselves to be unworthy. It may still be asked, "Friend, how camest thou in hither not having a wedding garment?" So it was also with some of St. Paul's converts, concerning whom he complains to the Church of the Philippians, in the following sorrowful words: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things." But this also proves that there are genuine Christians, the true body of Christ.

But when we are asked to give a reason for our Lutheran method of inducting persons into the communion of the Church, over against other methods, no one has a right to find fault with us in our statements of the case in a public discussion. We are willing to give our reasons why we prefer this method over against any other.

The Lutheran method is by Catechisation and Confirmation; the Methodist by the mourner's bench and probation; the Baptist by immersion, either backwards or forwards. All methods have their supporters, and all have been blessed by God in the conversion of sinners. But preaching is held by all denominations of Christians as the principal method of awaking

and converting sinners. Preaching is the great instrumentality, which the Lord Jesus is employing in the conversion of the world. Our Lord "ordained twelve, that they should be with him, and that he might send them forth to preach. And they departed and went through the towns, preaching the gospel, and healing everywhere." And the great Master prior to his ascension gave this commandment to his disciples, "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Under the first gospel sermon three thousand were converted and when the fires of persecution raged, and separated the disciples, "they that were scattered abroad, went everywhere preaching the word." It was by preaching and teaching that Luther awakened and aroused the slumbering principalities of Germany, and by preaching and teaching he made the pope to tremble on his throne. It is impossible to overrate the importance of preaching and teaching; and he is no friend of the Church or the world, who impairs their sanctity, or diminishes the respect in which they are held.

Our system of catechisation and confirmation grows out of our doctrine and practice of infant baptism, which is founded on the Great Commission—"Make disciples of all nations by baptizing them and teaching them." With us Lutherans, baptism has mostly become infant baptism. As long as the Church retains the character of a mission, she is conversant with the word and adult baptism. But as soon as she has anywhere obtained a firm foot-hold, she looks upon the children that are born in her bosom as her children, and receives them into the church by baptism and into full communion after instructing them by confirmation. The grace of God is offered to us in our infant baptism. And we get our authority for infant baptism from the Lord Jesus Christ himself. No man can dispute the validity of this authority; for all power is given to him in heaven and in earth. If any one disputes our authority to baptize our children, we at once point to the Great Commission,

“Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world.”

The word *nations* in the commission as its etymology imports (*natus*, born; or *nascor*, to be born), originally denoted a family or race of men descended from a common progenitor.

“Make disciples” (*mathetuse*) has a generic sense, and covers both the baptizing and teaching subsequently mentioned. The grammatical form is “make disciples by baptizing and teaching.” But nations are composed of men, women and children. If the Saviour had wished to exclude infants, he would have told us; but this he did not do, therefore he did not intend that we should.

In the Acts of the Apostles we are informed that St. Paul baptized whole households. For Christianity is to be the soul of not only an individual but also of a domestic fellowship. The expression for this is the baptism of children. Our children, it is true, are not conscious when they are baptized; for their whole spiritual life is yet in the slumber of a dream, out of which it only grows by degrees. But yet it is there, and these children belong to God. Shall they not be dedicated to their Saviour? We are to present our bodies a living sacrifice, holy, acceptable to God, as our reasonable service. But does not this include all the fruits of our bodies? Do we not pray for our children? Do we not carry them on supplicating hearts? Should we therefore doubt, whether baptism is a mere form and empty word? When on a certain occasion Israelitish mothers brought their children to Jesus, that he should bless them, while yet these children understood nothing, Jesus rebuked his disciples especially, took the little children into his arms, laid his hands on their heads and blessed them, and said: “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.” To such belongs the kingdom of God. Therefore why should we not bring our children to Jesus, and why should we not be assured and conscious, that

he will also receive them and grant them his blessing? Baptism is the expression for this.

Especially because the children have not yet committed actual sin; we are glad therefore to call them innocent. But they still belong to the race of man, on which rests a common debt. And that their innocence has its bounds, is manifest as soon as the spirit awakens from its first slumber, and herewith also all the naughtiness out of which sin develops itself. They have need of the grace of God no less than we who are adults.

Our children, it is true, have no knowledge of what takes place in their baptism; for their understandings are not yet developed. But does it follow therefore that nothing whatever transpires in them internally? Do not the germs of moral and spiritual susceptibility lie implanted in the new-born child? And who will mark the day, in which the same will become active? The beginning of our inner spiritual life lies far beyond our understanding or comprehension. Even in later life, how much lies beyond the bounds of our comprehension, which has not yet entered into our spiritual life! The bounds of our comprehension are much narrower than the spheres of our spiritual life. And we experience many spiritual and moral developments without our knowing it. Who therefore will set bounds to the spirit of God beyond which he cannot go? "The wind bloweth where it listeth." He has his work in the soul of the child as well as in the soul of him who is grown up.

But this communion with God in the heart of the child is yet to become a matter of personal consciousness or experience. We therefore catechise them, and permit confirmation to follow baptism. Not in order to make baptism complete, for it is already; not in order to renew it, for it is the beginning once for all; but that the baptized himself assume that on which he has been baptized, and that he express it with his own mouth; that his covenant with God in baptism be also a covenant of the understanding and will; and that he receive the blessing at once during the years of his moral development and his spiritual experience. With confirmation we combine the beginning of the Lord's Supper, and herewith the entrance into full communion in the Christian Church. Hence, we are asked before our con-

firmation, "Do you sincerely desire to be received into the fellowship and the glorious liberty of the true followers of Christ?" Answer, "Yes." The goal is religious certainty. God is reconciled to all in Christ, and he desires that all should become reconciled to him, and receive the spirit of adoption in their hearts, crying, Abba Father. In order to this the divine reconciliation must come over to us as a personal experience in our hearts. This comes through faith, therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Faith is the channel through which this personal consciousness or experience is imparted to us. The basis of our reconciliation is the atonement, which we reach through faith. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (the reconciliation).

But how are we reconciled to God through faith? Faith is believing the Gospel. It is an act of the will in accordance with truth, which has found its way into the mind by hearing or reading the word. Faith cometh by hearing the word. Hence, the importance of religious instruction or catechisation—a word derived from *κατηχεω*, or *κατηχιζω*, to sound or resound, to sound into the ears of any one; hence, to teach by oral instruction, and to teach the first principles of any science. These words are now applied almost wholly to elementary religious instruction, by questions and answers. St. Luke writes to the most excellent Theophilus, "That thou mightest know the certainty of those things, wherein thou hast been instructed (*κατηχηθης*)" Faith therefore comes to us through religious instruction or catechisation. Faith is an exercise of the will in the right direction. But Christ is in the midst of such faith, which makes it an infinite trust in God, which God counts for righteousness. Thus faith becomes the victory that overcomes sin, guilt, the world, and the devil. The man with such a faith and the righteousness of Christ imputed, realizes that all sins and guilt are canceled through the atonement. What was long ago in the mind and heart of God as a blessed experience, is now experienced by the sons of God. Hence, Christ said to Nicodemus, in explanation of this experience, "We speak that we do know, and testify that we have seen." The new covenant

is now established, the prodigal has returned, and there is joy in the Father's house. With such experience the soul begins to sing :

“Ich habe nun den Grund gefunden,
Der meinen Anker ewig hält.
Wo anders als in Jesu wunden?
Da lag er vor der Zeit der Welt :
Den Grund der unbeweglich steht
Wenn Erd und Himmel untergeht.”

The nearest we have in English to this is the following :

“My God is reconciled,
His pard'ning voice I hear :
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And ‘Father, Abba, Father !’ cry.”

But the English poet does not reach the depth of the German. Yea ; in these two poets are found already the germs of the two systems of dealing with awakened sinners.

The one system aims at obtaining the certainty of religion or its object mainly by the following means, viz., 1. By prevailing on awakened persons to come forward and kneeling at a front bench for the purpose of seeking religion, by pleading earnestly with God for pardon, for his Holy Spirit, for his reconciliation, for his blessing. 2. By surrounding them and praying and singing with them and for them, in order thus to encourage them to be in earnest and not to give up until they receive “the blessing.” This moreover is regarded as a very essential means of drawing down “the blessing.” 3. This system implies that there is some hindrance on the part of God, which prevents the true penitent from obtaining pardon, and that this hindrance must be removed mainly by earnest prayer. 4. This system places very little reliance on instruction in accomplishing its object. It hoots at catechising the young in the doctrines and duties of the Christian religion.

The other system aims at the attainment of its object, 1. By showing awakened and inquiring persons on what conditions God has promised to pardon, justify, and save sinners. 2. If they have not complied with these conditions, then, by urging

them at once to do so, as the only means of obtaining pardon, justification and salvation. 3. If they have complied with these conditions, then by showing them that, according to God's promises, they *are* accepted with him; and that it is their duty and privilege at once to rely on his promises of pardon and justification through Christ, and thus to rejoice in the salvation of God freely bestowed on the believing sinner. 4. This system implies that there is some hindrance which prevents the true penitent from confiding heartily in God's promises of pardon, justification and salvation, and that this hindrance, which is wholly in the penitent sinner, must be removed mainly by instruction. In fact this system relies mainly on instruction or catechisation as the means of obtaining its object. It endeavors to follow the Great Commission, "Make disciples by baptizing and teaching."

We need hardly say what this latter system is our Lutheran System of dealing with awakened souls; and, also, that it is the orthodox system of the Christian Church. We call it the Lutheran system, because it is what Luther and Melancthon preached and taught during the Reformation, and because it is what is taught in our symbolical books. We will here give a short extract from these books as follows, viz., "Concerning the righteousness of faith before God, we believe, teach, and confess unanimously, that poor sinful man is justified before God—that is, absolved and declared free from all his sins, and from the sentence of his well-deserved condemnation, and is adopted as a child and an heir of eternal life, without any human merit or worthiness, and without any antecedent, present, or subsequent work, out of pure grace, for the sake of the merit, the perfect obedience, the bitter sufferings and death, and the resurrection of Christ our Lord alone; whose obedience is imputed unto us for righteousness.

"These blessings are offered unto us through the Holy Spirit, in the promises of the Gospel; and faith is the only medium through which we apprehend and receive them, and apply and appropriate them to ourselves. This faith is a gift of God, through which we rightly acknowledge Christ, our Redeemer,

in the word of the Gospel, and confide in him, that, namely, for the 'sake of *his* obedience alone, we have forgiveness of sins through grace, are reputed of God the Father as righteous and just, and are eternally saved." We might quote other passages from these venerable books; but this one proves our position. There are many others like it in them.

This system is orthodox, because it is believed in by all orthodox denominations. Take their confessions of faith, and examine them.

The Lutheran system is highly scriptural. To illustrate this point let us look out Scripture proofs. To the Church of the Ephesians St. Paul writes, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." When the Gospel is preached in its purity when the young are instructed in its principles, it must produce a reviving effect among the people. For this the office of the ministry has been ordained. The pastor, however, must not only preach and teach for the edification of his members, but also for the conversion of sinners; not only for the good of those who are in the church, but also for those who are out of it.

Preaching the Gospel therefore and instructing the young is God's method of reaching the spiritual wants of the people. Revivals of religion are not therefore merely denominational peculiarities; but they are the essential results of the faithful preaching of the Gospel and the instruction of the young. Hence, they are no more Methodism than they are Lutheranism. But some have an idea there can be no revivals of religion without a mourner's bench. There were revivals of religion in the Lutheran Church before John Wesley was born, yet I have great respect and veneration for John Wesley, because he is very nearly related to the Lutherans, having been converted to God through Luther's writings. "About the middle of the seventeenth century, the Lutheran Church was blessed with a powerful revival of religion. The whole city of Frankfort was moved by a single sermon, delivered by Rev. Philip Jacob Spener on

‘the righteousness of the Pharisees and the children of God.’ Multitudes crowded into the church to hear his powerful appeals, whilst many took offence and denounced him as a fanatic, declaring they would never listen to him again. It was during this revival that Spener found it necessary to appoint special meetings for prayer, religious inquiry, and instruction. In these meetings he spoke personally to the people on the state of religion in their souls, in other words, he conversed with them respecting their religious experience, and gave them such instruction as their respective cases required.” This is very much our method of catechisation, and the inquiry meeting is an outgrowth of catechisation, and is legitimately Lutheran.

It will throw much light upon our subject to ascertain how the Apostles and early Christians dealt with awakened sinners. Let us look at the conversions recorded in the New Testament. In the Acts of the Apostles (2 : 37–41) there is reference to the conversion of three thousand on the day of Pentecost. How did the Apostle Peter deal with them? This was the process; by his preaching they were awakened and convinced that they were sinners, and having confessed this, they were immediately informed on what condition they could be pardoned. They must repent, and be baptized in the name of the Lord Jesus. Having complied with these conditions, they were instructed and assured by the Apostle, who was inspired by the Holy Ghost, that their sins were forgiven them, and having gladly received the word, they were numbered with the Christians. Now, the way the Apostle Peter dealt with awakened sinners on the day of Pentecost, is the method according to which we should deal with them. The minister should know who have been convinced and convicted by the sermon—who in the congregation are anxious about the salvation of their souls. How shall he ascertain this? In various ways. He may visit the awaked at their homes, if he has the time and opportunity. He may also appoint inquiry meetings for their special instruction and benefit. The awakened want knowledge and understanding. This is the design of catechetical instruction. It is to get persons interested in their salvation. The minister asks the catechumen questions, and receives answers. Thus the mind is

educated, and filled with religious knowledge. The minister prays with the young, and for them, until they are brought to Christ, and voluntarily choose him as their Saviour; at last he calls them forward to the altar, receives their confession of Christ, and their solemn pledge of fidelity to the Church, and then confirms them by the laying on of hands. This is the apostolic method. Thus also the Ethiopian Eunuch was brought to Christ. The Eunuch asked Philip: "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" He is an inquirer. Then Philip commenced to instruct him what he must do, and assures him that if he believes with all his heart in the Lord Jesus, he may be baptized. The Eunuch complies with the conditions, and goes on his way rejoicing. Thus the pastor according to God's heart, inquires into the state of the sinner's mind, and into the purposes of his heart, and if he finds him awakened and an inquirer, he at once preaches to him the promises of the Gospel, and, on the authority of God's word, assures him of salvation. This, then, is the true method: first, the sinner must perceive evidence; secondly, he must believe that evidence; and, thirdly, he must feel it. The awakened sinner must first know what are the conditions of salvation, and then he must know that he has complied with them. For Christ has said: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

There are yet other points, which might be advanced, but this must suffice.

ARTICLE V.

THE JOYS OF THE MINISTRY.

By DAVID H. BAUSLIN, D. D., Springfield, Ohio.

The New Testament not only contains a rule of faith and conduct for men, but at the same time prescribes the means for the ministration of that faith and encouragement of that conduct. That means is the ministry of the word, and of this there are various estimates prevailing among men. There is that which may be called the numerical estimate which contemplates the minister of Christ as the chief agent in increasing the arithmetical columns in the church year books, or the commercial estimate which contemplates him as the center of the financial success in the management of ecclesiastical pecuniary affairs, or the literary estimate which contemplates him as the delight of the elegant and informed few, the merely moral estimate which contemplates him as an adept in the sharp discriminations of human teachers of ethical systems, and the Christian estimate which contemplates him as a teacher sent from God, the one whose calling it is to exalt Christ as the divine head and Saviour of the body, which is the Church—"the only name given under heaven among men whereby we must be saved." From this variety of judgment it is evident that all merely human estimates of the sacred calling, and all that is involved in its service are neither final nor trustworthy, and the appeal must after all be to a higher authority and purer standard, which are divine and supreme.

The true dignity of the Christian ministry appears primarily in the divine estimate placed upon it. It is not a mere matter of human preference but is of divine appointment. It is not a profession to be chosen, but a calling to be received. It is so represented in both the Old Testament and the New. To be the religious instructors and leaders of mankind men were called of God as was Aaron. To his disciples Jesus said, "Ye have

not chosen me, but I have chosen you and ordained you." And if we turn to the Epistles of the New Testament it is interesting to note how the different writers introduce themselves by one simple phrase which indicates not only their estimate of their work but their acknowledgment of the mastership of Christ. The pupil of the learned Gamaliel, the impulsive but devoted fisherman of Galilee, the practical son of Zebedee, all characterize themselves in the same way, and Paul, a servant of Jesus Christ, Peter, a servant of Jesus Christ, and James a servant of Jesus Christ, send their respective letters to the Churches and expect recognition on the ground of that one common fact, that they are the "servants of Jesus Christ." That lofty service was the one central and overmastering thought of their grand lives, and it was the recognized mastery of that which could mold such dissimilar materials into such pillars as they became in the temple of God. Let it be understood then that the ministry is not a mere profession but a vocation into which a man is distinctly and personally called of God to do a particular work in the Church. The man who enters the sacred calling aright, does not represent some caprice or will of his own, but what he believes to be a distinct call from heaven. His business is to proclaim, to announce, to publish and make known to men certain great facts and doctrines. God has not left the publication of the message of reconciliation between himself and man to any loose and uncertain methods, and for the very reason that he has committed that work to men it involves trial, sympathy and responsibility. Augustine says that this ministry was not given to angels because then "human nature would have been degraded. It would have been degraded had it seemed as if God would not communicate his word by man to man. The love which binds mankind in the bond of unity would have no means of fusing dispositions, so to speak, together, and placing them in communion with each other, if men were not to be taught by men."

For this very reason that the ministry of reconciliation is committed to men and not angels, men are prone to institute false ideals regarding the real nature of the work thus committed to human hands and human hearts. Accordingly there is what

has been called a romantic view of this office which might offer inducements to men who were thoroughly irreligious. There is a view of the ministry which has regard only to its literary, intellectual and social inducements, and which puts in the forefront the ease and repose of certain aspects of alleged pastoral work. That man greatly errs, and has an entirely inadequate understanding and unscriptural conception of the real character of that calling, who regards it as anything less than a conflict, a struggle and a burden. The true minister of Jesus Christ will not have anything like a charmed life in which he will be free from perplexity, bitterness of soul, the troubling of the wicked, and sometimes misunderstanding and even vilification. The work of the ministry is work and not play, and any one who stands on the threshold of the sacred office may as well make up his mind to real and unsentimental labor both of mind and body, and understand at the beginning that transcendentalism in the study, beating of the air in the pulpit, and lounging about the homes of favored parishioners, are accessories of the ministry not serviceable in enlarging the kingdom. There is first of all preaching to be done on Sundays, and frequently addresses and sermons during the week, and this before the same congregation week after week and year after year, and for the most part on the same general topic. There is no class of public speakers upon whom the demands are so great as those made upon ministers of the Gospel, and none from whom such an amount of intellectual labor is required. Their calling requires that they shall be lively, and sober, pathetic and practical, as occasion may demand, and able to deal with the gravest of themes in a simplicity adapted to the plainest. And in this generation and in almost every community pious platitudes and holy exhilaration will no longer hold an intelligent audience and forty visits a week will not compensate for paucity of religious thought and barrenness of utterance on Sundays. All this means hard, prosaic, everyday toil, and such a requirement of mental elasticity and expenditure of exertion as wears and sometimes exasperates. In addition to this there is the care and oversight of the flock as its bishop and shepherd. Trials, sickness, bereavement and sometimes personal differences de-

mand that people should be visited—visited religiously and sometimes repeatedly. This too means work, and weariness, and miles of uninteresting travel in all sorts of weather and with but little regard for the pastors health or feelings, and all this sometimes to most unappreciative people who never fail to acquaint you with their grievances at both minister and parish. There are numerous irritants to be confronted in almost every pastorate, such as negligent deacons, fault-finding elders, gossiping sisters, ambitious organists, unmanageable choirs, the ubiquitous agent in search of a recommendation, the long stories of uninteresting people, and fault finding beneficiaries of your very best intended efforts and most unselfish solicitude. There is what some experienced parson has called, “the pastor performer or lay gimlet.” He will be a fortunate candidate for holy orders, who does not early in his career experience the deftness and graceful manipulation of that instrument, which has been acquired by diligent practice. He will be fortunate if he is not sometimes rubbed the wrong way, after receiving a salutation such as chills enthusiasm and taxes the resources of one’s patience and grace.

Thus no dreamy bed of roses is the ministerial calling. It has its petty worries, its heavy toils, its times of anxiety when it becomes the veritable burden of the Lord. All this, however, is but a one-sided estimate and a thoroughly inadequate view of the pastoral office, and has only been written to intensify by contrast the real subject of this paper. Most emphatically would the writer declare it as his conviction, based upon observation and more upon a dozen years of happy experience, that the man who feels himself called of God to the Christian ministry, and has heartily responded by giving himself to the preaching of that word of reconciliation made possible by the costly provisions of divine grace, undertakes not only the best and most useful work among men, but the most thoroughly delightful as well. And for his own part, if the writer had to choose a hundred times his calling in life, he would choose the ministry, and that, not only because he feels that necessity is laid upon him, and he should have to say—“Woe is me if I preach not the gospel,” and, not only because it is a constant impulse which

urges him to make known among men the glorious Gospel of our Lord Jesus Christ, and because he has found ministerial work so full of a peculiar interest and joy that every other employment would seem dull and unattractive in comparison. In no calling is the drama of life so varied as in the ministry. It presents constant movement, thrilling pathos and unabated interest. Issues of the greatest importance are involved in this work, and interests the most varied are constantly pressing for attention. Human nature in all its forms and variety of aspects has to be dealt with among the learned and the ignorant, the rich and the poor, amid the splendor of luxurious drawing rooms, the squalor of tenement hovels, and the simplicity of rural abodes. Sympathy and companionship, and brotherhood in labor brighten its action and underneath all its struggle and hope and fear, its successes and saddening failures, there is a deep repose of soul; a calm and self-satisfying restfulness when one has conscientiously done his best.

The minister's home may be very humble, his purse very scanty and his field of labor in the obscurest valley among the mountains, or in the rudest village on the frontier, his real successes may go untrumpeted in the world, and count for naught in the columns of the daily newspaper, where vapid sensationalists figure for a time, difficulties and discouragements may often sadden, but the most obscure man who toils for God and men in the ministry, has that peculiar joy which belongs to none other—that joy which pertains exclusively to the study of religious truth, the attentive listening of men to religious discourse, the tears of penitence and the quickening of men into a truer and better life. More than eighteen hundred years ago when he was scorned of men, counted as an alien from the faith of his fathers, and pursued with malignant hatred and cruel designs from city to city, St. Paul wrote these words to the church at Thessalonica, which express the most abiding pastoral pleasure—"Ye are my glory and joy." And it is a wise ordination of God that in a work such as that of the ministry there should be this peculiar and lofty joyfulness and attractiveness. "I think," says that prince among preachers of this gen-

eration, Phillips Brooks, "that it is essential for the preacher's success that he should thoroughly enjoy his work, I mean in the actual doing of it and not only in its idea. No man to whom the details of his task are distasteful can do his work well constantly, however full he may be of its spirit. He may make one bold dash at it and carry it over all his disgusts, but he cannot work on at it year after year and day after day. Therefore count it not a perfectly legitimate pleasure, count it an essential element of your power, if you can feel a delight in what you have to do as a minister, in the fervor of writing, in the glow of speaking, in standing before men and moving them, in contact with the young. The more thoroughly you enjoy it, the better you will do it all."

But we shall serve our purpose better by specifying some of those sources of joy peculiar to the ministerial calling.

1. First of all may be named that reverent consciousness, which every true minister carries about with him, that he fills the noblest calling and stands in the most exalted of all relationships to men. The preacher or pastor never has reason to despise or be ashamed of his office. A successful merchant, a man of candor, intelligence and uprightness, who thoroughly appreciated the benefits conferred upon society by commerce and trade, once said to his pastor, "You ministers have a great deal the best of it, you never have reason to despise your occupation, you can never do too much in it. I am often sick of my business and feel when most devoted to it that I am wasting my life." His judgment may be doubted on scriptural grounds as to the latter statement, if he were "not slothful in business and fervent in spirit;" but his estimate of the work of the ministry was correct. In that calling a man has the assurance always that his work is worthy of all that he is and all that he can by the most diligent application acquire; an assurance that is marred at times by but one thing, the consciousness that his consecration has not been as absolute, as the loftiness of his work demanded. Is there anything comparable in dignity, virtue and sanctity among men to the New Testament titles of this calling! God has *set* ministers in the same church with apostles and prophets (1 Cor. 12 : 28). They are called "Min-

isters of God." "Ministers of Christ," "Ministers of the New Testament," and "Ambassadors of Christ," and all churchmen, high or low, who attach any importance whatever to the organization of the visible church hold, that when ordination makes a man a minister of Jesus Christ, it gives him a commission as broad as that of the apostles to preach the gospel and administer the sacraments to every creature. We do not believe in any hierarchy other than the royal priesthood of believers, nevertheless ordination means something more than a mere empty ceremonial performed annually at synods.*

What a wealth of meaning there is in any one of those expressions of the New Testament which are used to describe the sacred office. Take for example this one—"ambassadors for Christ," It means that the preacher of righteousness speaks for God, that he pleads with men in Christ's stead to be reconciled to God. He speaks the word of God and not his own. "If any man speak let him speak as the oracles of God." To an ancient preacher this was God's message, "Be not afraid of their faces; for I am with thee, to deliver thee, saith the Lord. Thou therefore gird up thy loins, and arise and speak unto them all that I command thee, be not dismayed at their faces." The true minister of Jesus Christ speaks out of the consciousness of

*In a most admirable work by a gifted author, recently called to his reward, I find these words based upon 1 Tim. 4 : 14, "That thou stir up the gift of God that is in thee by the putting on of my hands."

"The only thing to which the apostle's words can be applied without doing violence to the laws of language is the special grace of God for the performance of his official duties, given to him in the act of ordination. Is it going beyond the recorded facts to call this charism 'the grace of orders,' in the same sense that the benefits received in baptism and the Lord's Supper may be called 'sacramental grace?' While we avoid the popish error which links God's spiritual gifts mechanically with the mere performance of outward ceremonies, we should be equally careful to avoid the greater, because the more unbelieving, heresy, which makes the performance of his appointed ordinances a mere outward form, and divorces them from his efficacious blessing upon those who rightly use them."—"The Church her Ministry and Sacraments"—Henry J. Van Dyke, D. D., p. 119

Vide, also—Martensen's Dogmatics p. 446,—Schmid's Doctrinal Theology, p. 613.—Lectures on the Augsburg Confession, first series, p. 535.

God's choice of him, and of God's will expressed through him as an ambassador.

On a dangerous coast, as a ship comes near the harbor, they tell us that everything in sight and sound becomes a guide into the right pathway through the sea. The tall headland affords an indication of the course to be pursued. The pine towering from the cliff suggests a line of safety, and even the very sound of the waters, which ripple against the sides of the vessel, are admonitory. There is a voice in the soundings of the waters under the keel, which no prudent seaman disobeys. But the lighthouse which sends out its kindly light when the sun goes down behind the hills is a guide, which is built on the reef for nothing else than to be a lighthouse. It was placed in its position for that purpose, and that alone. Every believer, "in word and faith and the patience of hope" ought to be a guide to them who "are ready to perish." But ministers are to be as lighthouses, that is their one supreme business, and just as it is one of the functions of government to erect the lighthouse, where needed, it is one of the features of God's economy in planning for man's salvation, to constitute men real ministers to plead with men in Christ's stead. St. Paul it is who gives us his estimate of this great work, in the phrase we are considering, and an ambassador, let it be remembered, speaks not for himself but for the power he represents.

On a Southern battlefield during the war for the Union, when all hope for the side he represented was gone, a young officer saw his commander fall, and the one who succeeded him in position carried mortally wounded from the field. It was then his turn to fill the gap. His own burdens he could bear, but now that he was to stand in the place and make good the absence of his leader, the responsibility was oppressive. That sense of responsibility and more it is which burdens every faithful minister of the word. He represents Christ, and there rests upon his soul a deep sense that in his public and private relations with men he should speak as Christ spoke and act as Christ acted—that he is in Christ's place and stead, and that accordingly he must lose self in Christ and forget his personal interests in the peculiar and commanding interests of his Master. If Christ has a

work on earth to do, he has left that work to living men. To get heart to heart as he did with sinners, to awaken the long silent chords of tenderness and penitence, to make men feel that he loves them—for these high purposes it is that Christ sends other men in his stead, that they may be living speaking messengers to an estranged and sinful world. In his last book the Rev. H. R. Haweis asks and negatively answers this question, "Are the clergy obsolete?" As well might one, after hearing Christine Nillson sing "Home, sweet home," ask the question is there any thing more necessary among musical artists than music books, pianos and organs? A strange question that would seem in the generation in which live Phillips Brooks, Alexander McLaren and Charles H. Spurgeon. The mission of the living speaking preacher of righteousness will never become obsolete as long as he correctly represents his Master. No other calling can supersede his, no other power or product of the ingenuity and genius of man can take his place, while he can truly say, "As though God did beseech you by us, we pray you in Christ's stead." It is when a man is conscious of the great dignity, the commanding importance and the permanency of this calling that he shares in that sober joy which attaches to its solemn responsibility; the holy joy which attaches to no other work committed to men, and comparable with which there is nothing in the achievements of men, even when talent and genius have reached the loftiest rounds on other ladders of promotion.

2. A second source of the minister's joy is found in that peculiar satisfaction and delight associated with the public preaching of the word. The pulpit is the preacher's throne and the source of his real power, after all, is there. His work in that sphere has its difficulties, its anxieties, sometimes almost its agonies. It may be engaged in in such a manner as to be as dull to the speaker as it is to the hearers, but above all it has its own peculiar joys. Preaching is the communication of religious truth through a man to men, and there is a grandeur about the subjects to be presented as to always give dignity to their presentation. One needs, however, but to see the announcement of some pulpit themes in our day, to see that some alleged preaching has almost descended to the cheap and un-

dignified level of the clown and end-man. Such subjects as these, which have actually been the printed announcements for the hour of divine worship in certain churches: "Boycotting the dead," "Straight from the shoulder," "Hell and the people who are going there," "Use your eyes," "Off goes the roof—up goes the man," "The Devil not horned and hoofed, but as an angel of light," together with the last "sweet thing" in the way of an evangelist, serve as mere caricatures of the preacher's calling and perpetrations on the religious wants of the people.

Notwithstanding these, that vocation is the most dignified among men, and in none other are there such joys for the intellect and heart as in this in which one man declares to other men what he believes and praises what he loves. It is the preacher's calling to think about and declare to men the loftiest truths about which the greatest men have thought intensely and in which the humblest men are interested, and in the doing of this he may experience the highest and most ennobling emotions. When the soul is moved with the greatness of pulpit themes and the solemnity of the occasion, when the congregation is hushed in earnest attention while the speaker reasons with men about righteousness and judgment to come, when he presents the great doctrines about sin and salvation, time and eternity, when he warns, admonishes, rebukes, comforts and urges to the cultivation of the Christian graces, when he pleads with men to become reconciled to God, when the countenances of the hearers are kindled, the tear glistens in the eye, and the truth preached is attested in glance and stillness—then preaching becomes its own reward. No man can be the subject of those feelings which belong to evangelical preaching without being for that very reason filled with a surpassing joyfulness. It is the highest sort of vocational delight. "A man builds a bridge," says Archdeacon Farrar, "and he is a great man; another puts up a cathedral, and he, too, is a great man. But is it nothing to give a man an idea that shall change his life? to tame the tiger heart and make it gentle as a lamb's? To put into man's thoughts and stir in him impulses that shall heal him in his sorrows, chasten him in his joys, interpret to him the darkest problems of his life, and hold a light over his way when he passes

into the wonderful dark unknown." That is the peculiar work of the preacher of the Gospel of Christ.

Then, too, there is also a certain joy connected with the certainty of God's promises regarding his word accomplishing its purposes. "My word shall not return unto me void," is the divine assurance for the preacher's work. The pulpit is sometimes obliged to do random work, and many a weary pastor comes down from his pulpit on Sunday nights in a double sense. He not only comes down from the pulpit, but into the valley of humiliation as well, and there is great need for the advice once given by an aged minister to a younger brother in the same vocation when he was discouraged. "My young brother," said the old man, "fall back on the divine sovereignty on Sunday nights. If you have tried to preach the truth, then rest on what God has said about it, 'it shall not return unto him void, but shall prosper in the thing whereunto it is sent.'" "That is the promise," said the old man, "not the thing possibly you intended, but the thing *whereunto* God sends it. Somewhere and somehow God's truth will get home. There is no place for doubt on the Godward side of this matter."

The man who joins forces with the Almighty in the proclamation of his truth, always has this joy, that even though his feet may never tread among the standing corn, that even though the reapers may go to and fro over his grave to gather the fruitage of his own sowing, nevertheless he shall reap. The whole matter is expressed and illustrated in one of the passages of the history of Isaiah. God revealed himself to that prophet in a vision. He saw the Lord sitting on a throne, and heard the seraphim crying: "Holy, Holy, Holy, is the Lord of hosts." He saw the portals of the door move at the voice of him that cried, and before the great glory revealed he felt himself undone and of unclean lips. Then God touched his lips with a coal from the altar and purified and consecrated him to bear his message to men. He told the prophet that the people would not hear nor understand him, that he should preach to dull ears and hard hearts. Nevertheless he was to preach, and in due time the results of his fidelity as the Lord's prophet would be manifest. A long interval stretched between the preaching and those results, an

interval filled with wasted cities, desolated land, houses without men, but at last the word of the Lord bore fruits in the repentance and submission of the people. The prophet delivered his message and drew his inspiration from God and found his joy in the divine and unfailing assurances of success in God's own time.

There is a peculiar pleasure too associated not only with the assurances of success, but the very fearlessness with which the Lord's message to men should be delivered. The successful and happy preacher of righteousness must always be free and fearless. There is a real temptation sometimes to say popular things and pleasant things instead of true things.

"God's true priest is always free,
Free the needed truth to speak,
Right the wrong and raise the weak."

God's command to that somewhat erratic prophet, Jonah, was this—"Go preach the preaching that I bid thee." Compliance with that command means something more than a mere droning of Pater Nosters or a rehearsal of the sacred genealogies: That is a supreme hour for the preacher, when his voice declares the commands and judgments of the Almighty, so that men are awed, pricked to the heart and brought to repentance. It was such a supreme hour when Elijah spake and Ahab trembled; when John the Baptist changed his preaching from the coming kingdom to the present kingdom of Herod and said to the royal and incestuous sinner, "It is not lawful for thee to have her;" when Chrysostom made the arches of the old church of St. Sophia ring with the story of wickedness in high places and directed the eyes of the people, who listened to his marvelous voice, to Eutropius clinging to the altar for protection. It was such a supreme hour when Ambrose the bishop of Milan raised his crosier against Theodosius, when Savonarola ruled the city of Florence and Bourdaloue awed the court of France, when Bernard directed the consciences of kings and Bossuet rebuked court and king, when in Stamford church before parliament and court, brave Hugh Latimer uttered those blunt and soul-stirring questions which made men tremble. In the crises and changes of Protestantism it was such a supreme

hour when Luther in the old church at Wittenberg uttered his stern protests in the ears of thoughtful Teutons, against unrighteous encroachments upon liberty and sound religion, and when John Knox in the castle of Stirling stood alone and was more powerful than the crown and nobility. This power of a fearless pulpit never passed away even in ages of superstition, and in their secular magnificence was never disdained by abbots, prelates or popes, and gave to the men who secured these triumphs, not only a dignity and moral grandeur, but a joy associated with no other triumphs in the annals of war, literature, commerce or the forum.

3. Another kind of joys peculiar to the minister are those associated with his pastoral relation to the flock of Christ and his social communion with men.

There are but few affectional relations in life, which are more exalted than those which exist between the Christian pastor and his people. Because of the interests involved in that peculiar kind of oversight none are more sacred. In the intercourse to which his work calls him, soul touches soul, he is brought near to the hearts of his people, and unless he betrays his trust he will secure a warm place in their esteem and love for his office and work's sake. Christian edification includes two things, instruction, the making of men acquainted with the Bible and its doctrines, and another which may be designated by the word comfort. The preacher is a healer, and a physician. In every congregation there are afflicted, hopeless, careworn, anxious, broken-hearts, and he acquires an increasing influence as an instructor in proportion as he can help the broken-hearted in the day of calamity and darkness. The longing for spiritual help is one of the deepest longings and the help afforded is generally the most thoroughly appreciated. Really spiritual people do not readily disclose their spiritual natures, but when they do and get help and hope and strength they are correspondingly grateful to him who directs them to the sources, and a most sacred attachment is formed, which goes on until the bond is broad and firm. It is the prerogative of the true pastor with a warm and tender heart to carry brightness and cheer and hope and

thankfulness into the homes and lives of men, and, looked at in this light, there is no such work as his, and nothing that enters into competition with it. It is the commingling of interest in common sorrows and joys, in the sick-room, at times of bereavement, and at the death-bed, at baptisms, communion seasons, and at the marriage altar, that the bond between pastor and people is formed and strengthened. There come times to every pastor when his visit to some homes will be still and sad and with a pathos all its own, the times when he must speak the tender and comforting words of prayer and hope for the better time coming. The time comes when the little girl with her sweet and winsome ways goes away to come back no more, when the little boy says "good-bye" forever, when the house has been left fatherless or motherless. Yesterday the writer stood with a little company of friends in the cemetery. The day was one of perfect loveliness, the skies translucent and the air fragrant, and the place one of surpassing beauty. There were the long grave, the coffin, and the mound covered with flowers that would soon wither. It was a sight often seen and yet one to which we can never become reconciled. It is at such times as these, when funeral rites are to be said, and bruised hearts are to be comforted, that the Christian pastor goes on an embassy of sadness that sometimes almost crushes, and yet an embassy of joy. To go thus in this world of care and trouble, trial and sorrow, to light up the gloom of the life of men with the reflection of the light received from God and our Lord Jesus Christ, is work an angel might covet.

4. Another of the sources of joy in the ministry do we find in the pleasures of knowledge and study peculiar to that calling. To the student the intellectual character of the sacred office constitutes not the least of its attractions. It is an honored succession of intellect and scholarship which the history of the Christian pulpit presents. Augustine, Athanasius, Ambrose, Chrysostom and Bernard; Anselm, Aquinas, and Wycliffe; Savonarola, Luther, Calvin, Melancthon and Knox,—all were ministers, and their successors in the sacred office have kept it in the intellectual as well as spiritual supremacy. And it is not strange that this should be so. The ranges of thought to which

the studious minister is invited are the very highest. No science is so dignified, and noble as that which has for its ample field the great themes of God, and man, sin and salvation, the means of grace, the Church and the last things. The themes for investigation involved in these subjects are the grandest, the facts are the most momentous and the system after patterns shown in the mount. The great thoughts of God afford the widest possible sources for intellectual culture and the amplest opportunities for its enjoyment. All the fields of learning, all the riches of science and literature may be made tributary to the minister's work, and in the proper use of all he may acquire he will save himself not only from pedantry and narrowness, but make of himself a valuable instructor, companion and friend.

5. There is a fifth and all embracing source of joy to the minister—the reverent consciousness that he deals with the *souls* of men. This is his joy and crown of rejoicing that his work brings him primarily in contact with the majesty of men. "There is," says Phillips Brooks, "a power which lies at the centre of all success in preaching,—that power is the value of the human soul, felt by the preacher and inspiring all his work." "I seek not yours, but you" said St. Paul to the Corinthians. He gained what he sought, obtained a property-right in souls and was happy in scourgings and imprisonments and even when led out to submit to the executioner who should strike away his great life. It is the preacher's joy thus to deal with the unseen but indestructible part of man. There is a well known story in the history of one of England's earliest kings, Richard I. the "lion-hearted," who made the valiant efforts to secure the holy city from the defiling hand of the Moslem. On his way from the Holy Land, after one of his expeditions, he was captured and imprisoned in some lonely castle far from his native land. At last when the king was passing from the memory of men he was rescued in a very strange way. It was after this manner. His favorite minstrel, Blondel, knew that his master was thus confined somewhere in lonely and inhospitable mountains. Starting in search of him, he passed from dungeon to dungeon playing upon his harp some melody well known and loved by the king. At last the harp was answered by the king from within a dun-

geon and singularly enough, this minstrel and his harp became the means of the prince's emancipation, and he escaped from his exile and gained his throne. It is thus that the soul of man sits like this captive king in his dungeon, until the sounds of divine music wakes echoes hitherto unknown and stirs the man in the bondage of iniquity, with a new consciousness, a new knowledge and new longings. It is the function of the minister to do that work, to awaken within man, memory and hope, to arouse him to thoughtfulness about divine themes and claims upon him, a world beyond his prison bars and exile, to stir him to holy effort and aspiration. In the doing of that there are rewards and joys which abide through time and which are renewed and deepened in eternity. To preach without that end in view is always a dreary, unsatisfactory and profitless task; with that in view it is a perpetual joy and delight, something that calls out men's appreciation and gratitude. Soon after that gifted minister and writer, Dr. Norman McLeod became pastor of the Barony church in Glasgow, in 1851, his heart was moved toward the masses of people found in every great city who were not in the habit of attending divine services. To reach that class he instituted a special service, and with an earnestness and tenderness surpassed by but few men, he preached to them the Gospel and from the beginning the meetings were largely attended and vast good was done. This and other labors in which his great heart went out to men, caused him to be greatly beloved and regarded as the personal friend of multitudes of the poor. But death suddenly hushed that eloquent voice and removed the gifted preacher, and on the day of his burial while the bells of the city were tolling the streets were thronged by vast crowds of workingmen and their families. His biographer relates that many testimonials were given to his great worth and work as a minister of Jesus Christ. Among others was this one,—“There goes Norman McLeod,” said one brawny Scotch workman from the great shipyards of the city, as the funeral cortege moved by—“and if he had never done more than he has done for my soul he would shine as the stars forever.”

That sort of a testimonial is called out only by those who

with love and fidelity minister in Christ's stead. Doubtless there are trials, perplexities and discouragements peculiar to the ministry, but the compensation implied in such a tribute as that above, outweighs them all. Such are some of the joys pertaining to the pastoral office, that office which affords the largest opportunities to be what is best and suffer what is most desirable in human discipline, and which withal brings the most satisfactory rewards. It should therefore always be regarded as an auspicious day for every young man who contemplates the ministry, when the love of Christ and a desire for the service of God in one's generation, urged him with a sweet and sacred impulsion to choose for his life-work the office of the Christian ministry.

ARTICLE VI.

THE DIVINE FORMULA FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

By REV. GEORGE H. COX, A. M., Mt. Pleasant, N. C.

Is there a divine formula for the administration of the Lord's Supper? If so, What is it? And if there is, Is it obligatory? Must it be used exactly as given? or, Are we at liberty to change, modify, add to, take from, or use other words that may better suit our taste or belief, or that may seem to us more appropriate, or more expressive.

It would seem as if such questions, propounded by a Lutheran minister, were useless, because of the clear and emphatic stand that the Lutheran Church has always taken, and does now take upon all questions concerning the sacrament of the altar.

And yet there are reasons for these questions. Because there are divisions among us; because some say one thing, and others say another; because some hold that there *is* a divine formula, and that we are compelled to use *it*, and no other; and others claim the liberty to use *other words*, or even *no words at all*, and it be the Lord's Supper just as well.

And again, these are important questions, because they involve a doctrine that is vital to the Lutheran Church, and a doctrine in which she differs essentially from all others. The sacra-

mental controversy was the rock upon which Protestantism divided in the sixteenth century ; and it is that upon which she is divided to-day : and if ever these divisions cease, the healing process must begin at the very point where the divisions opened.

Now a formula is a prescribed or set form in which anything is to be done ; and a divine formula is a form prescribed by God himself for the doing of something which he has commanded. And, when God has thus prescribed such a formula, man is limited to it, and can incur only punishment and disaster by a deviation from it. I need not spend time to argue this point, it is a fact too evident and too well understood to even need any proof illustrations from Scripture, of which there are many.

Now the question before us is, Have we such a formula prescribed for the administration of the Lord's Supper ? And the answer is, most assuredly we have : and that is the formula which the Lord himself used, prescribed and enjoined, in the night in which he was betrayed, when he instituted the Supper, and for the first time administered it.

Matthew says, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat, this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26 : 26-28.

Mark says, "And as they did eat, Jesus took bread, and blessed and brake it, and gave it to them, and said, take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it, and he said unto them, this is my blood of the New Testament, which is shed for many." Mark 14 : 22-24.

Luke says, "And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you." Luke 22 : 19-20.

Paul, who says that he received these words from the Lord himself, says, "The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake

it, and said, take, eat, this is my body, which is broken for you, this do in remembrance of me. After the same manner, also, he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do, as oft as ye drink it, in remembrance of me." 1 Cor. 11 : 23-24.

Thus we see, that, although there is not perfect *verbal* agreement between the statements of these inspired writers, there is *essential* and *substantial* agreement, and *not the slightest contradiction nor inconsistency*; and when, in connection with this, we remember that these accounts of Matthew, Mark, Luke and Paul constitute the entire inspired record of the first institution and administration of the supper, we need have no difficulty in determining what is the divine, and therefore, only proper formula for its administration.

To make this still clearer and more easily understood, I invite a careful examination of the following tabulated form of the four records,

MATTHEW.	MARK.	LUKE.	PAUL.
Jesus took bread and blessed it and brake it and gave it to the disciples and said take, eat, this is my body.	Jesus took bread and blessed and brake it and gave it to them and said take, eat, this is my body.	He took bread and gave thanks and brake it and gave it unto them saying this is my body which is given for you, this do in remembrance of me.	Jesus took bread and when he had given thanks he brake it and said take, eat, this is my body which is broken for you, this do in remembrance of me.
And he took the cup and gave thanks and gave it to them saying drink ye all of it for this is my blood of the New Testament which is shed for many for the remission of sins.	And he took the cup and when he had given thanks he gave it to them and they all drank of it. And he said unto them this is my blood of the New Testament which is shed for many.	Likewise also the cup after supper saying this cup is the New Testament in my blood which is shed for you.	After the same manner also he took the cup when he had supped, saying, this cup is the New Testament in my blood. This do, as oft as ye drink it in remembrance of me.

Summing up from these four records it is evident that the following are the words of the institution, viz., "The Lord Jesus, in the night in which he was betrayed, took bread, and when he had given thanks, (or blessed it, or gave thanks), he brake it, and gave it to the disciples, (or to them,) and said, or (saying) take, eat, this is my body, which is given (or broken) for you: this do in remembrance of me. After the same manner (likewise) also, he took the cup, when he had supped, (after supper), and when he had given thanks, (gave thanks), he gave it to them,

saying, drink ye all of it, (and they all drank of it), this is my blood of the New Testament, (this cup is the New Testament in my blood) which is shed for you (for many) for the remission of sins: this do ye as oft as ye drink it, in remembrance of me."

But, it is also evident, that a part of these words are descriptive and didactic. Descriptive, as showing the manner in which our Lord Jesus proceeded in his administration of the supper: as for example, "He took bread, gave thanks, brake it, gave it to the disciples, &c., &c.; and didactic, teaching us how we are to proceed, and what are the proper elements to be used, viz., bread and wine: and, therefore, the repetition of these descriptive and didactic words, during the administration is not essential to the validity of the sacrament. Whilst there are other of these words, the words spoken by the Lord himself, that are *the substantial and constitutive words of the institution*, without the use of which there is, and can be no sacrament of the Lord's Supper: and these substantial, constitutive, essential words of the institution are, "*This is my body, this is my blood.*"

I need not spend much time and space in quotations from the doctrinal writers of the Church in support of this position. The history of the doctrinal discussions of the Church is full of it, from the beginning down to the present day, and I presume that we are all agreed upon this point.

One or two quotations will suffice. "We must not depart from the obvious meaning of the words of the Holy Supper: but they are to be understood most simply and literally as they stand.* We do not here speak of *all the words* of the institution, but of the *substantial and constitutive words* "This is my body, this is my blood."

Luther says in his Larger Catechism, in answer to the question "What is the sacrament of the altar?" "It is the true body and blood of Christ our Lord, in and with bread and wine, *commanded through the words of Christ* for us Christians to eat and to drink." In further explanation, he says, "It is *the word* I say that makes and distinguishes this sacrament, * * *when the word comes to the external element* it becomes a sacrament.

*Hollazius, Schmid's Doc. Theo. p. 574.

* * The *word appropriates the element* to the sacrament. If this is not done, it remains a mere element." And then he gives the words to which he refers thus, "Take, eat, this is my body; drink ye all of this, this is the New Testament in my blood," in addition to all this he says, "To these words we constantly adhere. * * If you separate the words from it, or view it apart from the words, there is nothing remaining but mere bread and wine; but if the words remain with the bread and wine, as they should and must, it is, agreeably to the words themselves, the true body and blood of Christ. * * The words, through which it became a sacrament and through which it was instituted, do not become false on account of the indignity or incredulity of the person. For he does not say, if you believe or are worthy, you have my body and blood, but '*Take, eat and drink, this is my body and blood.*' Again, '*do this*' (namely, this which I now do, institute, give and command you to take,) which is as much as to say, thank God! whether you be worthy or unworthy you here have Christ's body and blood *by virtue of the words* which come to the bread and wine. Mark this, and retain it well; for *upon these words* depend our grounds, our protection, and defence against all the errors and seductions which have arisen, and which may yet arise."

But now it is necessary for us to notice that there are, at least, two essential acts in the observance of this ordinance, viz., the *consecration*, indicated in the words of the institution by, "He took bread and blessed it," or "gave thanks and brake it," "He took the cup and gave thanks," and the *distribution*, indicated by the words "gave it to them" or "the disciples." And here is where there is a difference of belief as well as of practice; some holding that just so that the words of the institution are recited in the act of consecration, it does not matter what words are used in the distribution; that the officiating minister is at perfect liberty to use any words that he may choose; *e. g.*, the words of the institution; an interpretation of those words; any passages of Scripture that may be deemed appropriate; stanzas of hymns; or any other devotional utterances; or he may distribute in total silence, and it be the Lord's Supper just as well.

Now I presume that no one does or will object to the using of the words of the institution in the act of consecration, and it is highly proper that we should do so: *but it cannot be shown from the word of God that Christ used those words in that act, or that he has commanded us to use them in the act of consecration.*

In speaking of the bread Matthew and Mark say, "Jesus took bread and blessed it and brake it, &c." Luke says "gave thanks and brake it, &c.," and Paul says "When he had given thanks he brake it, &c."

In speaking of the cup Matthew says, "He took the cup and gave thanks, &c.," Mark says, "He took the cup and when he had given thanks, &c.," Luke says, "Likewise also the cup after supper, &c.," and Paul says, "After the same manner also he took the cup, &c." Both of the latter expressions may be understood as referring to the descriptions by the same writers as to how Jesus consecrated the bread, as stated above.

Now these four accounts constitute the entire record of this act of our Lord. *Neither one tells us what words he did use.* He may have used, and it is probable that he did use, the words of the passover blessing; or he may have used the words of grace before meat, by which he was afterwards recognized by the two Emmaus disciples, Luke 24 : 30-31, or he may have used the words of the institution: but it is hardly probable that he did use the latter, because if he did, some one of these inspired writers would surely have recorded the use of words so new and significant; whereas, the fact is, they all relate the same thing in nearly the same words; simply, that he "gave thanks" or "blessed it."

The position is rendered still stronger from the fact that they *did* report the words, and that, too, with almost verbal unanimity, *when he did use them*: that is, as they express it, when he gave the bread and cup to his disciples: or, in other words, during the act of distribution; and therefore, while it is highly proper to use the words of the institution in the act of consecration, and our liturgies prescribe them, and we always thus use them, yet that alone is not sufficient; the words of the institution or, at least, the substantial, constitutive, essential words

"*This is my body, this is my blood*" must be used when Jesus used them, *i. e.* during the act of distribution, when the minister gives the bread and the wine to the communicant.

This is evident from the fact, that thus our Lord did, and thus he has commanded us to do: for, said he, "*do this*," a plain positive command to do what he had done, covering the entire observance of this holy feast.

And, again, it is evident from the fact that the sacramental union between the bread and the body, and the wine and the blood, does not take place in the act of consecration, but in the act of distribution when Jesus said "This is my body, this is my blood." Or, in other words, the ordinance is not complete until it has been distributed, and partaken of by the communicant; and therefore, although the words of the institution should be recited in the act of consecration, no matter how many times, nor with how much solemnity and devotion, there is nothing accomplished thereby, more than simply the setting apart of the elements from a common to a sacred use. But, when, in the distribution, the officiating minister says, in the very substantial, constitutive, essential words of the institution, as he has been commanded by both the example and precept of his Lord, "This is my body, this is my blood," and the communicant takes and eats, then it is the body and blood of Christ. And on the other hand, although the words of the institution have been used in the act of consecration, if the essential words are not used in the distribution, and the bread and the wine are not distributed and partaken of by the communicant, then there is no sacramental union, and therefore, no sacrament of the altar, or Lord's Supper, but only bread and wine.

This must be the correct position, else when does the sacramental union begin and end? If it begins in the act of consecration, then, when does it end? And if it begins in the act of consecration and holds good during the three, five, or perhaps ten minutes that generally intervene between the consecration and the distribution, then why not for a longer period? and then, what would be the difference between such a position and that of the Romish Church? Then, too, what should be

done with the bread and wine that might remain after all had communed?

These and similar questions may seem weak and childish to some, but they are questions that do and will come up, and which demand an answer, and which involve one in inextricable difficulties, if the position is held that the sacramental union takes place in the act of consecration, before the ordinance is complete by being distributed, taken, eaten and drank.

It is the writer's honest conviction and belief, based upon a careful and prayerful study of this whole subject, that, no matter what words may have been used in the act of consecration, the essential, constitutive words of the institution, "This is my body, this is my blood," *must* be used, recited, rehearsed, or repeated during the distribution, audibly, in the hearing of those who commune, or otherwise it is not the Lord's Supper.

A few quotations from our authorities will show whether or not he may justly claim that his position is orthodox Lutheran.

"Just as a religious service can be called a sacrament only when both the above-mentioned marks are combined in it, so also it is not a sacrament, and does not operate as such, unless it be administered *exactly in the mode prescribed by its founder* * * hence the words of the institution must be uttered *during the administration* of the ordinance, according to the direction of the Founder, for, before that, the element is only an external, simple, and inoperative object; it must be administered and received in the manner prescribed by the Founder." *Schmid's Doc. Theo. p. 538.*

"It is specially required that in each sacrament, *the whole action*, as instituted and ordained by Christ, should be observed; * * nothing has the authority or nature of a sacrament beyond the application and act instituted by Christ. For example, if * * the consecrated bread is not distributed and taken, &c." *Hafenreffer, Schmid's Doc. Theo. p. 546.*

"No sacrament aside from its use as divinely appointed, is truly a sacrament, therefore the Eucharist is not. The reason is, an institution is not observed *except in its use*; but where an institution is not observed, there there is no sacrament. A sacrament is entire through aggregation; if therefore, one of the

aggregates or connected parts be wanting, there is no sacrament."

"The consecration consists (*a.*) in the separation of the external elements, the bread and wine, from a common and ordinary use; (*b.*) in the benediction, or setting them apart for sacred use, as appointed in the holy supper, by solemn prayers and thanksgiving; (*c.*) in the sacramental union of the bread and wine with the body and blood of Christ, so that the consecrated bread becomes the communion of the body, and the consecrated wine becomes the communion of the blood of Christ, but this sacramental union itself does not take place *except in the distribution*, for the elements, bread and wine, do not become portative media of the body and blood of Christ, until *during the distribution* they are eaten and drank. The Romanists, ancient as well as modern, insist upon it that there is a hidden magical power in the pronunciation of those four words, *Hoc est corpus meum*, by the force of which the bread is essentially changed into the body, and the wine into the blood of Christ. So there are some even among ourselves who dream that when the words of the institution have been recited, there results a permanent sacramental union of the bread with the body, and of the wine with the blood. * * Both errors result from the false premise, in which it is assumed that the sacramental union depends upon the force and efficacy of the recitation of the words of the institution. The Church, purified, correcting this error, teaches that *no sacramental union takes place until the external use is added*, which consists in eating and drinking; so that if the words of the institution were recited a thousand times and this use, *i. e.* the eating and drinking were not added there would still be no sacramental union of the bread with the body, or of the wine with the blood of Christ." *Quenstedt, Schmid's Doc. Theo. pp. 591, 588, 589.*

"But we, moreover, believe, teach, and hold unanimously, that *in the use* of this holy sacrament the words of the institution of Christ are in no wise to be omitted, but are to be spoken openly."—*Form of Concord, Epitome.*

"In order to preserve this true and Christian doctrine concerning this holy supper * * this useful rule and standard

was summed up from the words of the institution: *Nihil habet rationem sacramenti extra usum a Christo institutum*, or *extra actionem divinitus institutum*; that is, if the institution of Christ as he ordered it, be not observed, it is no sacrament * * and here the word *usus* or *actio*, that is, *use* or *action*, does not signify faith particularly, nor the oral eating alone, but the whole external, visible transaction as instituted by Christ, of the sacrament of the Lord's Supper, * * the consecration, or the words of the institution, the distribution and reception, &c.," and again, "when his institution is observed, and his words are recited in the consecration of the bread and the cup, and this blessed bread and cup *are administered through these recited words*, Christ is still efficacious, &c."

"But this blessing alone, or the recitation of the words of the institution of Christ constitute no sacrament, if *the whole action* of this supper, as it was ordered by Christ, be not observed; if, for instance, the consecrated bread be not administered, received, and enjoyed. * * But the command of Christ, '*this do*,' must be observed entire and inviolate, which comprises the *whole action*, or operation of this sacrament; namely, in a Christian assembly, to take bread and wine, to bless them, to administer them, to receive them, to eat and to drink, &c." *Form of Concord, Full Declaration.*

Luther says, (Tom. 3, Jen. fol. 446, quoted in The Book of Concord, New Market edition 1851, page 589): "Thus also here, even if I were to pronounce these words concerning all bread, *this is the body of Christ*, yet most assuredly nothing would be effected by it; but if, in the administration of the sacrament of the Lord's Supper, we say, according to his command and institution: "*This is my body*," then it is his body, not on account of our declaration, or, that the utterance of these words have this efficacy; but on account of his command, because he commanded us to pronounce these words, and to do this, and thus connected his command and his act with our declaration."

Thus it is seen that we are to cling to the words that Christ spoke in the first institution and administration of this holy supper. No man should ever go beyond the words "This is my body, this is my blood." And these words are the test of

truth and of Lutheranism so far as this doctrine of the Lord's Supper is concerned.

No interpretation of these words should ever be used in administering the supper. You ask me what I believe, and I answer that I believe that that which I receive with the bread and wine is the body and blood of Christ; but these are *my* words, and not the words of the institution. They are a true interpretation of the Lord's words, and are my confession of my faith in the Lord's words, but they are not the Lord's words. What we want here; what we must have; what are absolutely essential to the validity and actual existence of the sacrament of the Lord's Supper, are *the words of the Lord himself*; and the very moment that we admit the use of an interpretation of the Lord's words in the administration of the sacrament, we throw open the sleuth-gate for all kinds of vagaries, skepticisms and rationalism.

Dr. Krauth in his "Conservative Reformation," page 607, says that "at the beginning of the seventeenth century there were twenty-eight contradictory views urged by Calvinists" of the meaning of these words of our Lord; and it is perfectly safe to say that there are no fewer now.

It does not change the facts in the case to say that this, however, is a true and correct interpretation of the Lord's words, because the validity and existence of the supper do not depend upon an interpretation, however true and correct that interpretation may be, *but upon the words of Christ himself*.

And again, when a minister of Jesus Christ administers this holy supper, he is not making a confession of his faith; but it is the Lord, through him, as his instrument, saying "This is my body, this is my blood" conformably to the promise which he himself has given, "He that heareth you, heareth me." *Luke 10 : 16*.

I honor the man who confesses his faith by saying "This is the body of Christ, this is the blood of Christ." But I deny his right to substitute those words for the words of Christ in the administration of the Lord's Supper.

It will not help matters to say that this or that one, no matter how great or learned, used them. Nor that this liturgy or

that, published in this year or that year, recently or anciently, contained these words. Nor that these words are the concensus of Lutheran Liturgies of this or any other century; the simple fact remains that they are not the words of the institution; Christ did not speak these words; and that we have no record, within the lids of the Holy Book, that any other words were ever used in the administration of the Holy Supper, by either Christ or his apostles, except the divine formula given by Christ.

ARTICLE VII.

STATUS AND TREATMENT OF THE NON-COMMUNING ADULT MEMBER.

By REV. CHARLES E. HAY, A. M., Allentown, Pa.

The unparalleled advance of the church in numerical strength and popularity has been attended in not a few localities with a growing disposition to neglect the Table of the Lord. This form of delinquency has given rise to the abnormal and perplexing phenomenon, never reported distinctly and separately in the minutes of ecclesiastical bodies, but painfully obtrusive in the narrower sphere of congregational polity—the non-communing adult member. No provision has been made for the support of this unnatural product of our modern religious activity. His existence has commonly been but indirectly recognized, his status undefined, his perpetuation deplored, and we look in vain for any consistent and uniform method of dealing with him. By some congregational authorities he is uncereemoniously “dropped,” even without his knowledge, when two or three absences appear to them to have established his non-communing character, whilst on the other hand a prominent periodical of the church has recently appeared as his champion, calling pastors to account for daring to suggest to him the propriety of reform.

The position of the non-communing member cannot but occasion grave concern. His fellow-members do not know how to regard or treat him. Dare they express sympathy for him in his

deprivation, or shall his absence be interpreted as an assumption of superiority, a claim to moral elevation so exalted as no longer to require the renewal of strength which common Christians need? If his outward deportment be fairly correct, the latter will be the common inference, and he will find himself shut off from the confidence of the poor Christians whom he seems to despise, and may soon be heard complaining of their coldness and lack of brotherly interest as an excuse for still further negligence. With what anxiety the pastor observes this course of alienation! If the depleted ranks at the Table of the Lord were plainly attributable to the inroads of some special form of worldliness, he would feel that upon the encroaching evil he must train his heaviest artillery. If those whose lives are openly a reproach to their profession should alone absent themselves, he would be well content, and in conjunction with a faithful council would be quick to add the formal remonstrance of the church to the discipline of conscience, praying for their reformation, but firmly resolved, if prayer and labor fail, to free the church from all complicity by the act of formal excommunication. But how shall he deal with these moral, respectable, perhaps widely influential members, who are teaching the rising generation how good a Christian one may be without desiring any personal fellowship with Christ—what splendid fruit may be borne by a branch that draws no nourishment from the living Vine? Perhaps their lack of interest is somehow to be attributed to his own inefficiency. His poor preaching fails to arouse the degree of spiritual fervor required to make them realize that they yet need more. Perhaps his own resignation should be the first step toward the reclaiming of these men of latent piety. How shall he know? Certainly the faithful pastor has few burdens to bear heavier than that which rolls upon his spirit as he scans the solemn blanks accumulating upon the pages of the communion record.

The question as to the status of the non-communing member assumes a very practical form when the church is called upon to testify as to her membership. Once in each year the council of every congregation presents through the synod to the church

at large its parochial report. Shall the non-communing member be counted? How long shall one who does not commune be accounted a "communicant?" If not a communing member, can one continue to be a member at all? Can he be honestly acknowledged as a member of the fold, who is willing to go with the flock only when they do not approach too near the Shepherd? Shall the sheep or under-shepherd longer claim the fellowship of one who always flees when he hears the inviting voice of the Great Shepherd himself? In what column shall the chronic absentee from sacramental privilege be placed?

Every year a new church council faces the old questions, with what varying results the printed minutes of almost any synod will testify. The membership of some congregations goes up and down like the barometer on an April day, all other items remaining stationary. One council reports as communicants all who have participated in the celebration of the Lord's Supper within the year; another, impressed with financial ideas, accepts the treasurer's list; another combines the two, and reports only those who have both contributed and communed within the year; another simply counts the names upon the unpruned list, not even careful to surrender jurisdiction over those who have joined the Church Triumphant. Many leave it to the pastor to report as he thinks best, and thus avoid facing the responsibility which their office entails upon them. In some churches, the new pastor who appears every few years, ignoring the past, counts only such members as have received the sacred elements at his hands, thus starting his record at rock bottom. He, of course, easily gathers in some of the old members in his second year and thus swells the list rapidly. As no one is dropped, the congregation has by the end of the third year doubled in size—on paper, and the minister who has been so successful is called to another field. The next pastor counts heads again at his first communion service and starts in with the same number as his predecessor. Some congregations are ambitious. They want to outstrip a rival congregation, or to be recognized as the largest church in town or synod. They fairly coax the reluctant just to give their names, and a name once gained will count one for years, whatever may become of its

possessor. An opposite disposition has of late taken possession of some of these wondrously inflated flocks. Their synods conceived the idea of distributing the apportionment for benevolence upon the basis of membership, and oh! what a scrambling of these "leading congregations" to get well into the rear! The non-communing member has suddenly been discovered to be a costly luxury, and the congregation must now sink into obscurity, or seek distinction by heralding its fidelity in the exercise of discipline.

Now it is very easy to denounce these selfish solutions of the problem before us, but it must be said that their dishonesty has been in many cases but half recognized by those who have employed them, being veiled by the prevailing confusion of ideas and the lack of any clear, authoritative rule of action. Whether our Formula of Government, fairly construed, affords the basis of such rule, or even whether it is possible to frame a simple rule of universal application, may be questioned. But the subject is in any event one with bearings of such importance as to demand more careful attention than has commonly been given it.

A fundamental requirement for any intelligent discussion of the matter is a just estimate of the degree of moral delinquency involved in the neglect in question. Its occasions are as varied as the shades of temperament existing among believers and the peculiarities of their religious or irreligious training. Native indolence and the habit of procrastination will account for many a prolonged absence. Faltering courage in the face of a scornful world holds back some. The cooling of the ardor of first love and the growth of worldliness carry many by imperceptible stages beyond the effective reach of the gracious invitation. Some, pugnacious in disposition, always find themselves involved in some unbecoming quarrel as the sacred season approaches, and fail in the measure of grace required for reconciliation; others have taken offence at some word uttered from the pulpit or the bearing of some fellow-member and proclaim their displeasure by forsaking the Table of their Lord. Some never really designed to be faithful, but have taken false vows upon themselves in conformity to custom, to please their friends, or to gain worldly credit; others have made shipwreck of the faith

upon which they once embarked, and have no longer part nor lot in any spiritual service. Some have attained a higher ideal of the requirements of Christian character than they formerly entertained, and, perhaps rightly, account themselves unfitted to approach; whilst others have been shaken in their humble confidence by the unscriptural representations of proselyting sects, and fear to claim the high privilege they once enjoyed. Not hasty, then, must we be to visit an indiscriminate condemnation upon the absentees. In dealing with individual cases as they occur, detecting real causes of neglect, discriminating just sentiment from doctrinal error and shallow pretext, the pastor and those associated with him will require all their knowledge of human nature and all the tact which they can command. Of some we must "have compassion, making a difference"; and others we must "save with fear, pulling them out of the fire." Yet the very first requirement here too will be a true conception of the degree of moral delinquency involved in the simple neglect of sacramental privilege. Circumstances may aggravate or palliate the offence, but the offence itself must be measured by the weight of the obligation which is thus ignored.

Why then, we ask, should a Christian commune? Is this a special luxury, in which he is permitted to indulge when so inclined? Is it an occasional honor put upon him, which he may modestly decline? Is duty wrapped up with it in any way? Is a Christian life complete without it? We must glance at the grounds upon which obligation is supposed to rest.

1. The Lord's Supper has taken the place, in the Christian Church, of the annual feast of the Passover among the Jews. As to the binding force of the latter, there is no room for question. It was laid upon the conscience with all the imperative stress attaching to the Decalogue itself. "The feast of unleavened bread *shalt* thou keep." "All the congregation of Israel *shall* keep it." "The man that is clean, and is not in a journey, and forbeareth to keep the Passover, even the same soul shall be cut off from among his people." Special provision is even made for those who through unavoidable absence or ceremonial uncleanness should be prevented from participating at the appointed season with the great congregation. They were com-

manded to prepare and eat the Passover in all solemnity with their families one month later. We, of course, do not expect to find the New Testament ordinance enforced by like stern legal enactment, but it is well to remember that the typical ceremony which it supersedes was a positive requirement, whose neglect was followed by forfeiture of all the privileges of the ancient covenant relation. Does the Christian Passover, with its sublime significance, occupy a position less central under the new dispensation? Does the wilful ignoring of it indicate less surely a state of inward alienation? Does neglect here less directly than did the similar shortcoming in the days of Moses suggest that the appropriate place for the offender would be without the fold?

2. The Lord's Supper is one of the two sacred ordinances appointed by Christ. He offered the elements with his own hands to his disciples. Hear him, in tones of solemn invitation more imperative in their affectionate appeal than the thundering commandments of Mt. Sinai, bidding each one, "Take and eat," and, as he offers the cup, embracing the entire company in his purpose of blessing: "Drink ye all of it." Where was the non-communing member of that little church? Nor was this one celebration to suffice. The Saviour does not seem to account it possible that any one who should be at all open to instruction at his hand should fail to join with his brethren in the frequent celebration of the new Feast of Love. Assuming that they will often thus eat and drink, he indicates the spirit which shall mark their repeated celebrations: "Do this, as oft as ye drink it, in remembrance of me." Who is he among us that may to-day without sin disappoint this evident expectation of the Lord? Is it possible to despise the ordinance and not thereby cast dishonor upon him who has ordained?

3. Public participation in the Lord's Supper carries with it an open avowal of continued allegiance to Jesus Christ as the divine Saviour. It involves the confession of personal unworthiness, of penitence for sin, and of faith in Christ alone. It is equivalent to an express reiteration of confirmation vows, an acknowledgment of God's fidelity in the covenant relation, and a profession of the earnest purpose of the communicant to

strive after greater fidelity upon his part. It indicates anew the desire to come out from all the associations of worldliness, to lay aside as of entirely subordinate importance the claims of business, to rest not even in the sweet bonds of Christian fellowship,—but to seek strength and comfort in communion with the Lord of Life himself. There is nothing in this feature of the celebration which is not in entire harmony with the temper of the humblest sincere follower of Christ. True love makes bold. Little recks it of the taunt of the scorner, the jibe of the enemy, or the possible pecuniary loss which fidelity may involve. It delights to stand with its Beloved, though amidst the rain of fiery darts and leaden hail. It is just such allegiance that the Lord demands of all. “Whosoever therefore shall be ashamed of me * * of him also shall the Son of Man be ashamed.” “Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” In so far, then, as the forsaking of the Table of the Lord is to be attributed to cowardice, there can be no difficulty in passing righteous judgment upon it. It is matter of prime duty for us to confess Christ before men. Does no obligation then attach to the observance of the appointed public ordinance by which such confession is most distinctly and impressively made?

4. A consideration of some force may be drawn from the relation of the believer to his associates in the congregation to which he belongs. He has entered into a compact with them for the maintenance of public worship and the support of gospel ordinances. The repeated absence of a member from his pew at the stated hours of worship is universally recognized as indicating not only a lack of interest in the word as proclaimed, but also a feeble sense of the sacred ties of Christian fellowship. His presence, he knows, will cheer his brethren and tend to advance the common welfare, as his absence must discourage others and weaken the sense of common interest in sacred things. These considerations apply with greatly augmented force to the sacramental seasons, which afford the ideal illustration of intimate association in spiritual enjoyment. We mention them, however, as entirely subordinate to the obligations

grounded in the relation of the Lord himself to the sacrament of his appointment.

5. The nature of the sacred ordinance as the bearer of the Saviour's grace to the humble recipient constitutes its highest claim to reverent observance. This is its essential character, making it more than a mere appointment, more than a test of fidelity in profession. This is the real substance foreshadowed in the body of the paschal lamb, which was partaken of by every Israelite who valued the favor of Jehovah. In the Holy Supper, the Lord himself draws near, bearing promises of pardon, peace and life, and tendering these in the sacred tokens of the infinite love that went through bloody death to gain them for us. More than this, he offers himself, as the true Paschal Lamb, that our souls may feast upon him. He proposes to unite us in living, mystical union with his own divine-human personality, that we may be one with him. He comes thus not unannounced. He has sent his servants to bid us to the heavenly feast. We know that he is waiting to receive us and pour his rich grace upon us. Does his gracious presence thus awaiting us place us under no bond of obligation? It seems harsh to speak of duty here. It is privilege that is before us—such as angels might envy. Surely if there be one spark of holy desire within us, we will scale mountains of difficulty to stand in the blessed presence of the Lord and receive his benediction. But if, under stress of carnal living, our desires languish, it may be well for us to bear in mind that such privilege brings with it a *two-fold* obligation. We owe it to ourselves to embrace the golden opportunity. He who refuses the ministrations of the Great Healer nurses his own malady and imperils his own life. He is faithless to himself. And how shall we characterize the attitude of the habitual neglecter toward the Master? Shall God call, and man be silent? Shall Jesus draw near to us, and we, guiltless, fail to meet him? Shall we scorn the free gifts of grace, borne in the bleeding hands, and yet claim an inheritance among the sanctified? Shall we bar the door of our hearts against the sacramental entrance of the Lord, and yet claim the honor of wearing the Christian name upon our brow?

The judgment toward which these reflections are bearing us

is in full accord with the general sentiment of the church, which has always with remarkable unanimity affirmed the vital connection between the habitual observance of the Lord's Supper and the maintenance of spiritual life in the individual and in the church. Her members are very frequently designated as "communicants." Those entitled to receive the sacred elements are distinguished as "members in full communion." Foremost among the privileges to which her catechumens or converts are admitted is always mentioned that of approaching the Table of the Lord. When serious moral obliquity has come to light, bringing reproach upon the community of believers, the first mark of the church's disapproval is seen in the withdrawal of the distinguished privilege of the communion. In the public confession at our preparatory services, the profession of continued penitence and faith is followed by the pledge diligently to observe all the means of grace. The Visible Church is defined as "the assembly of all believers, among whom the gospel is purely preached and the holy sacraments administered according to the gospel." If the spreading of the sacramental board be a necessary mark of a true church, must not participation in the benefits of the same be a necessary mark of a true member of the church? The church council probably does not exist among us, that would admit to fellowship the most desirable applicant who should announce in advance his intention to habitually absent himself from the communion. The desire to enjoy this foretaste of celestial privilege is presumed to be among the most prominent motives prompting all applicants for admission. If the desire to commune be thus a necessary qualification for an applicant at the church's door, shall it be regarded as less essential in those who have gained admission to her shrine?

Enough has now been said to compel a verdict of serious moral defect in the character of the habitual non-communing member of a Christian congregation. Abstractly viewed, this would seem to amount to a denial of the faith and a practical rejection of Christ himself. Yet we know that in many instances it is not so designed. The gravity of the situation is not comprehended. The significance of the sacred meal is not

grasped by the unenlightened mind. It is accounted a mere ceremony. Such misconceptions, however, do not exempt from blame. With an open Bible, and the living testimony of the reverent throngs who gather with deep spiritual joy to taste the goodness of the Lord, the dullest mind should perceive something more than an empty form in the solemn service. The plea of ignorance or thoughtlessness will be a perilous one to depend upon in the day of final account, and, if it modify the rigor of our judgment now, it should yet surely arouse us to the duty of enlightening the ignorant and bringing the neglectors of God's ordinance to a sense of the enormity of their offence. Here is a wide field for the best efforts of an earnest pulpit, a faithful pew, and the religious press.

We are at present aiming to discover the Official Status of the non-communing member and the line of Treatment which may be appropriately pursued by those bearing official responsibility for his character and standing. We have, fortunately, for our guidance some lines of departure which are very clearly marked.

1. The non-communicant remains a member of the congregation until the church council, after regular and orderly process, has declared the relation finally dissolved. He has entered into a covenant, which his neglect has not annulled. He is entitled at any time to approach with his associates in the congregation to the Table of the Lord, and to enjoy all other privileges of membership from which the constitution of the church does not distinctly debar him. The church cannot disclaim responsibility for him. She must in honesty acknowledge him as a representative before the world, and bear any reproach which his unworthy life may bring upon her. He cannot be got rid of by simply dropping his name from the list without his knowledge, nor, on the other hand, is he released by his neglect from the obligation of the pledges made at his reception. True, the privileges of membership were assured to him only so long as his deportment should correspond with the professions and promises then made; but until the same authority which thus welcomed him has distinctly declared otherwise and notified him personally of the decision, it must be presumed that

the correspondence of conduct and profession is deemed sufficient for the maintenance of the relation formed.

2. The non-communicant is a neglectful member—neglectful of the highest privileges of his Christian calling. If intelligent and sincere, he realizes this, and will freely acknowledge it. He may in other particulars be very faithful—may seek to make amends for his short-coming here by punctual attendance at the hours of worship, by marked liberality in his gifts, by eminent services in the administration of such temporal affairs as may be entrusted to him; but the fact remains—he is negligent in regard to the most peculiar and distinctive relation pertaining to his position. He is disappointing the expectations of his fellow-members, setting a baneful example to the young and weak, causing the light of his profession to shine dimly and deceptively before the world, and grieving the Saviour, who by his neglect is wounded afresh in the house of his friends.

3. The non-communicant is a proper subject of church discipline. The oversight of its members is involved in the fundamental conception of the church as an organized body, or aggregation of organized bodies. To secure the efficient exercise of this function, the administration of discipline has been committed to the church council, the pastor being chairman, and his presence being specially required when cases of this nature are under consideration. We refer for illustration, as occasion may require, to the "Formula for the Government and Discipline of the Ev. Lutheran Church," published by the General Synod, as being the oldest widely recognized authority in the Church in America, to which, in the matters under consideration, later enactments substantially conform. It is here provided, Chap. iv., Sec. 8: "It shall be the duty of the council to administer the discipline of the church on all those whose conduct is inconsistent with their Christian profession, or who entertain fundamental errors. * * It shall further be the duty of the council, when any member offends, first privately to admonish him, or, if necessary, to call him to an account; and, if these measures prove ineffectual, to suspend or excommunicate him, that is, to debar him from the privileges peculiar to church membership, according to the precepts of the New Testament

laid down in this formula." So grave a delinquency as that we are considering cannot surely be allowed to pass unnoticed. If it be accounted a venial fault, what is to prevent the control of the organization from passing into the hands of those who practically ignore that which is universally regarded as a necessary mark of a true church, *i. e.*, the administration of the sacraments? Financial neglect is quickly noted, and the delinquent contributor is sharply reminded of his oversight. The fault in question is a graver misdemeanor than tardy payment by as much as the first table of the law holds precedence above the second. The concern of the guardians of the church's purity should be greater by as much as their zeal for the Master's honor exceeds their desire to lighten their own financial burdens. In the Formula above referred to, among the duties of every church-member is prominently mentioned, "to partake of the Lord's Supper whenever an opportunity is afforded." If this be correct, then neglect of participation is "conduct inconsistent with Christian profession," and the jurisdiction of the church council cannot be disputed. The questions arise, and diversity of practice appears, in the attempt to exercise the authority thus vested in the local governing body. It is important to remember that the congregation, through its council, acts in the name of the entire church. The individual enters into full communion with the church at large through his admission to the fellowship of the congregation. To the congregation alone he is directly amenable, except where its authority has been expressly delegated; and by his standing in the congregation is determined his status as a member of the visible church universal. A due remembrance of this would give pause to those reckless local authorities who so flippantly scratch out the names upon official records and cast their weak members remorselessly out of the synagogue.

In discussing the Proper Treatment of the non-communing member, we must assume the existence of a church council which recognizes the above fundamental principles, and is resolved to discharge its duty carefully, patiently, and in the fear of God. The treatment of an offending brother is not to be influenced in the least by the vain-glorious desire to swell the con-

gregation's list, nor, upon the other hand, by the inglorious attempt to minimize its numerical strength, and thus escape financial burdens. He must not be retained to grace the triumphal procession of an ambitious pastor, nor discharged without ceremony to display the inefficiency of a retiring shepherd. Each offender must be dealt with directly, and his case adjudged upon its merits. There must be some general rules to be impartially applied, and yet a due regard for all modifying circumstances.

The first stage of discipline for neglect is secured by a provision in the general "Formula of Government," embodied also in the constitutions of nearly all individual churches, which anticipates the action of the council. The non-communicant of a year's standing is excluded—like the non-paying member—from all participation in the government of the congregation. He can neither vote nor hold office. His exclusion is not left to the varying judgment of the temporary representatives of congregational authority. It is a penalty which the deliberate judgment of the church at large has affixed in advance to the position which the non-communicant voluntarily assumes. It is necessary, in order to assure the direction of the congregation's affairs to her faithful members. Upon the council, however, it devolves to apply this rule. It is simple and distinct, and should be rigidly enforced. No offence can be taken, provided it be administered with impartiality. To neglect it for a long series of years, is to establish a precedent in conflict with the fundamental law of the church, and to invite disturbance. Sooner or later there will come to almost every congregation a critical juncture, where some weighty matter touching its administration is to be decided, and everything depends upon the question: Who are the qualified electors? If the simple rule in question has always been faithfully observed, the register of voting members is at hand, and the case is quickly settled by the voice of a legal majority. But let the suggestion of a scrutiny of voters be met with a record of careless administration in the past, and the long-indulged non-communing member, holding the balance of power, may involve the congregation in hopeless litigation.

The conscientious enforcement of this rule will, however, in

times of peace have no appreciable effect upon the non-communing member in the vast majority of our congregations. He is seldom found among the oft-times very little company that responds to the call for a congregational meeting. No one knows, or cares, whether he be debarred from voting. As a means of discipline, the provision in question will grow in efficiency in proportion as a general interest is awakened in congregational affairs. Let it be understood that elections are appointed, and meetings called, not merely to register the endorsement of plans already formed by the official members, but that they are to be occasions of real moment, in which each faithful member has an influential voice, and let the council see to it that some live question calculated to deepen the sense of common interest without developing sharp antagonisms be always ready when the routine work is done, and the privilege of co-operating, active membership will be more highly esteemed. The withdrawal of such privilege will then be more keenly felt, and may itself not seldom lead to reflection and reform. The pastor, too, may avail himself of the opportunity afforded in the announcement of meetings and elections, to extend the influence of the rule in question as an educational factor. Let the qualifications which entitle to a voice and vote be distinctly repeated, and it may now and then startle some dormant conscience to find the supposed unobserved, impalpable offence of absence from the Lord's Table thus visited with positive disapproval.

Beyond the point of legal disqualification attaching to a year's neglect, the official treatment of the non-communing member is left largely to the discretion of the governing body in each congregation. The inference may be hastily drawn that further discipline is not greatly needed. In many instances, doubtless, no other is attempted. The effect, however, of an arrest of the corrective process at so incomplete a stage must be to hasten the condition of things defined by an eminent writer of the church in Pennsylvania as existing in some quarters, but more strikingly announced by the shrewdly-blundering printer who changed his plea for wholesome, into a demand for wholesale, discipline.

There is something pathetic in the method of reporting membership pursued in portions of our own, and in some other churches. The terms, "communicant" and "communing member," are avoided, and a column headed "confirmed members" gathers in promiscuous association and records in equal honor the faithful and the unfaithful. This method is the delight of the enthusiastic statistician who computes success by arithmetic, reveling in addition, but forgetful of the equally valid process of subtraction. True, this omnibus column is usually supplemented by the addition of another, showing, in the way of mournful commentary, the number who have communed within the year. If this latter figure represents the actual number of separate persons who have communed within the year, and not, as in some cases, the sum of the attendance at three or four communion seasons, it has an evidential value as indicating the degree of spiritual fervor in the church community. But the entire method is defective, in that neither column represents the number fairly entitled to be considered as "communicants." The first is too inclusive, providing a place of permanent honor for the son who said, "I go," but went not. The second is too exclusive, making no provision for those providentially prevented from attendance or temporarily detained by conscientious scruples. It is to be said, on the other hand, in favor of the plan, that it is simple and easy of execution. The record, as far as it goes, may be made truthful. It appears, however, to find the chief note of worthy membership in confirmation, rather than in the maintenance of living relation to Christ. Its tendency is to lower the standard of fellowship. It certainly is not calculated to illustrate the Saviour's solemn warning: "If a man abide not in me, he is cast forth as a branch, and is withered." It apparently implies a measure of satisfaction with the position of the non-communicant, and removes in part the incentive which the local authorities may need, to impel them to continued efforts for his reformation.

We are not prepared to surrender the conception which regards the terms, "church member" and "communicant," as applied to adults, as practically synonymous. There is an educational power in a name. It is well that habitual usage should

remind the "confirmed member" that he is also a communicant, except he be reprobate, or dangerously advanced, at least, upon the way toward reprobation. Rather, a charitable breadth of interpretation of the term expressive of essential relation, than its surrender in favor of one commemorative of a non-sacramental act of years gone by. Fidelity to the Lord would seem to demand that, when men persistently and openly withdraw from his fellowship, we should as openly, though sadly, exclude them from ours.

A distinct advantage connected with the maintenance of a single and high standard is the necessity thereby imposed upon the council of each congregation to deal candidly with those who fall beneath the requirements of the standard. A becoming sense of the solemn responsibility involved, and a very slight acquaintance with the diversity of character embraced in the growing non-communicant class, will prevent undue haste, and make any half-competent body of honest men willing to give the credit of communicant character so long as charity can construct an excuse or entertain a reasonable hope. But there must be a limit, and this should be kept ever in view. When the confirmed communicant becomes confirmed in his non-communicant character, the latter confirmation has neutralized the former, and the sad fact should in some way be distinctly recorded. How can this be done otherwise than by the withdrawal of the privilege of communion, so long despised, and the remanding of the confirmed neglecter to the position of the unconfirmed—his baptismal vows still upon him, and the memory of his canceled confirmation vows and privileges carried in addition as a sword which conscience may at any time unsheath? Nothing less than this would seem to meet the demands of fidelity upon those who are set to watch over the purity and integrity of a congregation of believers, and summoned to frequent report of the number of its "communicants." This latter term cannot mean only those who, overcoming all providential and other hindrances, have appeared once within a twelve-month past at the Lord's Table, nor can it include all those who once in their life-time stood amid the sacramental guests. It must be meant to designate all those who, having been admitted

through the congregation to the full privileges of communion, are with the congregation credibly maintaining that relation, as testified by the appointed guardians of the flock,—or, in brief, all those who are acknowledged by the church council as entitled to communion.

We are well aware of the delicate and trying nature of the duty thus laid upon the council; but it belongs to them, and they may not avoid it. Its faithful discharge will prove a means of gracious discipline to themselves, whilst it cannot but be beneficial to the general spiritual tone of the congregation. It is too often, not without cause, supposed that the elders and deacons are more anxious about the financial promptness of the membership than about their spiritual status. We have vivid recollections of the blank astonishment depicted on the faces of some members irreproachable in secular relations, when a live elder actually called upon them with the pastor to talk with them about their neglect of the communion; and we cherish, likewise, pleasing memories of the effective remedy of this habit of negligence through so simple an exhibition of brotherly concern.

The proper discharge of this duty will require the adoption of some definite system, that all may be reached, that no injustice may be done, and that the results of effort may be accurately known. With a well-kept church-book, showing the communion-record of each member for five years upon a single page, the way is prepared for prompt and thorough work. Immediately after the last communion preceding the annual synodical report, let the pastor take the Record in hand. Wherever four vacant spaces proclaim a years' absence, let him place a single bar in the fourth space. The council being assembled, let the barred names be read and candidly discussed, and a committee be appointed, with the pastor as chairman, to call upon the negligent members. Back of the neglect may lie inconsistencies in the life, known or now confessed, and against these the admonitions of the committee will of course be directed. If these be corrected, the return to communion will in most cases be assured. Trivial and ridiculous pretexts will not seldom be advanced, which may be effectually torn to tatters,

leaving the conscience face to face with duty. Some may be found to have been ensnared by proselyting effort, and, ashamed of their desertion, may be only too glad to be assured of a welcome home. Real difficulties may be discovered, which friendly counsel will help to overcome, whilst those who are simply indolent or willfully neglectful may be earnestly admonished. Valid excuses will in some cases come to light, and the suspicion of unfaithfulness be entirely removed from worthy members, which may be indicated by a simple cross-bar on the Record. The committee reports to council the results of its visitation, and immediate action is taken where required. A double-bar upon the Record may indicate excommunication or desertion, as, similarly placed at any time, it denotes death or dismissal by certificate. The remaining members visited, single-barred, are still acknowledged, and are the objects of special solicitude until the next annual examination of the list. No one is excluded from fellowship until after the first and second annual admonition, unless the absence from communion be attended with more unmistakable signs of willful and determined apostasy; and the time of probation may be even more extended, where the council observes reasonable grounds of hope, the only limit of patience being where the habit of neglect has become so fixed as to be characteristic, marking the member as really a non-communicant. When this point is reached, he is candidly informed, and, a reasonable final opportunity of return having been afforded and unutilized, he is doubled-barred, and the official responsibility of the council for his character ceases. He is no longer entitled to communion in the congregation or elsewhere. He may yet be an attendant, an adherent, a pew holder, a contributor,—but he is no longer a member. He has been treated with eminent forbearance, but has chosen his own place without the circle of the Saviour's professed followers. He will respect the more the church which demands loyalty to her Lord as the price of her fellowship, and it will be his own fault if her continued prayers prove unavailing for his final restoration.

In all dealings with the negligent class in question, great care must be exercised to avoid making or deepening the impression

that the celebration of the Lord's Supper is simply a matter of formality, necessary to the maintaining of creditable standing in the congregation. The more serious aspects of the case must be uniformly and solemnly urged. The pastor and his associates should search their own hearts and be sure of their own motives. Is it their chief desire, merely to preserve the roll of membership intact, or to secure an imposing array of participants on the days of solemn festivity as an advertisement of their own successful administration of affairs? Then let them beware, and give themselves to prayer and fasting, until, forgetting all else, they become impressed with the enormity of willful contempt of Gospel privileges, and, yearning for each imperiled soul, can go forth in their Master's name, seeking to win these erring ones back to the loving embrace of their Redeemer. The matter of impending church discipline should always be kept in the back-ground, and in very many cases should not even be mentioned in the first or second interview. The primal duty of the church is not, to keep a perfectly clean roll, maintaining a reputation for sharp discipline. Her responsibility is for each member, and she should be loathe to weaken her hold upon any, until she has exerted every energy for their reclamation. Let disciplinary measures be the last resort. Let them be delayed until temporary difficulties can be overcome, conscientious scruples satisfied, and the steady pressure of the known concern of brethren have its perfect work upon the conscience. Only let it be understood that delay is the result of charity and not of negligence—that the mills, though slowly, grind exceeding sure—and the church's duty will be done.

But, as in all reformatory effort, so here, it will be found that prevention is far better than cure. We must seek the causes which so widely operate to increase the number of non-communicants, and labor to diminish the supply. Errors of doctrine, false casuistry and cowardice, as these are discovered operative among the now hopelessly negligent, may be exposed from the pulpit, and the propriety, privilege and sacred duty of communion may be enlarged upon. Especial care should be taken with the young in course of catechetical instruction, and they should be earnestly warned against the various forms in

which temptation to neglect will be sure to assail them. Too little attention is commonly given to the first absence of the new member from communion. This is in multitudes of cases a crisis period. Conscience has spoken loudly, the Holy Spirit has striven,—but the world has gained a victory. How the allies should rally to redeem the defeat! If the spiritual guardians be careless now, how shall they ever regain the confidence of their neglected ward? It is not the institution of official inquiry, not the setting in operation of disciplinary machinery that is first needed, but the quick, warm protest of personal concern. Let the great threatening evil of habitual neglect be nipped in its bud. Let the wavering disciple be restored to fidelity before the flight of months shall place him on the list requiring formal official action. Let no single bar be permitted to mar the fair pages of the Record, and we may dismiss all fear of the double-bar of rejected fellowship.

Finally, it must not be forgotten that the spiritual condition of the congregation at large may have much to do with individual cases of delinquency. When all are lamentably lacking in religious fervor, we must resist the impulse to lay the common sin upon the weakest members and turn them forth to scape-goat exile. In times of general ardor and fidelity, the lines of discipline may be more closely drawn. At all times, the necessary, painful toiling with the openly neglectful here and there will inspire earnest prayer for the uplifting of all to nearer communion with him who is the only source of Life. When the most faithful shall become perfect in fidelity, and when love unfeigned shall bind heart to heart throughout the host, we may hope that the ever-wavering rearward column may be brought within such effective reach of saving influence as at least to hear and answer when invited to draw near and appropriate the sacramental blessing.

ARTICLE VIII.

THE CHRISTIAN COLLEGE.

By REV. F. D. ALTMAN, A. M., Kansas City, Missouri.

I. Two ruling characteristics of our time contend for mastery—Materialism and Religiousness.

a. Materialism. Nature's forces are studied in our day as in no preceding period, with the utmost diligence of acute and trained intellects. This study evokes from nature a multitude of secrets hitherto hid from the knowledge of men. Mysteries are made common and forces revealed. These forces are not only discovered and revealed, but applied, with amazing breadth and variety of application, to our ordinary affairs, touching the convenience and comfort of our daily lives on every side in that wonderful way so familiar to us, and both imperfectly appreciated just because of its familiarity.

One effect of all this is to draw downward those engaged in the study and use of material forces. This does not mean that the study of natural sciences by a devout mind damages its devoutness; on the contrary it may aid it where the conditions of spirituality already exist, and the soul is drawn nigh to God through nature; but it does mean that to the natural mind the fellowship of the material is debasing and away from God, for the simple reason that the influence of the material, whether in study or service, is materialistic. He who runs after the ground will "run into the ground." A "real estate craze" induces a real state of craziness in its victims toward the real "realities," the invisible, eternal, spiritual. This is a "cold fact," with no slander in it, that cannot be warmed into a fancy by the most blazing "boom" that ever preceded a great state of coldness in land offices and between debtors and creditors. This is the first tendency toward materialism and its degradation.

b. Religiousness. We are a religious people, increasingly so. If any one doubts this, let him recall these figures: In 1800 there were 364,872 members of Protestant churches in the Uni-

ted States: in 1890 there were about 13,000,000 such members. From 1800 to 1850 the average annual increase of communicants in Protestant churches was 63,302, but from 1880 to 1890 it was over 300,000. In 1800 there was one Protestant communicant in every fourteen and a half of the whole population, but in 1890, one in four and five-sixths. From 1850 to 1890 the whole population increased 169 per cent., but Protestant church members, in the same time, increased 271 per cent. Now figures may lie, but infidels are more apt to, and we stand by the figures. They prove that we are a religious people, and becoming more so.

But there are religions and religions. Christianity, even, has been long enough in operation to show that institutions bearing its name and bearing aloft its symbol, may be of heart-kin with heathenism, barbarism, demonism. It is not enough that we be religious; it is enough only when we are rightly religious. The Christian name does not suffice: our sufficiency must be in the Christian spirit and life.

These two forces, already named and now so aggressive among us, mutually influence each other. Materialism tends to degrade and destroy Christianity; and Christianity, in turn, seeks to correct and elevate materialism. This conflict is in the air, a battle beneath the clouds, everywhere, as great volcanic eruptions send the tints of their explosions throughout the atmosphere of the earth. No one of us escapes the impact of this battle's blows. They fall alike in parlor and kitchen, in cloister and field. The momentous question for our coming character is, which shall prevail? Now materialism presses humanity to the earth and degrades it into fellowship with the dirt; anon Christianity lifts it erect and incites it to the sky; and over the issue of this struggle between antagonistic forces the angels of God watch with solicitude wise as it is sleepless.

II. Institutions of higher learning are conspicuous centres of this contest. Every college is a battlefield on which these forces struggle for supremacy, with extraordinary energy and growing significance. This is true because educated people lead in the march of destiny, moulding their contemporaries and successors. It is true in the most materialistic age. "Them liter-

ary fellers" are abroad in the earth even to-day, bearing a broad banner of leadership in the forefront of the hottest battles of this intensely practical time. The quiet chemist is a captain on stirring, struggling fields of agriculture, mining and invention. The student of history evokes from human experience the laws of life and the conditions of felicity for the future. Multitudes of cloistered students of sociology, politics and religion are moulding the maxims and harnessing the forces that proclaim and apply the tests and the powers of the millions yet to come. Pondering brains and halls of learning are the fountain-heads from which flow the streams of fructifying and of fragrance, equally for the thoughtful and the thoughtless, the collegian and the boor. And so it comes to pass that the quality of the education furnished by our schools, operating through the educated, becomes a potent, supreme influence in determining the character of the whole people.

Consider this principle in relation to the acquisition and application of intellectual culture.

a. Acquisition. Materialism ministers to utilitarianism. Its name is "Eli." To get there is its goal, often with too little regard to processes. In college halls it sometimes even pushes ahead on a "pony." Actuated by this spirit, its effect is to suppress conscience and pervert gifts. To have rather than to be is its tendency, and this tendency will persistently permeate the processes of education.

But Christianity rebukes and reverses this. It stands with solemn and stern emphasis for reality, genuineness, sincerity and honesty. And as the spirit of Christ, which is the spirit of true manliness and manly truthfulness, pervades a school, its scholarship will stand erect in the strength of moral integrity, genuine achievement, honest work. In its halls, "standing" will stand for something. Therefore our colleges need to be enveloped in that Christian atmosphere which makes for righteousness in scholarship.

b. Apply this principle to the application of education—its uses in the affairs of this life. Our materializetic temper tempts powerfully to the use of intellectual gifts and graces for practical profit by immoral methods, with downward tendencies and

disastrous effects. Some look upon themselves in no higher light than as a mint for the coining of money. Their loftiest conception of a man, is a mouth and a big pocket book, with just brains enough to keep both well filled. We honor the "bread and butter" education. The culture of the mind is judged by its adaptation to filling the larder or accumulating the "wherewith" for an exhibition of tinsel. Education is a grubbing hoe, the worth of which depends on its ability to grub up the succulent roots of physical sustenance or some other form of selfish and transient gratification. The lawyer seeks culture for the sharpening of his wits in the interests of his client's cash and his own. The merchant wants education to keep him from slipping up on narrow margins, and to enable him to transmute them into large profits. The politician measures the college course by its bearing on tact in affecting votes and promoting his own political ambitions. Do you wish to know how to fill our college halls and crowd them all with students? It is the easiest sort of a thing to do. I will tell you—guarantee an education that will infallibly acquire for every graduate a million of money within ten years after graduation! That will bring them. I should'nt wonder if a whole regiment of preachers would apply for matriculation on those terms. They have had education enough to preach with, but that prospect would fire them with a great new zeal for higher learning. It is the temper of the time.

But Christ comes to correct all this. He comes teaching concerning the perishable and the imperishable, the temporal and the eternal—a teaching that minimizes the millionaire and magnifies the moral master; that sharply rebukes the troubling about many things here below and proclaims thrilling exhortation to lay up for yourselves treasures in heaven. And as our institutions are permeated by the principles and spirit of Christ, education will be viewed in its application to the affairs of time in the upward trend rather than the downward; so that in all ways, secular as well as religious, its influences will be upward as it moves outward, and all who are touched by it will be ennobled by it, saved so far from the slough and the slime of materialism.

This is what I understand by "Christian Education" as the

term is commonly used. It is not theological ; that relates to Christianity as a system and in its history, and belongs to theological seminaries. It is not ecclesiastical ; that regards the doctrines and ordinances of Christianity as taught and administered by the Church. Between these two is Christian education as provided in denominational schools. It is education that "intermeddles with all knowledge," under the principles and in the spirit of Christ ; that causes natural science to reveal the Creator rather than conceal him ; that contemplates human history not as a confusion of captains but as a plan of God ; that apprehends mental and moral science on the divine side as well as the human ; that, while keeping its feet on the earth, ever lifts its brow to the sky, and while making good citizens of the United States also fits for the citizenship of heaven, so far as there is disposition and capacity to be fitted. Thus viewed, a Christian College assumes a position of commanding eminence in the eyes of all right minded people, and makes a strong appeal to the sympathies of all who love mankind.

III. We do not, however, reach the essence of this occasion until we conceive of the Christian school in its bearing on the spiritual life. A Christian college should be an arena of mighty spiritual conflicts and a source of great spiritual influences. It deals with the most capable natures at that stage and in those processes in which the loftiest and purest ambitions are twin-born with the highest and broadest equipments. Side by side with the Christian Church the Christian college exists for its spiritual fruits.

This does not mean that its sessions shall be "protracted meetings," or that it shall operate the machinery of a revival. But it does mean that its spontaneous atmosphere shall perpetually cherish and impress the presence of God ; that the tongues of its teachers shall not be tied as evangelists of Christ, and that its students shall have freedom of conscience as unimpaired and as unchallenged toward heaven as earth. Given this, with the prayers of God's people, and the spirit of God takes care of the rest. If it be said that some worldly men do not send their boys to college to be converted, so let it be said, and freely added that this religious influence must not antagonize or impair

diligence in study or freedom of thought, but promote and glorify both. If it be said that some patron will not send his child because the goodness of a teacher or the exhortation of a chum may, under God, make him a Christian, then let it be distinctly answered, that on him rests the terrible responsibility, while on Christ's people the responsibility abides to hold all things in loyal subordination to their Lord. And that ends it, for in the college as in the Church, Christianity cannot live after it compromises Christ. Let us analyze and apply this thought more particularly.

a. The Christian College should be a power for the salvation of those who come to it unsaved. The declaration is uncompromising. Ignorance is not the mother of devotion, nor is intellectual stupor the sire of spirituality. The Holy Spirit of God delights to operate in awakened minds. And when the awakened intellect sets itself to delve in the mines of science, to run in the courses of history and to scale the heights of philosophy, it sets itself in prime order for the inworking of the infinite intelligence. Superstition may be afraid of mental vigor, but Christianity is not. And so it comes to pass that of all youth, the gifted and the studious ought to be accessible to spiritual influences. A college ought to be troubled when its graduates go out godless, because it ought to feel that it has not faithfully used a superb opportunity. Now it is this that more than all else, induces the pious fathers and praying mothers of a denomination to send their children to their own college, that upon them may be concentrated not only the influence of godly teachers and Christian classmates, but the prayers of the churches.

There is no endowment of a college so radically, supremely, eternally valuable as that in the prayers of parents whose hopes are in their children and whose children are in their school. Better raze our college buildings to their last foundation stone than to alienate from our schools the prayers of mothers whose sons are there, not so much in the hope that their minds may be cultivated as that their souls may be saved, of parents whose

closets are set hard by these places because there are the objects of their warmest and tenderest spiritual solicitude.

b. The influence of the college is very great in the development of the religious life of those youths who come to it already Christians. They are sent up mostly from churches and homes of the same theological cast and spiritual quality as the institution itself. They come with fresh impulses of the new life. They want to serve God. They are blocks of Christian influence in the rough, to be wrought and polished and set in order. They will become substantial, symmetrical, spiritual Christians, prayerful, patient and potent for God to the end of life, largely as in these formative years they are enveloped in the atmosphere of Christian consecration and aspiration.

c. This line of reflection suggests the thought of the world-wide influence of mental culture saturated with Christian consecration. Since knowledge is power, it is power for Christ as it is consecrated to Christ. Observation abundantly confirms and illustrates this proposition. In how many weak churches, in how many times of trial, the few educated Christians are the pillars of strength, because they have strength of the kind that comes with college culture, because in the tuitions of higher learning they have learned that an eddy is not the current, that strong things grow slowly, that "revolutions never go backward," when God is in them, that he also serves who only stands and waits, that to watch through one night is a grander as well as a harder achievement than to shout three days, who, in fine, have been made solid, symmetrical and serene, who have been built up and buttressed round by education interfused with rational and spiritual religion.

This is the crown of the success of Christian education, to send out to the ends of the earth, men and women on whom God and the Church can depend.

A Christian College never stands on its feet, never lifts its head above the clouds, never unbare its brow to the full light of God, until, as the result of these processes, it sends forth its brightest genius, its finest work, its noblest product, to go down into some low place of the earth, and with its strong clean hands grapple the most degraded humanity, and by its culture and its

consecration penetrated by the energies of God, lift it with majestic, resistless and tender power into fitness for heaven.

IV. These sentiments have been wrought into the foundations of the Christian educational system of this country. And let it not be forgotten, amid all the laudation of state education now so current, that even at this late date *ninety* per cent. of the attendance of college classes in the United States, is in colleges under denominational control. We are not speaking of the extremities of higher education when we discuss these Christian schools, but of its vitals, and long to remain so, aye, forever to remain so, if Christian people properly apprehend the significance of Christian education.

Let me repeat that the views here maintained have been built into the foundations of the Christian system of education in America. We and our successors cannot build upon those foundations harmoniously and honestly, ignoring these principles or subordinating them to any others. What was written literally over the entrance to the first Christian college on this continent, has been inscribed in sentiment and sympathy over and through them all, "For Christ and the Church." This system sprung, well born, from the most strenuous spiritual and doctrinal conflicts, and the most devoted missionary aspirations of our predecessors. This might be illustrated abundantly and pertinently from the experience of any denomination. Our own amply enforces it. One can not get by Gettysburg, Wittenberg, Carthage and Midland and the history of their founding without having this impression put upon him so deeply that it will not be erased. Whence came our first college? It came from amid the turmoil of great debate over the needs of the field and the best methods of saving souls. And the men most devoted to it, who taught in it, prayed and wrought for it, gave to it and begged for it at home and abroad, are the men who are remembered conspicuously for their exalted spirituality and flaming evangelical zeal. Into its foundation they cemented the avowal of this double purpose, to equip a godly ministry for the Churches and to unite science and Christianity. What God has joined together, let not man put asunder. He will do so, if he

dares it, at imminent peril, for certain damage, both to education and religion.

Need the question then be asked, "What should be the attitude of our churches to the colleges already established?" Most wisely located as they are, an imperative need is supplied. Our schools are the offsprings of the Church, the creation of her foresight and wisdom. We found them, and they in turn strengthen and enlarge us, develop our territory, and give to promising fields, men qualified for the best service. Every section should have a desire to equip for the work, as near home as possible, its own ministers. Those in the west cannot reasonably expect the East to continually provide for their pulpits. From the Lutheran homes beyond the Mississippi, there should come young men, strong and spiritual, who will fill the vacant places and occupy the new ones. The college in the midst is a powerful factor to effect this. It is a standing invitation to our young people to meet the demands of the hour. From Carthage and Midland come the gratifying reports that the sons of Luther are awake to the privileges afforded them. Never before, in the West, have so many given themselves to preparation for the gospel ministry. These two institutions are mentioned, because they are aided by the Board of Education, and because their importance has not been fully realized until quite recently. Gettysburg and Wittenberg, with their elegant and commodious buildings, numerous students, increasing endowment and ever-enlarging facilities, are the pride and joy of the Lutherans of Pennsylvania and Ohio, and I may add of the whole country. They have made our Church strong and influential in these States. They have provided them with an educated and skilful ministry, and what these agencies are in power and influence upon the territory in which located, so we have reason to believe the younger institutions will be to our Church in the Central West. We need the right arm and left arm of the body in Home Missions and Church Extension to support in part the pastor and aid in the erection of houses of worship. But we need also the man to be supported, and to wisely direct the expenditure of the funds entrusted to him.

The Board of Education was organized and is maintained as a missionary agency to foster the work and develop it. Hand in hand with the other Boards it must go forward, creating an interest in our schools, directing the attention of the Church to them, encouraging liberal endowment, and affording relief at the proper time. The future will reveal the wisdom of the work now being done by this Board. Its importance is not exaggerated. Its support should be prompt and generous. We are not theorizing or experimenting along this line. That point has been passed. We are trying to meet a real and genuine need in a practical way. Now is the time to make the work count. Materialism is deep rooted in the West. Its presence and influence are apparent everywhere. All the more reason for planting and maintaining religious schools for counteracting its influence and diminishing its power.

Of this inadequate presentation, this, then, is the conclusion : Every Christian college should be a center, toward which the prayers and gifts of God's people flow, from which they rise as sweet incense to the sky : returning thence, surcharged with divine strength and grace, to flow in multitudinous streams to the ends of the earth, bearing on its bosom cargoes of culture for all mankind, and radiating from its crystal sheen the light of life in Jesus Christ our God.

ARTICLE IX.

THE EVANGELICAL ELEMENT IN CATECHISATION.

By REV. ADAM STUMP, A. M., York, Pa.

In order to express the conception of this subject with the most accurate definiteness, one should perhaps use the word evangelistic. But that has become somewhat of a cant term. In our times it too often signifies sensational trickery and factitious revivalism. Though not having altogether lost its ancient meaning, there is yet associated with it, additionally, the particular methods of religious mountebanks as well as those of honest soul-winners. The term is therefore not as savory, in these latter days, as the less corrupted "evangelical," which, at the same time, is more comprehensive, being doctrinal as well as practical in its signification. Moreover, in its palmiest period the evangelistic system needed watching, as is evidenced by the oldest Christian book extant, that of the "Two Ways" discovered lately by Bryennios.

Besides we are speaking of pastors who are not itinerants after the type of Philip. They went everywhere, remained nowhere, and were subject to sudden calls upon special and sometimes distant missions, while we, unlike those "vicegerents of the apostles," are at least supposed to be *pastores loci*. True, theory and fact here do not correspond with any greater perfection than usually attaches to frail human nature; but, in this discussion, the ideal shall be kept in the foreground. Let him who can, be content with the dreary Sahara of realism.

Perhaps the full meaning of catechisation has not yet sufficiently dawned upon us. With catechisms, as summaries of Christian doctrine, of which we have so many, without having as yet a single one in all respects worthy of our Church, we are acquainted. The act of imparting truth to a class of catechumens or religious inquirers, as a method, needs no commendation, apology, or explication among Lutherans. The roots of

this institution strike back to the well at Sychar where Jesus talked with the woman who came to draw water and discovered the Fountain that was opened for sin and uncleanness in the House of David. By that fountain they have been watered ever since, and the tree that is anchored in its walls has borne precious fruit also for many a Nicodemus that has come to the Good Master in the world's night. But the question before us is, have we fulfilled the last idea, the highest intention of catechisation when we have instructed a number of persons, during stated meetings running a course of several months or years, in the principal doctrines of God's word? Though they know, as well as the average ministerial candidate, the Ten Commandments, the Creed, the Lord's Prayer, and the Sacraments,—is that enough? Yea, though we include, what many catechisms omit, a systematic plan of salvation, when a class of catechumens can pass a creditable examination in all these, so as to be allowed the privilege of confirmation and communion, has the final goal then been reached? There has been, in some quarters, a disposition to be satisfied with such a result. But the charge is not now made that this still is the case. We hope that it is not. Yet it must not be forgotten that even the blessed doctrine of grace may be committed to memory as a lesson, consented to as a philosophy, and worshiped as a fetich by those who, in spite of their orthodoxy, do not savingly believe in Christ. We must not be satisfied with leading a soul through the grand avenues of Christian knowledge up into the propylæum of *doctrinal* faith, without also swinging open the gates that admit into the elysian courts of *justifying* faith. Unless that is attained catechisation has failed of its highest achievement. It may successfully have reached the approaches, but the temple itself with its Holy of Holies is still an unexperienced mystery. It has no peace. Such an inadequate idea of catechisation we dare not entertain. A good definition of it must include that childhood in grace to which the Holy Spirit bears witness. Not so much theologians as Christians should come out of our lecture rooms. Yet we may well fear lest, through that formalism which is too natural, our zeal for knowledge drive our zeal for life into the rear. The one is indeed the

first and necessary step, but the other is indispensable also. Piety must never be at a discount. The soul must be saved. Repentance and trust in Jesus with the resultant reformation, visible or invisible, and growth in sanctification on the part of our pupils, should in every case be our reward, while it will be their blessedness. We are not only to prepare them for active membership in the Church on earth, but also for citizenship in heaven. They are to become living sacrifices of consecration for life, for death, for immortality.

Now none but a constitutional faultfinder would say that this high aim is always forgotten or always missed. There is no cause for a universal jeremiad. But we can not insist too strenuously upon exhausting the evangelical element in catechisation. Nor can we be too watchful in attending to it, lest at any time we let it slip, and a Spener or an Arndt must come again to make Lutheranism mean life. What we need always is not that form of doctrine which is pure as crystal, and just as dead, but that which is true as an organism, and just as vital. We want a living faith.

Yet we must take our view from the right standpoint. It has always been said that the only end of the ministry is the salvation of souls. But that statement is misleading, because it has its terminus in man. The great end of our calling is the glory of God in the salvation of men. The damnation of souls could not indeed obscure that glory, though their redemption will enhance it. But this is not to be magnified above the Eternal Name, else the means should be exalted above the end. Beecher, who was always blamed for deifying man, said in his last England address, that we should make it our aim to please Christ in the salvation of souls. Even in his opinion the divine came first. Not only our dogmatic, but also our pastoral theology must be Christocentric instead of anthropocentric. It is useless to speak of evangelizing the masses as if one expected to lift them out of the mire by placing our levers upon a human fulcrum. To love souls rightly one must first love God supremely. But neither is to be neglected, only the proper one is to be foremost. What Christianity has done for the spiritual, moral, and social amelioration of the race is but an experiment to that

which it will do for it, but we can not afford to forsake the divine sources of power and inspiration.

Again, though the expression "saving souls" is scriptural (Heb. 10 : 39 ; 13 : 17. 2 Cor. 12 : 15. 1 Pet. 1 : 9. Jer. 1 : 21 ; 5 : 20) it has become partly too abstract and partly too narrow in application. We speak of the salvation of the spiritual in man so exclusively as to leave the impression that the body need not be saved. But we must not regard men as a tax gatherer might regard a casket containing a jewel which he claims for his king. The jewel he would take, but throw away the casket. So, sentimental evangelism speaks as though all God cared for was the soul, while the poor body may suffer neglect. Thus, ancient Manichæism is not as dead as was supposed. But such abstraction is not scriptural or rational. It is after all men and women that we are to save. We do not have souls, we are souls.

Why speak of saving my soul, as if I myself were not that very soul? Ah, we must not fall into that refined stoicism which, under the garb of Christianity, has no humane sympathy with the real sufferings of spirits imprisoned by flesh and blood. Such aëriform religionism would preach with as much unction before a row of posts as to an audience of men and women. Not so did Christ conceive of saving souls. He kept the whole man, spirit and body, as the immortal being under physical environment, in view. Him he sought to redeem and crown with a glorious resurrection.

Phillips Brooks, in his "Lectures on Preaching," says, in order not to lose consciousness of the fact that we are preaching to real and not to imaginary people, it is well sometimes to exchange pulpits with other ministers. He thinks this break of routine would keep the sense of an audience as personal presences, salutarily keen. It is reasonable to believe that we can not too vividly remember the flesh and blood, as well as the spirits before us, and that we are men of like passions with them also in need of heavenly grace.

Another thing that needs qualification is the idea that all our catechumens must be converted according to the popular sense

of that term. Most of them likely are the children of communicant members who early consecrated their little ones to God in Holy Baptism. These must therefore not be treated as on the same basis with returning prodigals. Though unfortunately born under conditions of sin, they never left the Father's house of their own free will. Not having been voluntary transgressors, they have through Baptism rather been kept in the kingdom than admitted into it. They are at least in a state of grace which is much like the soil in which mummy wheat three thousand years old will immediately begin to germinate and flourish. The divine appointment, we may well believe, is never without the divine blessing. At the least, Lutherans regard the baptized children as already within the Church of Christ. We must not seem to rob them of their birth-right by speaking of them as "aliens from the commonwealth of Israel." Just here one of the glaring heterodoxies of modern evangelistic effort is discovered: it presses the need of a radical change of heart upon those who have always loved Christ with the same emphasis as it uses to urge it upon barbarians and heathens. In such a presentation of the case there would be no difference between the conversion of Paul and that of Timothy; none between that of Jerry McAuley and that of Richard Baxter.

Alas, in too many instances the children of the covenant are wanderers from grace and purity. In that case they must be classed with the outcasts. But to do so ordinarily causes one sadly to ask, What then is the use of infant baptism? The true condition or status of the little ones in the Christian home is well expressed in his unmatched classic on "Christian Nurture," p. 292, by Dr. Bushnell. Baptized children ought to be enrolled by name in the catalogue of each church, as composing a distinct class of candidate- or catechumen-members; and to see that they are held in expectancy, thus by the Church, as presumptively one with them in the faith they profess. Then, when they come forward to acknowledge their baptism, and assume the covenant in their own choice, they ought not to be received as converts from the world, as if they were heathen coming into the fold, but there should be a distinction preserved, such as makes due account of their previous qualified member-

ship; a *form of assumption* tendered in place of a *confession*—something answering to Lutheran *confirmation*, passed without a bishop's hands."

Let us also be charitable in judging the signs of regeneration. To act on the assumption that the openly wicked should be excluded from the Communion is one thing that is right. To put souls upon the rack of human inquisition and to insist, puritanically, upon a certain type of piety is another thing, and one that is wrong. The claim that only the converted have a right to be in the Church has had a show of enforcement among a few sects, but with them it has had no realization in fact, above other churches. The fairest interpretation of Christ's parable of the Wheat and Tares must discountenance such a pharisaical discipline. "Let both grow together until the harvest, lest haply while ye gather up the tares ye root up the wheat with them," Matt. 13 : 24-31. One might more easily tell the mysterious courses of subterranean water veins or whence the wind comes and whither it goes, than to sound the depth of a soul and tell what God is working there. True, "by their fruits ye shall know them," but who can trace the valves and ducts through which a million pumps are forcing the sap of Spring, which is to be the vital principle of the Summer's harvest? So let us be careful lest our too critical Katharism arrest the process of regeneration which may be going on unseen in the heart upon which the good seed of truth may have fallen and taken root. While then we should make an honest effort to lead our catechumens into a state of evangelical piety, we should not feel that we have failed, simply because the customary signs do not appear in every case. We might turn away one worthy to be in the kingdom. We can not trust the oracle of human opinion far. It lays too much stress upon mere appearance. Besides, how can we say that a soul has had a complete opportunity for salvation before it has made use of all the means of grace? The moment we begin to look upon the Lord's Supper as nothing but a memorial feast, in that moment should we take the position of Emerson, who no longer would administer the sacrament when he discovered that his people and he held opposite views of it. How could we any longer invite those

who desire to become heirs of everlasting life to an empty testament? Should souls come to the table hungry and not receive the Bread of Heaven? Shall the feast not feed? Shall they come thirsty and not drink the Water of Life? Shall they seek the Lord there to discover that he is not at the altar? Surely the Communion is the culmination in the experience of grace—the dome of the temple in which Christ is Lord of all. Let us then admit all doubtful catechumens to the great Supper. If after that they fail to walk on the narrow way we shall feel certain that we did them no injustice and our patience may finally reclaim an erring one. Let us have a clear conscience in the serious business of bringing sinners from the flood into the ark. Grant each one his full chance and leave the result with God. Let the benefit of the doubt be cast in the scales on the side of charity.

If the evangelical element in catechisation be kept uppermost the age at which confirmation should take place will no longer be a stumbling-block to parents and children. How often must we hear the excuse, "We are not old enough yet," or, "O they are too young." When a child can love its mother, it can love God. But we hear the objection that children do not understand all these things. Do their parents? Do their pastors? Love is higher than knowledge. Even faith is higher. And even childhood loves and believes, Matt. 18 : 6. But it can also know the facts of Christianity, though it is ignorant of its theories. How much further advanced are many among the fathers and mothers? Can they analyze the spirit or tell mysteries, or weigh hopes?

The Greek Church seems to be the most logical member of Christendom. It practices infant baptism and infant communion. Augustine when a boy, being sick unto death, desired baptism, which was denied, and, upon recovery, was delayed. Of this incident in his life he afterwards speaks as follows: "So my cleansing was deferred, as if I must needs, should I live, be further polluted," Conf. I, XI, 17. He adds, "How much better, then, had it been for me to have been cured at once. Better in truth. But how numerous and great waves of temptation appeared to hang over me after my childhood! These

were foreseen by my mother; and she preferred that the unformed clay should be exposed to them rather than the image itself."

Though it is not a matter of years, but of judgment and grace, we should encourage early confirmation.

"But there is a spirit in man,
And the breath of the Almighty giveth him understanding.
It is not the great that are wise,
Nor the aged that understand judgment."—Job 32 : 8-9.

Where then the fruits of the Spirit are, where he has breathed upon hearts either old or young, like the zephyrs of the South upon a soil, until Paradise has been restored, making the desert to blossom as the rose, there permit the full enjoyment of churchly fellowship at God's altar.

Let then by all means the evangelical element be kept foremost in catechisation. Let the law be taught, but make it serve its office as schoolmaster to lead us as penitents to Christ. Let the Creed be explained, especially the facts of the atonement and faith in Christ as a suffering and ever-present Saviour. Let the Lord's Prayer, as the soul's cry unto God, not be omitted. Let baptism be held forth as the means of engrafting and keeping the wild natural olive upon the Vine of Life, and the Supper as the means of a divine imparting of heavenly gifts. Let pleadings with the class and with God characterize every meeting for study. Then shall every catechetical course be a true revival of religion, and the technical protracted service be altogether a supernumerary.

We trust it is now clear that by the evangelical element in catechisation we mean the doctrinal and the practical treatment and application of Justification by Faith. If now any go through the external process simply because it is a custom or the occasion of aesthetic ceremony, let it not be the pastor's fault.

But may we not deceive ourselves with the vanity that we are attaining this indispensable above others? The antiliturgist must be allowed his freedom in opinion, but when he assumes that he is the pietist *par excellence*, rebuke becomes a duty. Puritanism with its bald worship cannot boast a greater measure

of the Christlikeness that blesses the world and will adorn heaven, than the most gorgeous Ritualism. The fact is, this is not a matter of forms or no forms, but of causes. But a form never is a cause. It is more reverent to touch the hem of Christ's garment than familiarly to fall upon his neck, but either manner of approach will answer if it is only sincere and earnest. Let us cease looking askance at each other, with the lips ready to cry out, "I am holier than thou." Satan enjoys such an attitude, but the angels weep at it, while philosophy laughs and unbelief mocks. What the Master thinks of it we can read while we are running.

Rev. J. Q. Waters, a General Council brother, writes in the *Workman*, of March 19, 1891,—“Confirmation presupposes, and catechetical instruction should have for its object, some degree of consciousness of the forgiveness and favor of God on the part of the catechumen.” Plainly neither Common Service nor Book of Concord can interfere with grace so long as pastors feel thus, for even the latter symbol declares that man is justified “without any human merit or worthiness, without any antecedent, present, or subsequent works, out of pure grace, for the sake of the merit, the perfect obedience, the bitter sufferings and death, and the resurrection of Christ our Lord alone.” (p. 630, New Market Translation, 1854).

There is nothing in our confessions or liturgies which in the least gainsays the sentiment of Dr. M. Rhodes, in the *Observer*, of March 27, 1891, viz., “When members of churches can only answer—‘I was baptized, catechised, and confirmed,’ we may not expect them to be available for any spiritual work in the Church, nor long to find enjoyment in its ministrations.”

A method is important as being the manner in which an object is reached, but of little value when it is compared with the motive of which it is an expression or with the spirit which ought to pulsate in its very movement. The pure lecture system or the Socratic mode may be adopted in catechisation, though a combination of both is the best. But lesson, song, prayer, conversation by the way, everything should be made to tend toward the great end of salvation unto life.

As already intimated, it is the writer's opinion that special

meetings, except such as may be held for the edification of believers, are not ordinarily a necessity, even for those not of our families, when catechisation is rightly attended to. When such efforts are made by the pastor himself they may result in good; but when the aid of professional evangelists is called in, the outcome to the Church will not justify the plan. People are led to doubt the sufficiency of the pastoral office to redeem men, when they seem to discover a want of confidence in it on our own part. Besides, the ingathering of a visitor is not apt to remain with the permanent pastor. If the influence that won would preserve, it must stay. But, worst of all, the meeting-convert is lacking in a training for the Christian life and service which only a special course like the catechetical can give him so well. The hot-bed is not as good a place as the nursery to raise trees for the orchard that is to receive the storms of the years and bear fruit at the same time. A quick growth may endure, but a slow nurture, though requiring more patience, offers the better hope. In this case the old way remains the best ever since our fathers first walked upon it.

In our day the good works that should follow justification might receive more attention in the catechetical room. Benevolence and religious activity, giving and doing, might be so impressed as to call forth every latent talent into the service of God. We must warn against parasitism in the Church. The Christian is not to be a hermit crab, who is carried to heaven in flowery ease, but a workman in Christ's vineyard. This is not a new truth, but an old one that needs more enforcement so as to make Christianity a moving army of laborers, causing the influence of the divine kingdom to be felt as a force in every corner of the earth.

God grant that our catechetical efforts may always be a savor of life unto life to our pupils. May we succeed in drawing them so high up into the realm of faith and spiritual communion that, like doves that fly for safety above the hawk, they may live too near to God to be injured by the fiery darts of the enemy. And may they all at last sit down with Mary at the feet of Jesus, in the heavenly Bethany, to enjoy that good part which shall never be taken away, and to the possession of which it is our privilege to help them here.

ARTICLE X.

"OUR DEBTS"—"OUR TRESPASSES ;"

OR, HOW SHALL THE LORD'S PRAYER BE WORDED ?

By PROF. E. J. WOLF, D. D., Gettysburg, Pa.

It is a pity that all Christians do not have a uniform version of the Lord's Prayer. It is a positive loss to public worship, and an unhappy disturbance of personal devotion when one accustomed to either form is surprised by hearing in the midst of the prayer a different phraseology. Concentrated thought, absorbed attention is one of the requisites of acceptable worship. This is possible only when the mind is left free, unhindered, and undistracted in spiritual exercise, when all its powers are intent on the blessing sought, wrapt up in the consciousness of communion with the Most High. Then and then only will the heart be able to pour upward its stream of praise and supplication, as the unseen fountain, shut in on every side, emits from beneath the earth its volume of living water.

Prayer is not an easy task. "How heavily we go" as a rule in the attempt to lift our souls to God! We cannot afford, while in this tension of thought, to be hampered by questions of phraseology or any other matters that are calculated to divide or draw away our attention from the Divine. Genuine, fervent, effectual praying demands that we be

"Lost in wonder, love and praise."

The interruption may last but a moment, yet it is a positive interruption; and the mind so ready to wander, may not find it easy to return to praying, even though the lips may utter the remaining petitions.

This variation in the divinely given and common prayer of Christendom is to be seriously deplored; and churches are hardly justified in perpetuating a distinction which involves no confessional or denominational interest, the removal of which would be a manifest gain to Christian worship, and might even

contribute a little to Christian unity. Its origin is doubtless to be traced to the divergence in this petition of the great religious manuals of the English-speaking world, the Book of Common Prayer, and the standard or King James's Version of the Scriptures. The former, which dates from the middle of the sixteenth century, translated this petition in accordance with Tyndale's version, “Forgive us our trespases as we forgive those who trespass against us.” The authorized version of the Bible, which was made A. D. 1611, adopted the phraseology, “Forgive us our debts as we forgive our debtors.” It is to be remembered, too, that the public use of the Lord's Prayer in English was long restricted to the Episcopal Church in England and America, and that the use of the form in the Book of Common Prayer came doubtless into vogue in other churches by their following the form which is wont to be heard in that Church instead of that contained in our English Bibles. On the other hand, those who at one time omitted to use the prayer in public, or opposed its repetition in concert, would naturally use the phrase in their Bible when they came to repeat it in their devotional services.

It may have appeared also to some that they were showing special reverence for the Holy Scriptures by following *their* language in preference to the language of a prayer-book, forgetful of the fact that the Lord's Prayer, whether appearing on the page of Holy Writ or within the lids of the Book of Common Prayer, is equally and unqualifiedly recognized as so much Holy Scripture. It is in both cases the same prayer, drawn from the same source; and, likewise, in each case it is but a translation of what our Lord uttered—a translation, in the one instance, of the sixteenth century; in the other of the seventeenth.

The reason why, in either case, the given rendering was made may not be accessible to-day; but an examination of the original in the Gospels may show why the rendering of the Book of Common Prayer is to be preferred. The term of the fifth petition found in Matthew is *ὀφειλήματα*; that given in Luke is *ἁμαρτια*.

Undeniably Matthew's *ὀφειλήματα* is synonymous with Luke *ἁμαρτια*; and *ἁμαρτια*, as every New Testament scholar

knows, is the generic Greek word for *sin*. How fully the two terms cover each other is shown very decisively by the passage Luke 13 : 2-4 ; when our Lord speaks there of certain Galileans as being regarded sinners above all the Galileans, he says *οὗτοι ἁμαρτωλοὶ*. When he speaks of those on whom the tower of Siloam fell as possibly sinners above all men, he says *αὐτοὶ ὀφειλέται*.

Manifestly, then, *ὀφειλήματα*, which corresponds to our English “debts,” is used in the New Testament as the equivalent of *ἁμαρτία*, and to call men *ὀφειλέται* is the same as to call them *ἁμαρτωλοὶ*, the latter being notably a very strong term in New Testament Greek. Cremer (*Biblisch-theologisches Wörterbuch*) says that in profane Greek the word *ὀφειλημα* means simply Schuld, debt, *debitum*, not *culpa*, or *reatus*. Rarely it has also the sense of reward, tax, fine ; but its New Testament significance is unknown. The latter is not a one-sided negative view of sin as merely omission of duty, but the term includes, among other things, technically the idea of *culpa*, *reatus*, *peccatum*—*i. e.* fault, guilt, sin. “Sin is *ὀφειλημα* in so far as it imposes on the sinner the duty of repentance, of rendering satisfaction, of enduring punishment.” So also Thayer, in his Greek-English Lexicon of the New Testament, gives to this term the sense of both *debt* and *sin*. In imitation of a Chaldee term, the *οφειλέτης* is “one who owes God penalty, or of whom God can demand punishment as something due—*i. e.*, a sinner.”

Now if “debt” and “debtor” in English included the ideas of sin, offence, guilt, transgression, and the like ; if the debtor in our current phraseology were a person who owes penalty to the law or to God, or of whom punishment can be demanded, it would be perfectly legitimate and proper to use the term in reference to our sins, and as equivalent to sinner or transgressor. But debt and debtor are with us very mild expressions. No sense of wickedness or criminality, no idea of penalty or punishment attaches inherently to them. A debtor, even a bankrupt, may be a man of excellent character. The law not only provides no punishment against him, but it shields him from any punishment which a creditor might wish to inflict upon him. His debts are, as a rule, regarded in the light of misfortunes.

He is, perhaps, to be pitied on their account rather than to be blamed. His offending is not to be compared with that of a criminal. Debt and guilt are in his case not at all synonymous.

Now then, when we approach the Majesty on High, when we supplicate the mercy of our God, against whom we have sinned with a high hand and with presumptuous and defiant transgression of his laws, and before whose infinite holiness our sins are as scarlet and red like crimson, it does not become us to minimize or palliate our offences, or in any way to lessen or to cover up the guilt of our sinful hearts and lives by the use of the weakest and mildest terms. Real prayer means not the denial, but the confession of our sins. For this we want the strongest expressions afforded by language; even these fall short of the reality, making thus acknowledgment of the exceeding sinfulness of our sins, and showing by the words we employ that we have, at least in a measure, some sense of their enormity. To use phraseology that means no more than omission of duty, a failure to render all that is required of us, has the appearance, to say the least, of an effort to cover our sins.

There is, therefore, no justification for the terms "debts" and "debtors" when we use the Lord's Prayer in our devotions. The Author of the prayer has himself furnished the right term, whose true force in Greek and in English is unmistakable. Commenting upon the prayer immediately after he had dictated it, Jesus said: "For if ye forgive men their trespases, *παραπτώματα* your Heavenly Father will also forgive you. But if ye forgive not men, neither will your Heavenly Father forgive your trespases, *παραπτώματα*." The true equivalent of the word in the petition, its correct interpretation is "trespases," according to the explanation of the author.

This ought to settle the philology of the matter. And if we are willing to accept the Master's own interpretation we shall have but one form of his prayer in public use, a consummation devoutly to be wished. And are we not, all of us, prepared to substitute the rendering of the great Teacher for that of our catechisms, our translators, and our revisers?—*Homiletic Review*.

ARTICLE XI.

REVIEW OF RECENT LITERATURE.

SILVER, BURDETTE AND COMPANY, BOSTON.

The People's Worship and Psalter. A Complete Order of Service for the Morning and Evening Worship of Congregations. Prepared by the Rev. Robert S. MacArthur and the Rev. Francis Bellamy. pp. 127. 30 cts.

It was a bad break of one of our liturgical controversialists when in the heat of discussion he denied flatly that there was a general movement in the denominations for liturgical worship. It is well known that among the Congregationalists there has been a revolution in public worship. The Presbyterians in the cities are returning to the use of prescribed forms which once characterized their churches, and some of the foremost Methodist Bishops and leaders are recognized as champions of a powerful movement in this direction in that communion. But who could have believed that even Baptists, a people who in a former century deemed not only the repetition of other men's prayers, but also the singing of other men's hymns and tunes, opposed to heart worship, a denomination which cannot imitate Presbyterians and Methodists by returning to the usage of their fathers,—for the Baptist fathers considered a liturgy or a prayer-book as an emblem of popery and a pledge of perdition,—who could have believed that even these good people, so independent of the past, so free and so progressive, would introduce into their worship the ancient forms which in great part make up the liturgy of the One Holy Catholic Church? The veritable thing is, however, here in the reviewer's hands, an arrangement prepared by two eminent Baptist divines, a good sized duodecimo, which, be it said to the praise of its authors, does not contain a single original contribution, and which, like the Common Service, retains almost entirely in every part the very language of Holy Scripture. In this the authors have shown the extent of their studies as well as their humility, and their work commands the approval of a large number of the most distinguished Baptists.

When one reads in their preface, recurring again and again, such phrases as the "Primitive Church," "the early Christians," "for ages the prayer of Christian congregations," "venerable hymns of the early Church," &c., it becomes obvious that, as in all sound liturgical undertakings, the continuity of Christian worship through the ages was a primary consideration. The Communion of Saints finds its most notable expression in the common worship of the saints of all ages.

Both the Morning and the Evening worship are divided into two parts: Devotion and Instruction. The worship begins with one or more appropriate Scriptures followed by a doxology, then the minister and people unite responsively in a Confession, closing with the assurances of grace, after which all together join in the Lord's Prayer. An anthem by the choir is suggested here, and then a psalm is to be read responsively, and at the end of it the *Gloria Patri* sung. Other selections of Scripture may be added, and at the close of one of these the *Te Deum* or *Venite* is chanted by the choir and the people. At the close of the hymn may be repeated the Creed by the minister and people, after which follows the General Prayer which may close with the Pauline Doxology, Eph. 3 : 20, 21, all the people saying the Amen, and the choir singing a response if desired.

The offerings of the people, as a part of worship come next, and these are to be preceded or followed by a brief prayer of dedication, and during the gathering any Scripture relating to giving may be read or sung, and as a conclusion of the offerings all the people are to sing a hymn of faith and consecration.

The Instruction begins with either the Commandments, or the Law of Love, or the Beatitudes, each followed by the people saying or singing an appropriate response, the music for all the chants, &c., being furnished, though not in any instance on the same page which contains the text. The Scripture Lesson is next given, and Lutheran critics of the Common Service will be amazed to find that after the Scripture Lesson is sung "Glory be to thee, O Lord." The Sermon comes at this point. A hymn may then be sung or omitted, and at the end of the benediction the rubric reads, "let all the people according to the Scripture usage say, Amen."

The Evening Worship is arranged largely on the same plan. The Creed is omitted but the *Sursum Corda* and the *Sanctus* intervene between the opening doxology and the confession, and the *Gloria in Excelsis* is substituted for the *Te Deum*. The bulk of the little manual, as in the case of the Common Service, is taken up with selections from the Psalms and other Scriptures for responsive reading, and the selections are arranged according to the original parallelisms of Hebrew poetry, not according to the verses, the people's part being indented.

There is so much to admire in this church manual that we hardly find it in us to offer any criticisms. It is longer than any Lutheran Order, but that can hardly weigh as an objection when this length is made up by the choicest selections from Holy Scripture. The parts which successively require the people to be standing may prove a tax on the flesh, though apart from that consideration standing is of course an appropriate posture for every part of worship. The succession of the parts is not strictly scientific. The Creed is clearly the believer's response to the Scriptures and should therefore follow immediately the reading of the

word. And the Offerings and the General Prayer follow most rationally after the delivery of God's message, where they should be combined as closely as possible. We deprecate the change in the Creed which reads "the Church of the Living God" and the omission of the *Descensus* clause. It is true, the necessity of explanatory footnotes is thus obviated, but the omission of Hell from the Creed at the present time is a concession to popular disbelief in the doctrine of future punishment. Every edition of the Creed revised by Universalists or Unitarians either omits the *Descensus* or extinguishes its force by some meaningless rendering like that of "place of departed spirits."

We miss the stereotyped Latin titles of the ancient chants and sentences. There is, we well know, a strong prejudice against "mediæval terms," but apart from the honesty of calling things by their recognized names, it is not a loss but a gain to a congregation to know that its approach to God is by the same channels as those continually employed by the saints for a thousand years.

The editors, with their manifest familiarity with the subject of Liturgics and the history of worship, were evidently animated by a spirit of caution, and carefully guarded against whatever might raise groundless prejudices against their work. This may account for no reference being made to the Church Year which has always been so closely identified with liturgical worship, and which offers such an excellent basis for varying the service somewhat every Lord's Day. It may account also for the absolute omission of prepared prayers and even a form of benediction. But the most striking omission is that of a proper form for the celebration of the Holy Communion which has always been the centre of the liturgy, and which seems to demand some carefully indited form of sound words.

E. J. W.

JOHN D. WATTLES, PHILADELPHIA.

The Divine Order of Human Society. By Prof. Robert Ellis Thompson, S. T. D. Being the L. P. Stone Lectures for 1891, delivered in Princeton Theological Seminary. pp. 274.

So many nuggets of golden truth have seldom been compressed into so small a compass. The critic gratefully acknowledges that no other book which has fallen under his eye for years has given him so much satisfaction and profit. Prof. Thompson is a man who is abreast of all the pretensions, theories, discoveries and problems of modern thought, but he has not lost his head in the whirl nor sustained a fracture of his spinal column. These lectures combine the acceptance of new ideas with adherence to established principles. They show how the foundations remain while the old order changes. Treating such living and practical subjects as the family, the nation, the school and the church, turning upon these various phases the light of Holy Scripture and ex-

perience, they point the way out of the perplexity and darkness that encompass the public mind with respect to sociological questions.

The opinions and the conclusions of the author may not in each case be sound and final, but they cannot prove otherwise than helpful. And the cultured reader, however he may dissent from positions taken, will not fail to admire the independence and the courage which challenge the popular creed on such topics as the secret ballot, the Bible in the schools, voluntary associations in the church, and the relation of the state to Christianity. The weakest portion of the volume is that which grapples the latter subject, especially the teaching of religion in the schools of the state. It becomes weak here because it assumes positions which are untenable. The last word on this point has not been spoken yet. However, if Dr. Thompson does not speak it, he does good service by sounding the alarm concerning the dangers of secularism, which threatens to use the control of the public school system for the suppression of religious faith, and in fact has already done so in France and in Italy, and even in some parts of our own country. When our eyes get fully open to these dangers, it may dawn upon us that the Church in relinquishing education entirely to the state has abdicated one of its holiest functions and prerogatives. The problem will never be solved until the Church makes this discovery and finds the true interpretation of the spectacle now witnessed, the state which has neither heart nor creed training the children five days of a week, the Church, the spiritual mother, content with teaching them one hour of one day!

The argument that the minority has no right to exclude from our schools the teaching of subjects to which it objects on principle, is a sound one and has a wider application. In many a congregation it is an unseemly spectacle to see a large majority meekly bowing to the domination of a little minority, which objects on principle to measures and methods which the majority has intelligently and conscientiously espoused.

It would be an unspeakable blessing if all of our theological seminaries could have these lectures repeated to their classes, but in default of such a privilege, the nominal price of one dollar, for which the book will be mailed to any address, puts it happily within reach of all. And it is pre-eminently a book for the careful study of those who propose to be teachers and mentors, or who are now filling such positions.

E. J. W.

GERMAN PUBLICATION BOARD, CHICAGO, ILL.

Das Seligwerden, nach Schrift und Bekenntniss. Von J. D. Severinghaus, D. D. pp. 128.

The unwearying labors of the German Professor of Theology at Chicago in supplying the Church with a practical literature, offers an example worthy of imitation to our English Professors. The satisfaction we have derived from the examination of this sterling volume would

have been even greater were its contents in the English tongue, for our English-speaking people have undoubtedly more need of such a work than those who read the German. With the prevailing confusion of teaching on the essential evangelical doctrines and the growing laxity of faith, there is a loud call for a brief, clear and forcible presentation of the divine way of salvation. This is the task of the present little work—and it is a task well done. The author shows plainly from what spring of life he has himself been drinking, and impresses upon the reader the conviction that his studies of the Scriptures and the Confessions of our Church have had a valuable adjunct in his personal experience. He not only states with great clearness the precious doctrines of the Church as they are related to the soul's salvation, but he treats them with a warmth and a positiveness which shows that he believes them. There is no uncertain sound, no hesitation, nor apology in giving utterance to an unclouded Lutheran consciousness. The firm grasp of the Church's faith is one of the most admirable features of the work.

The author's attention is respectfully called to the unaccountable transposition of the II. and III. Articles of the Confession on p. 122. He certainly knows what is the logical as well as historical order of these articles.

E. J. W.

LUTHERAN PUBLICATION HOUSE, COLUMBUS, O.

Biblische Geschichten. Für die Kleinen. Herausgegeben von der Allgemeinen Ev. Lutherischen Synode von Ohio und andern Staaten. pp. 195.

Another example of "deutschen Fleiss." Besides the compendious history of the Old and New Testaments there are given, in another part of the volume, questions on the text, both text and question being admirably adapted to children. There is also an Appendix containing the Apostles' Creed and the Scripture text of the catechism, and another containing appropriate prayers and gems of devotion selected from hymns. The wide circulation of such literature must exert a blessed influence toward saving the numberless children of our German immigrants.

E. J. W.

FUNK AND WAGNALLS, NEW YORK.

Biblical Commentary on the Psalms. By Franz Delitzsch, D. D. From the latest edition specially revised by the author, In three volumes. Vol. III. Translated by Rev. David Eaton, M. A. pp. 475

We regret to have been found somewhat tardy in announcing the appearance of the third volume of this great work in English. A more learned treatise on the Psalter is probably not extant, and American students, not master of the German, may congratulate themselves on the completion of the commentary in their own tongue. Happily it combines devoutness and scientific conservatism with vast learning.

No oriental scholar of his age appreciated more fully than Delitzsch the services and the genuine results of the Higher Criticism, yet in spite of his well-known concessions to its demands, and of his individual predilection for the fanciful and the speculative, he held fast to the essential features of Hebrew literature and history. A proof of this is given in his introduction to Psalm xc., which opens the present volume. "There is hardly a literary monument, which can so brilliantly justify the traditional testimony to its origin as this Psalm. Not only in respect of its contents, but also in respect of its literary form, it is thoroughly appropriate to Moses. * * Only one thing might lead us to question the authenticity of the Psalm, the fact, namely, that it stands in the Psalter, and that its position there is so far from its commencement. Now this Psalm stands immediately after the primary collection and its appendix contained in Psalms i.-lxxii., lxxiii.-lxxxix.; following Ethan's Psalm, it opens the second half of the whole collection as being its most ancient portion. It may have been handed down orally; but it may also have found admission in the Book of Jasher; and, moreover, Pentateuch criticism knows of historical works by the Jehovist and the Elohist, with whom we are familiar from Gen. xx. onwards, with which this prayer of Moses might have been incorporated, just as the memorial song and the blessing of Moses are incorporated with the Book of Deuteronomy. Of course it is possible that the historian or some talented poet or other may have freely produced it in the spirit and, as it were, from the situation of Moses, but looked at in itself, there is nothing in it to justify us in denying it to be the direct production of Moses."

The work as a whole is an invaluable and a permanent addition to the biblical library of students, emphasis being laid on the last term as well as on every other of this sentence.

E. J. W.

HOUGHTON, MIFFLIN AND CO., BOSTON AND NEW YORK.

Who Wrote the Bible? A Book for the People. By Washington Gladden. pp. 381.

Dr. Gladden is sure to write on a timely subject and to treat it in a fresh, lively and lucid style. He is always abreast of the age, sometimes a little ahead of it. He has been studying the "Higher Critics" and he appreciates their labors, without being blind to their failures. They have not destroyed his faith in the Scriptures, but he does not hold that the value of these writings consists "in any petty infallibility of phrase, or inerrancy of statement." The authority of Jesus alleged for to the inspired, authoritative character of the Pentateuch is ingeniously met by the reminder that the collection of Old Testament writings most used by our Lord and his apostles included the Old Testament Apocrypha—and we certainly do not understand either Jesus or

his apostles as certifying the authenticity and infallibility of this whole collection.

The traditional view that Moses wrote the whole of the first five books of the Bible "is held to-day by very few eminent scholars," but Dr. Gladden also repudiates the theory of the radical and destructive critics that Moses wrote nothing at all. He accepts the conclusion of Bleek: "Although the Pentateuch in its present state and extent may not have been composed by Moses, * * still the legislation contained in it is genuinely Mosaic in its entire spirit and character."

While this little work is in the main conservative, and contains much that is to be commended to intelligent readers, it reveals also numerous hasty conclusions which require cautious discrimination and some a decided rejection. It pronounces the Book of Jonah "a work of didactic fiction" and holds that it cannot be the actual experience of a veritable prophet of God, because such a prophet "could not have supposed, as the Jonah of this tale is said to have supposed, that by getting out of the bounds of the kingdom of Israel, he would get out of the sight of Jehovah." This, Dr. Gladden maintains, "is precisely what this Jonah of the story undertook to do." When bidden to go to Nineveh and cry against it, "he rose up to flee unto Tarshish *from the presence* of the Lord." Making Jonah's idea of the presence of the Lord equivalent to the attribute of omnipresence, he somewhat flippantly concludes: "If Jonah did entertain this belief, then it is not likely that he can teach us anything about God which it is important that we should know."

This whole paragraph is unworthy of Dr. Gladden. He must have picked it up from some irreverent critic and used it here without due consideration. Certainly he must know the peculiar sense in which "the presence of the Lord" is constantly employed in the Old Testament and in the New, and in our language of devotion to this day. If he should not know this, then he must allow us to apply to him the language he employs in regard to Jonah, namely, "it is not likely that he can teach us anything about God (or the Bible) which it is important we should know." After this exploit in criticism it ill becomes him to charge the ultra-conservative critics with "playing steadily into the hands of the anti-Christian critics."

The New Testament authors Dr. G. believes to have been "exceptionally qualified to teach religious truth," yet he stoutly maintains that "the inspiration vouchsafed them did not make them infallible in their ordinary teaching, or in their administration of the Church." What value attaches to an inspiration which does not keep its subjects from proclaiming error, the author does not stop to consider, but when he asserts that the majority of the apostles entertained a grievous and radical error on the question of the Gentiles becoming Jews before they became Christians, and that this erroneous view "influenced their teaching and led them to proclaim a defective Gospel," he goes so far beyond

historic truth, that one cares very little after that for his speculations or theories. Paul's rebuke of Peter was not a correction of erroneous teaching, but a reproof of personal misconduct.

The reading of this work will be found, on the whole, quite instructive, yet it raises more questions than it answers, and shows thereby the difficulties and the perplexities which surround the burning question of the hour. The last word on it has not been spoken, and in regard to various hypotheses and speculations put forward by the critics with amazing assurance, we can in general adopt Dr. G.'s language touching a single point: "I have attended to these criticisms; but the reasons urged for denying the Pauline authorship of these epistles seem to me in many cases far-fetched and fanciful in the extreme."

E. J. W.

HOUGHTON, MIFFLIN AND CO., BOSTON AND NEW YORK.

The American Revolution. By John Fiske. 2 volumes. Crown 8vo. \$4.00.

Mr. Fiske continues to enrich our historical literature in a way that has won for him the distinction of the first living American historian. His works on "American Political Ideas," "Civil Government in the United States," "The Beginnings of New England" and "The Critical Period of American History" reveal the highest attributes of the political, philosophical and critical historian, while their style is so picturesque and fascinating as to command for them a place among the most readable publications of the day.

The two volumes on "The American Revolution," which have just appeared form a part of the author's plan to prepare "a narrative history of the United States, neither too long to be manageable nor too brief to be interesting; something that might comprise the whole history from 1492 to (say) 1865," a plan, which it is to be hoped, he may live to consummate. He has thus far not followed chronological order, but when "The Discovery and Spanish Conquest of America," now in press, shall appear, the work may be considered as completed to the beginning of the century.

No student will expect any new facts in a work like this, nor does its scope contemplate an exhaustive narration of events, but the author's skill in shaping the narrative in such a way as to emphasize relations of cause and effect that are often out of view, and his masterly description of leading characters and decisive events, invest the most familiar subjects with a delightful freshness. The reader sees men and things as he never saw them before. There are lines and features and relations which for the first time strike his eye.

The portrait of Washington, drawn by a few bold strokes, has never been excelled, and the features of Jefferson are sketched with such power as to justify the position accorded him, as one of the greatest

and most commanding ever held by any personage in American history. The picture of Charles Lee, which is painted at the outbreak of the war, fully prepares the reader for the ignoble career of that adventurer. One of the most notable and interesting passages in the whole work is Mr. Fiske's judgment of Thomas Paine. Whatever fellowship of unbelief he might be supposed to cherish with the author of the "Age of Reason," he faithfully describes him as "of crude and undisciplined mind, and quite devoid of scholarship" and says "uneducated free-thinkers still build lecture-halls in honor of his memory, and celebrate the anniversary of his birth-day, with speeches full of dismal platitudes." The tone of that infidel book is pronounced "coarse and dull, and with the improvement of popular education it is fast sinking into complete and deserved oblivion." Mr. Fiske holds, however, that it "contains, amid much crude argument, some sound and sensible criticism, such as is often far exceeded in boldness in the books of Sermons of Unitarian and Episcopal divines of the present day"—a statement which prompts various interrogations, which it is not the writer's province either to articulate or to answer.

The development and portrayal of the great events which mark the Revolution come up fully to the high merit of the very brief though numerous biographical outlines, and no one can attentively read these volumes without a profounder appreciation of the institutions of our country, and a livelier admiration for the roll of heroic minds whose genius and patriotism secured our country's independence and laid the foundations of our national greatness.

E. J. W.

THOMAS WHITTAKER, NEW YORK.

An Introduction to the Old Testament. By Chas. H. H. Wright, D. D., Ph. D. Second Edition—revised. 16mo. pp. 226. 75 cts.

A more timely work on Biblical Science has not appeared during the present year. It is in every way seasonable and particularly in the author's position on the burning question of the "Higher Criticism." He does not contend by mere assumptions and assertions for traditional views, neither does he reckon the dogmatic allegations and claims of radical critics as among the things which cannot be shaken. He admits the composite character of the Pentateuch but holds that satisfactory evidence can be adduced to prove that the main outlines of the work are Mosaic. His conservatism may be inferred from his attempt to maintain that deutero-Isaiah is the product of Isaiah himself in his last years.

The specific value of the little work—its brevity is its conspicuous defect—is its clear and condensed presentation of the results of modern investigation, with a very full exhibit of the literature of the subject. Its contents are not limited to Introduction proper, but embrace also such general subjects as "Historical Sketch of Introductions to the Old

Testament," "The State of the Hebrew Text," "History of Hebrew Punctuation," "The Targums," "Syriac Versions," "Greek Versions," "Ancient Latin Versions."

The whole is written in a terse and interesting style and is admirably adapted for a text-book in our Theological Seminaries. It will be so used at Gettysburg, and it is destined to win general acceptance as an invaluable manual to all who cultivate an intelligent study of the Old Testament Scriptures.

E. J. W.

The Writers of the New Testament. Their Style and Characteristics.

By the late Rev. William Henry Simcox, M. A. The Second Part of the Language of the New Testament. pp. 190. 75 cts.

Uniform with the above, and like it belonging to "The Theological Educator" Series, we have here another work on the Scriptures, whose interest is however limited to those having a knowledge of Greek. In a former work, the "Language of the New Testament," the author described what was common to its writers, what marked them off as a body, both from pagan writers and from Jewish Hellenists. The present volume aims at presenting the individuality of each writer, their marked divergences, characteristic vocabularies, &c.

An extensive appendix illustrates the affinities in vocabulary between different writers, and another contrasts specimens of Hellenic and Hellenistic composition.

E. J. W.

HUNT AND EATON, NEW YORK.

The Doctrine of a Future Life. From a Scriptural, Philosophical and Scientific Point of View, including especially a discussion of Immortality, the Intermediate State, the Resurrection, and Final Retribution. By James Strong, S. T. D., LL. D. pp. 128.

In this compact little volume a theologian of the old school travels over a well-beaten path, and he keeps to it so faithfully that those who follow him are not likely to go astray. His argument is so clear and so cogent that no one can fail to be profited by a careful study of it. The subject has evidently received thorough attention from the author, whose learning and ability give him a high rank among American theologians. His theory that the identity of the resurrection body consists "simply in being composed of similar matter, similarly combined and arranged, and especially by being animated by the same soul," is not likely to command acceptance from the generality of those who hold to the resurrection, nor to produce faith in such as deny it. The statement that "an immaterial body is a direct contradiction in terms" makes matter and body interchangeable, a claim which cannot be sustained. We also dissent from the distinction between *psyche* and *pneuma* which makes these two terms "invariably denote the higher and the lower grades of animation respectively. The Gnostic *pneumatichoi* assumed great superiority over the Catholic *psychichoi*. So, too, Paul

designates the body that is sown *psychicon*, and the body that is raised *pneumaticon*. The reversal of the order must have been a slip, yet it is used in support of an argument.

Dr. Strong disposes of a second probation after death as follows : "This is but the Roman Catholic fable of *purgatory* revamped for Protestant ears. Its advocates are not a little at a loss exactly where to locate this new-fangled 'limbo,' whether before or after the resurrection ; and they generally find it convenient to ignore the doctrine altogether. Its conditions are all vague, for nobody pretends to the slightest scintilla of information respecting it in detail ; and it is very remarkable that intelligent persons, grave doctors of divinity even, should so readily rush into the arms of so stark and barefaced an invention as this. The succinct and in general sound treatise is worthy of a place in every minister's library.

E. J. W.

Commentary on the Old Testament. Vol. II.—Leviticus, Numbers and Deuteronomy. Leviticus and Numbers by Daniel Steele, D. D. Deuteronomy by John W. Lindsay, D. D. pp. 526. \$2.00.

It has been some time since the first Old Testament volume of Whedon's Commentary was announced in these pages. That covered Genesis and Exodus. We welcome the second volume, and are pleased to see by the prospectus that the completion of the work is not very remote. There is a demand for such a commentary, sufficiently learned to be helpful over difficult passages, and sufficiently practical to serve the needs of the average minister and the intelligent layman. Due reference to the results of scientific and historic criticism is observed throughout, and the soundest exegetical requirements are followed. In the exposition of the books treated in the present volume, we can, so far as our examination extends, endorse the claim of the editor, that no student or scholar will have occasion to complain of scholarly defect, or a theological bias, or an unhistorical spirit in these writers.

Many of the most knotty problems are grappled and overcome, and there is a firm grasp of the truth imbedded in these portions of the Pentateuch and of its relation to the Christian dispensation.

Dr. Steele follows Keil and Murphy in dividing Leviticus into two parts, the first relating to the expiation of guilt, and the second the sanctification of the life, except that he makes the division at chap. x. instead of chap. xvi. He is generally perspicuous in his expositions. All the more surprising is it to find that, in interpreting the imposition of the hand on the victim by the offerer, he is far less clear than Eöhler who says "the offerer, by the laying on of his hands, *appoints* the animal to be for him a medium and vehicle of atonement, thanks or supplication." He fails, also, in the writer's judgment, to set forth the essential import of the Hebrew word *câphar*, whose original meaning to *cover over*, to *conceal*, yields the sense of having sin shut away from the

eye of God and thereby delivering from the penalty of the law, but we think "most writers are agreed" that it does *not* "include the satisfaction of the law by suffering the penalty."

Dr. Steele claims that Num. 30 : 2, "these are the commandments and the judgments which the Lord commanded, by the hand of Moses," is equivalent to the declaration of the Mosaic authorship of the Pentateuch. In the plains of Moab Moses effected "the completion of his record, and its publication as the standard of appeal for the Hebrew nation in the future. This conclusion is fortified by the consideration that the minute legislation and valuable history comprised in this book would not, by a wise legislator, be intrusted to the uncertainties of oral tradition. But all doubt on this point is removed when we find in the hands of Joshua, only a few weeks afterwards, a copy of the *Torah*, (Josh. 1 : 7, 8), &c." Comparing such isagogical logic with the general exegetical matter, the critic is disposed to think more highly of the latter than of the former. On a par with this claim is that of Dr. Lindsay for the authorship of Deuteronomy by Moses, "The writer assumes to be Moses."

E. J. W.

FLEMING H. REVEL CO., NEW YORK AND CHICAGO.

Addresses of Professor Henry Drummond, F. R. S. E., F. G. S. With a Brief Sketch of the Author by Rev. W. J. Dawson. pp. 138.

Professor Drummond is widely known, on both sides of the Atlantic, as the author of "Natural Law in the Spiritual World." He is hardly less widely known as a telling and most captivating speaker before Christian assemblies. Those who have heard him at Northfield, Mass., are quite well agreed that Mr. Moody made no mistake in securing him as one of his lecturers in his now celebrated "Summer School."

After a brief biographical sketch by Rev. J. W. Dawson, we find addresses on the following subjects: "Love: the Supreme Gift: the Greatest Thing in the World," "The Perfected Life: the Greatest Need of the World," "Dealing with Doubt," "Preparation for Learning," "The Study of the Bible," "First! A Talk with Boys."

There is no question but that Professor Drummond has a fresh, original way of putting things. Old, familiar truths get, in his hands, a new setting and become very pointed and striking. He thus wins attention and holds it. There is little or nothing of the rugged theologian about him, but he is a good type of the popular speaker before Christian assemblies—especially gatherings of young men—a model evangelist of our times.

The author of these addresses is apt to carry analogies and press his illustrations too far. This is noticeable in his "Natural Law in the Spiritual World" as well as in these addresses. With all his striking way of expressing himself, he lacks discrimination. To illustrate, we clip a paragraph from his address on "Dealing with Doubt." He says :

"First, let me speak for a moment or two about the origin of doubt. In the first place, we are born questioners. Look at the wonderment of a little child in its eyes before it can speak. The child's great word when it begins to speak is, 'why?' Every child is full of every kind of question, about every kind of thing that moves, and shines, and changes, in the little world in which it lives. That is the incipient doubt in the nature of man. Respect doubt for its origin. It is an inevitable thing. It is not a thing to be crushed. It is a part of man as God made him. Heresy is truth in the making, and doubt is the prelude of knowledge." Is it *doubt* in the child that leads to his oft repeated "why"; or is it not rather his irrepressible *spirit of inquiry*. Naturally the child *believes*, and is led to doubt by being deceived as he grows older. We take it that Prof. Drummond has here given to something a wrong name. We pray to be delivered from doubt. Would we if it were the divine thing that is "not to be crushed," as here represented? The Scriptures represent doubt as anything but a blessing. The reader must discriminate as he reads Prof. Drummond.

REV. J. C. JENNSON, MILWAUKEE, WIS.

American Lutheran Biographies; or Historical Notices of over Three Hundred and Fifty Leading Men of the American Lutheran Church, from its Establishment to the Year 1890. With a Historical Introduction and Numerous Portrait Engravings. By Rev. J. C. Jennson, Pastor of the Scandinavian Evangelical Lutheran Church, Milwaukee, Wis. pp. 901.

This is a large, handsome volume—a credit to the author and to the Church he represents. On its well printed; double-column pages, we have the biographical sketches of about 350 men, interspersed with portraits of many of them. The sketches were made from the most reliable sources at hand, many of them being furnished by the subjects of the sketches. These will be found to deal mainly with bare historical facts, and to their credit are less laudatory than those furnished by others. The laudatory character is the main objection to the latter class, particularly so in the case of the living. Those taken from the "History of Wittenberg College" would have been improved, if they had undergone revision by the men themselves.

We notice that some men have been put down as clergymen who do not belong to the clerical ranks. Three that we now recall are Drs. Sadtler and Smith, of the University of Pennsylvania, and Dr. Schilling, recently of Wittenberg College. Dr. Smith particularly will be surprised to find that he is the "Rev. Edgar F. Smith, D. D.," although the sketch has not a word about his ministerial work or theological attainments.

The proof-reading has not been as skillfully done as it should have

been, and some of the portraits detract from the volume rather than add to it. But these are minor blemishes that can be easily overlooked.

In selecting 350 ministers from a list of 4,500 or more, the choice will depend a great deal upon the man's environment and his knowledge of the different general bodies to which the clergymen belong. A General Synod author would not likely make the best selection among the Missourians, and *vice versa*. Mr Jennson, on the whole, has done well; but we think at least fifteen *per cent.* of those who are included should have given place to a like number omitted. The omission in all cases, however, was not an oversight or intentional, as is indicated in the preface. Some prominent men declined to furnish sketches of themselves because they questioned the propriety of such a course. This may account for all that we think should have been included.

But, notwithstanding these strictures, we congratulate Mr. Jennson on the general excellence and success of his work. Let him, who thinks he can do better, try it. It is a book to which every Lutheran will turn with interest, and should find its way to many an editorial "*sanctum.*"

The historical sketch by Rev. J. E. Bushnell, D. D., of Roanoke, Va., is most excellent, and capably serves as a fitting introduction to the book.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Why I am not an Agnostic. By Rev. Edward D. Smith, Ph. D. pp. 55. 1891. Price 20 cts.

The author of this book of fifty-five pages is the pastor of the Lutheran congregation of Plymouth, Ohio. Amid the labors of a busy pastorate he has found time to enter into the discussion of one of the great living questions.

In the first three chapters the author presents in a clear, keen style his arguments against "The Agnostic Theory of the Origin of Life," "The Agnostic Theory of the Origin of Man," and "The Conclusions involved in these Theories." In the further chapters, under the head of "Christian Theory—Historical Fact," and "Christian Theory—Experimental Method," he applies philosophical principles to scriptural doctrine and religious experience, as taught by the Christian and Theologian.

The reasons why the writer is "not an Agnostic" are presented in such a brief but comprehensive manner as to show in a strong light the fallacy of some hypotheses assumed by the leaders of the school of Agnostic thought. Indeed, Dr. Smith leaves a pitiable barrenness in the region of Agnostic assumption by the course of utter demolition pursued in his criticisms, and in contrast therewith his presentation of historical and experimental Christianity stands out as living truth.

This is a valuable little book to those who need both sides of Agnostical reasoning, and its appearance is very timely in this period of speculation and criticism.

J. W. R.

Proceedings of the Thirty-fifth Convention of the General Synod of the Evangelical Lutheran Church in the United States of America, in Session at Lebanon, Pa., May 20-29, 1891. pp. 358.

The Lutheran Publication Society and Secretary Freas are to be congratulated on the promptness with which the work of issuing these minutes was done. They deserve praise, too, for the neatness and accuracy throughout its pages. These proceedings have grown to quite a formidable volume—in decided contrast with the pamphlets issued in the first twenty years of the General Synod's history. By resolution, a copy has been sent to every Lutheran minister in the United States and Canada, which we regard as a wise commendable course. These published proceedings show that the General Synod is not only doctrinally true in its allegiance to historic Lutheranism but practically most active also in missionary work. The progress made in the last ten or fifteen years gives bright promise for the future. These minutes should be carefully preserved, as there will likely be frequent occasion for consulting them.

A. C. ARMSTRONG AND SON, NEW YORK.

Institutions of the Christian Religion. By Emanuel V. Gerhart, D.D., LL. D., With an Introduction by Philip Schaff, D. D., LL. D. 1. Source of Theological Knowledge. 2. Principle of Christian Doctrine. 3. Doctrine of God. 4. Doctrine of Creation and Providence. 8vo. pp. 754.

This solid volume reached the office of the QUARTERLY several months ago, but the irregularities and accidents of vacation have inevitably delayed the preparation of such a review as the character of the work demands. A full notice of it may be expected in the January number.

The following books are also held over for future notice, the most of them having come too late to receive, in this issue, the attention they deserve:

Saint Matthew's Witness to the Words and Works of the Lord; or the Saviour's Life as Revealed in the Gospel of His Earliest Evangelist. By Frances W. Upham, LL. D., author of "The Church and Science," "Thoughts on the Holy Gospels," etc. New York: Hunt & Eaton. pp. 415.

The Blessed Life: How to Find and Live it. By N. J. Hofmeyr, Senior Professor of the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony. New York and Chicago: Fleming H. Revell Company. pp. 251.

Life and Letters of Joseph Hardy Neesima. By Arthur Sherburne Hardy. Boston and New York: Houghton, Mifflin & Company, the Riverside Press, Cambridge. pp. 350.

John Kenneth Mackenzie, Medical Missionary to China. By Mrs. Bryson, *London Mission, Tien-tsin*, author of *Child Life in Chinese Homes*, etc. With Portrait. Second Edition. New York and Chicago: Fleming H. Revell Company, Publishers of Evangelical Literature. pp. 404.

Israel: A Prince with God. The Story of Jacob Re-told. By F. B. Meyer, B. A., author of "Abraham: or, the Obedience of Faith," "Elijah," "Joseph: Beloved—Hated—Exalted." New York and Chicago: Fleming H. Revel Company. pp. 180.

The Gospel of St. John. By Marcus Dods, D. D., Professor of Exegetical Theology, New College, Edinburgh. In Two Volumes. Vol. 1. [Expositor's Bible Series] New York: A. C. Armstrong & Son, 51 E. Tenth St. (near Broadway). pp. 388.

Three Gates on a Side and other Sermons. By Charles H. Parkhurst, D. D., Pastor of the Madison Square Church, New York, author of "The Blind Man's Creed," "The Pattern on the Mount," etc. 30 Union Square, New York, and 148 and 150 Madison Street, Chicago: Fleming H. Revel Company, Publishers of Evangelical Literature. pp. 271.

The Sermon Bible. St. Luke I. to St. John III. [Sermon Bible Series]. New York: A. C. Armstrong & Son, 51 East Tenth Street, pp. 414.

Romans Dissected. A New Critical Analysis of the Epistle to the Romans. By E. D. McRealsham. New York: Anson D. F. Randolph & Company, 38 West Twenty-third Street. Pamphlet, pp. 88. Price 35 cents.

From the Concordia Verlag, St. Louis, M. C. Barthel, Agent, we have received *Synodal Bericht* of the Illinois District of the Missouri Synod, of the Eastern District, of the California and Oregon District, and of the Middle District. These proceedings of these bodies are sold at nominal rates and they offer an instructive insight into the principles and measures which gauge and interpret the extraordinary progress of "Missouri."

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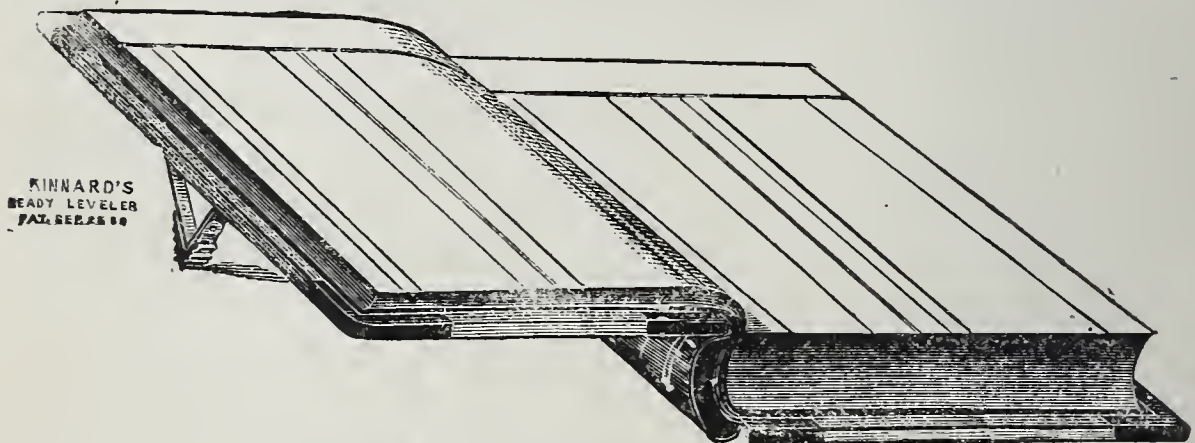
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